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THE

Metropolitan,

A Monthly Magazine,

DEVOTED TO

Religion, Education, Literature,

And General Information.

EDITED BY A CLERGYMAN.

John J. McElree Feb 9. 1871

VOLUME I.

BALTIMORE:
PUBLISHED BY JOHN MURPHY & CO.
No. 178 MARKET STREET.
PITTSBURG:...GEORGE QUIGLEY.
1853.

APR - 8 1961

Murphy & Co.

Printers, Publishers & Catholic Booksellers,

178 *Market Street, Baltimore.*

Publishers' Notice.

The aim of this Magazine, as stated at its commencement, has been to furnish the Catholic community monthly, at a cheap rate, with an instructive and interesting miscellany of information, chiefly of selections from approved sources. The conductors of the work flatter themselves that they have fulfilled the obligation which they assumed, and done even more than they promised. The Magazine, from having been chiefly an eclectic periodical, has become, in a great measure, original; it has increased from 48 to 64 pages per month, and, together with this improvement, has been embellished with numerous illustrations. The conductors of the work have also reason to think that the character of its contents have given constantly increased satisfaction to its readers. In the forthcoming volume, renewed and increased efforts will be made to enhance its character as a Catholic and popular Magazine. The editor who has so far conducted it, having assumed the duty but temporarily, and being unable to bestow upon it the increased attention and labor that are required, will retire from the work; and, in doing so, he is happy to state that his office will be filled by a gentleman who has attained to a high position in the literary world, and whose abilities are a guarantee that the periodical, under his management, will be eminently deserving of public favor.

Contents of Volume I.

PAGE.

INTRODUCTORY, ... 1

Ash-Wednesday—Lent, ... 28
Authorship in America, ... 82
Antiquities—Museum of Georgetown College, ... 111
Association of the Propagation of the Faith, ... 131
Allocution of the Pope on the Affairs of Holland, ... 214
Are we to have Fiction? 293
A Mass during the Reign of Terror, ... 318
Catholicism in 1800 and 1852, ... 19, 64
Civilization and the Church, ... 197, 297
Congregation and College de Propaganda Fide, ... 206
Convents, ... 274
Catholic Education for Catholics, ... 366
Crystal Palace at New York, ... 466
Correspondence—Novel Writing, ... 470
Cant of the Anti-Catholic Press, ... 642
Encyclical of the Pope in the Affairs of France, ... 232
Exploration of the Mississippi, ... 616
Flight of the Pope, ... 49
History of Weglij Hockwer, a Convert from Judaism, ... 555
Is Dancing sinful? 585
Italian Revolutions,—A Study of Italian Novels, ... 613
Japan—its Religious History, ... 15, 17, 126, 161, 219
Journey in Tartary, Thibet and China, . 259, 313, 378, 444, 529, 592, 627
Literary Notices, 35, 86, 134, 182, 236, 279, 341, 404, 474, 538, 600, 649
Lawrence, or the Little Sailor, ... 392, 452, 497
Miscellany, ... 137
Martyrdom of Rev. J. L. Bonnard, ... 166
Memoir of Father Roothan, S. J., ... 325
Memoir of Cardinal Mezzofanti, ... 400, 439
Morality and Religion of England, ... 515
Missions of Central Oceanica, ... 633
Notice of the Rt. Rev. Dr. O'Higgins, ... 83

PAGE.

On Exterior Worship, ... 245
On Bad Books, ... 251, 310
On Catholic Education, ... 526
Protestant Evidence of Catholicity, ... 114
Popular Music a part of Popular Education, ... 269
Pastoral Letter of the Most Rev. Archbishop of Baltimore, ... 330
President Pierce and Maryland Toleration, ... 549
Pastoral Letter of the Most Rev. Archbishop of Cincinnati, . . . 580
Reading of the Scriptures in the Vulgar Tongue, ... 97, 145
Romance of Real Life, ... 172
Reputation not always a Proof of Merit, ... 212
Scenes on a Western Steamer, ... 32
Short Answers to Popular Objections against Religion, 62, 108, 169, 230, 278
334, 398, 450, 598, 638
Social Influence of Catholic Theology, ... 78
State Education, ... 80, 154
Science under Catholic Influence, ... 120, 175, 225
Salviati, or the Pardon, ... 254
Secret Societies—Worship of the Devil, ... 570
Summary of Catholicity in the United States, ... 665
The Church, the Guardian of Letters, ... 3
Theology, the Universal Science, ... 12
True and False Charity, ... 29
The Madiai Affair, ... 103
The Love of Mary, ... 178
The Spirit and Scope of Education, ... 209
The Prophecies of Malachi, ... 266, 306, 460
The Fathers of the Desert, ... 337
The Tone of Recent English Poetry, ... 357
The Anti-Biblical Convention, ... 383
The Mission of Woman, ... 388, 435, 536, 589
The Society of Jesus, ... 421, 490
The Pretty Plate, ... 428
The World of Spirits, ... 485
The New York Martyr, ... 513
Very Rev. Stephen J. Badin, ... 272

POETRY.

A Gentle Word, ... 317
Aspiration, ... 459
Catholic Worship, ... 77
Health, ... 377
Legend of the Sweet Cyclamen, ... 258
Nature and Art, ... 641
Rome saved by Pope St. Leo I, ... 524
Sursum Corda, ... 130
Sir Constantine, ... 438
Stanzas, ... 568

PAGE.
The Sacred Heart, ... 13
The Resurrection, ... 119
The Abbey of Fore, ... 265
The Mission of Flowers, ... 309
To the Lily of the Valley, ... 427
The Passage of the Red Sea, ... 469
To my Angel Guardian, ... 497
The Holy Innocents, ... 597

Record of Events.—*Principal Items.*

Domestic.—Madiai Case in Congress, ... 40
The Clipper on Religious Toleration, ... 137
Blessing of Beasts, ... 185
Arrival of Gavazzi, ... 187
School Question, ... 188, 283
The Higher Law, ... 409
Maine Liquor Law, ... 411
New Sees and Bishops, ... 476
Humbugs of the day, ... 481
Plot against Mgr. Bedini, ... 611
Pretended deposition of Bishop Ives, ... 612
Riotous Proceedings, ... 660
Religious Conversion, ... 660
Oath of Bishops, ... 660
The Renegade Gavazzi, ... 661
A Geographical Religion. 661
Table Turning, ... 663
Archdiocess of Baltimore, 41, 89, 139, 190, 238, 285, 345 417, 477, 542, 608, 651
" Cincinnati, 41, 90, 140, 192, 239, 286, 348 419, 477, 543, 609
" New York, 42, 90, 140, 192, 239, 287, 347 417, 477, 544, 608, 652
Diocess of Pittsburg, 42, 90, 192, 286, 346, 477, 543, 652
" Galveston, . . 42, 141, 288, 419, 610
" Philadelphia, 42, 140, 239, 286, 346, 417, 477 543, 652
" Hartford, 42, 90, 239, 287, 348, 477, 544, 609
" Chicago, 90, 192, 240, 287, 341, 418, 478, 610
" Mobile, ... 90, 347
" Boston, 90, 140, 239, 287, 348, 477, 544, 610 653
Archdiocess of New Orleans, 140, 192, 239, 288, 347, 420 545, 653
Diocess of Richmond, ... 140, 287
" Louisville, . 141, 419, 477, 544, 609, 653
" Vincennes, ... 141, 240, 478
" Buffalo, . . 192, 348, 418, 477, 544, 609
" Charleston, ... 239, 287, 651

PAGE.

Domestic—Diocess of Little Rock, ... 240, 478
" Detroit, ... 240, 419, 609, 654
" Albany, ... 287, 418
" Cleveland, ... 287, 419
Archdiocess of St. Louis, . . 287, 347, 478, 610, 653
Diocess of Savannah, ... 346, 543
" Monterey, ... 348
" Milwaukee, ... 418, 544
" Santa Fé, ... 478
Archdiocess of San Francisco, ... 478
Diocess of Quincy, ... 544, 610
" Covington, ... 545
Apostolic Vicariate of Upper Michigan, . . . 609
Diocess of Burlington, ... 610
Personal, . . 91, 144, 196, 292, 355, 420, 610, 664
Conversions, ... 42, 90, 195, 420, 478, 611
Deaths, 43, 90, 144, 196, 244, 292, 355, 420, 479, 548 611
Literary Intelligence, ... 88, 133, 144, 408
Foreign.—Ireland, . . 43, 91, 194, 291, 350, 484, 603, 659
England, . . 43, 91, 143, 194, 241, 290, 484, 546
France, ... 44, 92, 142, 413, 606, 657
Rome, ... 45, 291, 348, 415, 545, 655
Switzerland, ... 46, 242
Sardinia, ... 47
Holland, ... 47, 194, 241, 416, 484, 607
Spain, ... 93, 605, 655
Italy, ... 93, 141, 193
Austria, ... 143, 194
Belgium, ... 194
Germany, ... 243, 546
Canada. 288
Hayti, ... 292
Russia, ... 350, 545
Turkey, ... 351
Prussia, ... 351
India, ... 352
China, ... 546
Japan, ... 604
Sweden, ... 607
Mexico, ... 607, 655
Sandwich Islands, ... 607
Baden, ... 657
Portugal, ... 658

THE

METROPOLITAN.

Vol. I. FEBRUARY, 1853. No. 1.

INTRODUCTORY.

Though the public have been informed, through a prospectus, of the object, plan and management of the *Metropolitan,* we have a few words to say on this subject by way of introducing it to the reader. The exposition and defence of Catholicity, and the diffusion of intelligence relating to it, being the aim of this periodical, it must not be expected to contain any thing in the least at variance with the principles of Catholic faith and morals. That mawkish sentimentalism, frivolity and worldliness which abound so much, under the name of "light reading," in most of our secular magazines, will be totally discarded from its pages. We do not mean to say, however, that all matter of an amusing or entertaining character will be excluded, nor that the doctrinal, controversial or critical essay will not be occasionally relieved by articles of a less serious character; but, that it will be our effort to mingle the agreeable with the useful, without pandering to a morbid appetite. We are convinced, indeed, that this periodical will not make its way into favor, if it do not present to its readers an interesting as well as instructive miscellany of information: but at the same time it cannot be denied, that in the whole range of literature there is nothing more capable of diverting the mind, than the progress and triumphs of Catholicity throughout the world. Her combats and victories, her struggles against error in every shape and form, the intrepidity and self-devotion of her missionaries, the heroism of her martyrs, her immense achievements in the cause of letters and civilization, her inexhaustible resources for the relief of suffering humanity, are subjects of startling interest, not merely in a religious point of view, but even as a portion of the general stock of literature. The ordinary reader, not less than the pious Catholic, must find pleasure in such topics.

By spreading information of this kind, with a variety of other instruction, we hope to lend some assistance in the encouragement of a more general taste for Catholic literature. The position of Catholics in this country demands of them an extensive knowledge, as well as the practical observance, of religion. Surrounded by all the forms of error, which openly assail the Church of God, and exert a covert influence upon social and domestic life, it is impossible for the Catholic to escape the contamination of this infected atmosphere, if he apply not the antidote to the poison; much less will he be able to defend the honor and promote the interests of religion, if he be not acquainted with the various modes of warfare which the enemy of truth employs, and with the proper weapons by which he is to be defeated. This knowledge is to be gathered chiefly from our periodical literature, because this channel of information is adapted to the actual wants of the times, and forms as it were a summary of the more prominent and useful works, which many indeed may peruse, but which the mass of the community have not the leisure to consult.

This reflection leads us to remark, that a magazine of this kind, if conducted even with ordinary ability, will form a valuable repertory of information for the Catholic family; a work which will not only be acceptable at the time when it is issued, but which will prove always, by the variety of its contents, to be a most useful reference on all subjects connected with the doctrines and practices of the Church, and its past and cotemporaneous history. How often is it a matter of regret, when, for our own satisfaction or for the benefit of others, we wish to recall some useful document or article that we have read in the weekly journals, to find that we can no longer have access to it? This inconvenience arises from the fact of there being no suitable mode of preserving such materials. Hence, among all the works that enrich a Catholic library, there are none more really serviceable, or to which the general reader turns with more pleasure, as an occasional source of entertainment and instruction, than a periodical of this description.

In taking a position among our cotemporaries as an auxiliary in the same noble cause to which they are devoted, we are sensible of the close relation which must exist between us, and we hope to fulfil the obligations which it imposes. We shall express our sentiments freely, and in doing so it may be our lot occasionally to differ from a fellow-editor; but we shall not allow the pride of opinion or the spirit of contention, to usurp the place of that moderation and courtesy which are due to others, and which are the plain dictates of Christian charity. We are convinced that our brethren of the press will be disposed to meet us in the same spirit.

THE CHURCH, THE GUARDIAN OF LETTERS.

BY REV. CHARLES H. STONESTREET, S. J.

"Animus incorruptus æternus rector humani generis agit atque habet cuncta, neque ipse habetur."

THE guardianship of letters, which it is the object of the present article to notice, is a theme that daily grows in importance. The public mind, not only of our own country, but of Ireland and of France, is deeply engrossed with it. We begin to feel sensibly that the rod of the master has been for too long a time in the hands of our enemies. This magisterial rod has been forcibly styled, "the sceptre of the world." To share the power of the mysterious wand of learning is a call, at once, of duty and of interest. The spirit of the Church begins to fill anew the breasts of nations, and to animate the hearts of parents with a more than wonted zeal for those whom Providence has entrusted to their care. France rising from her frightful dream of philosophism and again becoming conscious, remembers with gladness that she is Catholic—and Newman is consecrated by English persecution the first President of the Irish University. The Young Catholic's Friend and the St. Vincent de Paul Societies seek a scholar in him, who otherwise might have *no* friend—religion enlarges her enclosures to receive, and braces her energies to teach the poor and the orphan under the shade of her altars; while her seminaries, her colleges, her academies, throw open their halls to the more favored of her children. Now, as ever, the Church is the guardian of letters.

Moral doctrine is drawn from no other sources, than the Scripture and the teaching of the Church. Christianity therefore introduced into the world a new system of philosophy. She established on the eternal basis of truth the immovable principles of virtue. Reason, heretofore groping in the dark, was then irradiated by the light of revelation—*saw* at a glance the "summum bonum," the object of man's happiness—and heard a heavenly voice teaching its attainment. To determine in what consisted the summum bonum or the object of man's felicity, made a battle ground of Pagan philosophy. Here the Stoic, the Peripatetic, the Academician, and more than a hundred other schools were in constant conflict—here in perpetual error, they brandished at each other, in angry dispute, the fragments of their false axioms and jarring creeds. To have preserved and perpetuated this jargon of absurdity, would have been little to the praise of the Church. Yet even in dealing with these false doctrines of Paganism, their form and language, and whatever of truth could be separated from error, was retained by the conservative spirit of the Church. She destroyed the Lares and Penates—the household gods and the idols of the Pagans, but carefully preserved the choice productions of their gifted sons.

The destruction however of their errors was not material but mental. The darkness of error, like the shadow of death, vanished at the appearance of the Orient light from on high.

The two great principles of the moral sciences—the object of man's happiness and the immortality of the soul—being firmly established, put an end to the otherwise endless wrangling and introduced on the theatre of learning a new set of teachers—the Fathers of the Church—the doctors and masters of Christian philosophy. Some of these men were recent converts from Paganism, and others had been the disciples of the Apostles:—they all glowed with the desire of making the loveliness of truth known to mankind. This honorable and divinely sustained

feeling could not be destroyed by the violent persecutions raised against them. They had to flee to caverns and to catacombs. These then became so many studios whence issued forth writings, destined, like the minds that conceived them, to be immortal. To allay the violence of their enemies, Justin and Tertullian wrote their apologetics for the new philosophy. The power of these masculine compositions shook the tyrant on his throne. Of the writings of one of them, it has been said: "Every word was in itself a sentence, and every sentence a victory." The sweet sound of truth, that had gone forth from Judea, constituted the substance of their teaching. This voice, caught up by the Apostles, had been sounded to the uttermost limits of the earth, and Christian philosophy was to echo it from century to century to the end of time. This heavenly truth sounding among men is the doctrine of the Church, the guardian of letters. Leaving to other times and to other places the consideration of her celestial origin, we are now to view the Church as a power among men.

The primitive Christians converted from Paganism, had no literature of their own. They moreover no longer thought and spoke as of old; for they had ceased to worship the gods of the Gentiles. They besides did not go over to a nation, whose literature was already formed and complete. The old Jewish nation had called down a curse upon itself, that was working out its destruction, and preparing for it a lasting exile from temple and from home. They had forfeited their birth-right to the inheritance of truth, for which they had been the chosen heirs. They were bereft of successors. Their very language soon became a dead one; for the learned and sainted Hieronymus informs us that in his time—viz: the 4th century of the Christian era—he could scarcely find any one who could speak and very few who understood it! The Christians were thus a virgin community, brought into existence by the omnipotent word of the Redeemer.

Here then we are to mark the first epoch, in which the Church acts as the guardian of letters. We may pass over the period of three hundred years, when she had to brave the strong arm of power and prove herself immortal in the midst of persecution. An ever-living victim, she gathered strength from death itself. We hurry on to the time, when the victory of the first Christian prince was written on the cross in the heavens.

Then two great languages—the Greek and the Latin, told the thoughts of the masters of the world: and divided between them the empire of literature and the arts. The historic muse had made an elegant record of the daring of heroes on the field and of the wise resolves of sages in council. Such record was read in the great public assemblies of Athens. The praises of one called into action the virtues of another—"one great hero fanned another's fire"—till every citizen became a patriot and every man "a brave." The virtues of a predecessor became a pledge for the prowess of his successor. The image of ancient worth appeared even in his dreams to the youthful warrior; for Themistocles was kept awake by the monument of Miltiades. The tragic poets representing to the eyes of the people the achievements and trials of their military chiefs—now enkindled their patriotism by the view of Marathon—now moulded their hearts to sacred piety by the sufferings of Leuctra. Classic writers had been stimulated (and not without effect) to mental exertion by the hope of obtaining the civic crown at the Olympic games. They were moreover urged on in their compositions by a natural and honest desire of living even after death in the grateful memories of their fellow-countrymen. Eloquence had flourished for centuries in the forum; at one time terse and piercing as the lightning appeals of Pericles, and again full and sonorous

as the thunder-toned orations of Demosthenes. Intellectual culture, aided by a beautiful language, had been carried to the highest pitch of excellence. The treasures of Grecian literature, of which the Church became guardian, were immense.

If we turn our looks to the west, we there see Rome, the mistress of the world, like the fabled goddess Cibele, crowned with cities and kingdoms, and leading after her triumphal car suppliant monarchs and conquered nations. The majesty of the Romans transfused itself into their writings, and the language of this kingly people became as grand as were the conceptions of their intellect. Great achievements were accompanied with great virtues in their early republic. These achievements and virtues, when ripened and hallowed by time, became a fruitful theme for the poet and the historian. The firmness of Cato, the prudence of Fabius, the daring of Marcellus, the patience of Scevola, devotion to the public good of Curtius, the frugality of Fabricius, the plain life and fervent patriotism of Cincinnatus, who saved his country—and will live forever in the American heart, and be by us called Washington—these, these are examples of ennobling virtues rescued from oblivion by the guardian of letters.

There is a singular beauty and appropriateness in the greatest republic of antiquity, teaching virtues and giving lessons and warnings to us. Memory calling up the shades of the mighty dead—we feel the full force of what Sallust says: "I have often heard that Quintius Maximus, Publius Scipio and other renowned men of our State were used to observe: when they beheld the images of their ancestors they felt their minds most powerfully stimulated and moved to virtue." We must moreover bear in mind that the ancient writers not unfrequently drew *rather* pictures of human excellence, (proposed to excite the admiration and elicit the imitation of youth,) than faithfully recorded past events. Hence we hear the Romans, while admiring the actions of Greece, putting in this salvo; "that although great and worthy of imitation, they are still somewhat less than fame makes them!" It is indeed a matter of doubt *yet* among the learned: whether Xenophon in his Cyropedia gives a life of Cyrus, or draws a portrait of a perfect prince. St. Basil the Great, in his erotesis or exhortation to Christian youth to read the books of the Gentiles, gives, as his opinion, that all the poetry of Homer is a eulogy of virtue and military valor. He cites examples from this author and from Hesiod to show the excellence of nature, speaking truth and goodness to the youthful mind and heart. This same teacher of Christian philosophy quotes in his address to youth the description of a Chian sophist of the vision of the young Hercules, who saw under female forms Virtue and Pleasure. He chose the former; for although showing him a thousand perils and immense labors by land and sea, she promised him at death a place among the gods.

Literary toil diligently persevered in for lengthened centuries, had amassed a store of doctrine, abundantly sufficient to supply all nations; and of such a cast as to bear upon it the impress of an immortality, destined to serve all times. These treasures fell principally into the hands of the Church—and she alone preserved them. Other guardians either died off, or became recreant to their trust. The Church alone is the golden chain that links the older days of Greece and Rome to our own times: the Church alone put to flight the errors of Pagan, by the truth and sublimity of Christian philosophy. Still she guarded their writings, and preserves, even now, their Aristotle and their Plato. The fervid invectives of her Chrysostom rebuked even emperors, who profanely indulged in indecorous equestrian and scenic exhibitions; but her Basils and her Gregories prepared themselves, with her approbation, for a useful manhood, in the school of Libanius.

Classic studies she has ever cherished; for "they grace all times, all ages, and all places—they form the youth, and delight the old age" of her children—"they adorn prosperity—cheer and console adversity—amuse and entertain us at home—and are no impediment to us abroad—pernoctant nobiscum, peregrinantur, rusticantur."

No one example can be brought, of the Church's having ever destroyed the works of Pagan literature. A single charge of this nature has been made against St. Gregory the Great—but falsely; for the Palatine Library, (whose classic works he is said to have burned,) had itself been destroyed, before the days of this great Pope, in the sacking of Rome by the barbarians. The only truth most distantly connected with this fable, is that this great Pontiff did censure Didier, the Archbishop of Vienne in Gaul, because this rather learned than zealous prelate taught the classics to the prejudice and neglect of other more pressing and sacred duties of his vocation.

The tongues of fire that rested on the heads of the Apostles, not only filled their hearts with the love of virtue, but enriched their minds with the gifts of knowledge. Their successors—the first teachers of Christian philosophy and Fathers of the Church—labored to acquire these same gifts, by application to learning. Desirous to adorn the tabernacle of the Lord with the richest spoils of Egypt, they gave themselves to a diligent study of the literature of the Pagan republics. For although the spirit of simplicity is the genius of Christianity, still this simplicity is not at all opposed to a thorough and profound erudition. Those most distinguished for their elegant acquirements, have at the same time been models of Christian humility. The Augustins, the Nazienzens and Jeromes witness this fact. The emperor Julian, one of the most powerful and arch-enemies of Christianity, intending to vex and cruelly persecute the Church, forbade to Christians the study, and the use, and the teaching of the classics. The Fathers of the Church, during the time of this interdict, supplied the deficiency by their own polished compositions. These are even now taught with the ancient classics in our colleges, and are destined long to dazzle and puzzle the students of the Anthology. Our Nazienzens then labored to feed by their toil, that light for Christian youth which the imperial persecutor attempted to extinguish. Who, we ask, was the benefactor then of Christian literature, Julian the Apostate, or St. Gregory Nazienzen? England has almost—nay quite—in our own times imitated the example of Julian the Apostate. She forbade Catholic Maryland to have classic teachers. Our two first Archbishops had to seek among strangers, at Doway and St. Omers, what had been denied them at home, and in their fatherland. A classic remnant of the men of those days lives yet, a patriarch of the District of Columbia:—and England even now has well nigh imprisoned the president elect of Ireland's Catholic and classic University!! Aye, well—full well does that sage old heretic know that "knowledge is power." Julian's object in this edict, or rather interdict, was to degrade the followers of Christ—to leave to others the writing of the history of the meek and lowly Nazarenes. His historians would then be his friends, and tell their own history in their own way. How much of this strategery of literature have not our own times witnessed! What has not lying England dared in history? Her Gibbons, her Humes and Smolletts wrote romances in her honor, and called them histories; until lengthened study brought forth a Lingard, to be for us the harbinger of a brighter age, whose vista he has the glory to have opened. Her next history of judicial pleadings for the year 1852, may represent to us Lord Campbell, as a mirror of legal justice—as one who wears, without stain, the spotless ermine. It

will tell us gravely how patiently he heard and how piously he decided in favor of much injured Achilli! But falsehood now has its scourge. An indignant world thrills at the injustice: and England's very partisans proclaim against her the *truth*.

One, unprepared by the previous discipline of classic and lengthened studies—one, whose mind is not enriched by various erudition—one, whose judgment is not ripened by mature reflection, may indeed write history—but who will read it? He may compose essays—but *who* will be instructed by them? He may rhyme verses—but will have to sing them himself!! Who can peruse with any patience our epic Columbiad? or who can ever think, without a smile, of our glorious Freedoniad? A few more years of steaming on scholars to literary renown will give us yet a Washingtoniad!

"Pious simplicity," says the energetic St. Jerome, "may edify the Church—but cannot prevent those, who, by perverse doctrine, would undermine the temple of God." Hence the good of religion, and the good of society, have ever animated the inmates of the sanctuary to consecrate their life and labor to virtue's most powerful human defence—literature and science.

Up to the year 1455—when the ingenious Faust happily invented "the art of printing," the votaries of religious orders were by whole communities employed with their manuscripts. Not only did they transcribe with patient toil the volumes of the Bible; but embellished them in a manner highly creditable to their piety. Their labor was used not only to preserve the divine records of revelation, but to increase and multiply the copies of Cicero and of Homer. When men of the world had closed their ears to the songs of the minstrels, and to the eloquence of the orators of antiquity—when the martial knight vaunted of dipping the hilt of his sabre into the inkstand—and signing with the stamp of his armorial-bearing written documents, then the Church guarded with more than vestal vigilance the sacred fire of literature. Thus the learned and the pious man both owe an eternal debt of gratitude to the saving vigilance of the sanctuary—the one owes it, because the Church, the guardian of letters, has preserved, amid more than barbarian indifference (on the part of the worldlings,) the rich treasures of learning; the other owes it, because the Church has secured and honored the sacred deposite of faith.

It is the real interest of the Church to drink deeply herself of the fountain of knowledge, and to encourage her children in the pursuit of letters. Hence she has ever cherished a thorough and classic course of studies.

We would be much in error, were we to look upon education as a mere collection of a certain amount of knowledge, or as a simple habilitating to calculate numbers and to pen down sentences. Education is a long and difficult disciplinary ordeal, forming the mind and chastening the heart of youth. It is to inculcate on youth habits of industry, the true principles of honor, just sentiments of integrity, the duties he owes to God, to himself and to society; it is to develop the singular faculties bestowed on him by his Creator, to strengthen his memory, to sharpen his intellect, to mature his judgment and prepare it for action in any emergency; it is to purify his imagination, to direct his taste, to guide his will to a selection of the good and great. As in gymnastics the one exercised is carried on in a continuous series from a less to a more difficult evolution, the master ever proposing something that calls forth the full energies and the entire strength of his pupil, (thus developing and increasing his bodily power,) so also in mental exercises. A just system of education should have wherewith to give full exercise to the three powers of the mind: ever presenting something new to stimulate to exertion

and bestow, by use, habits of industry—still offering something daily more and more difficult to give additional perception to the intellect and justness to the judgment, and bringing forth daily something heroic and noble and gentle to sublime the mind and to purify the heart. Now this mental exercise or discipline is nowhere so perfectly obtained as in the study of the ancient classics. For there the scholar is constantly stimulated to industry by learning something new, in the analysis of his author, and in the application of his rules, his memory and judgment are brought into vigorous action; his intellect is brightened by nice discriminations of words and sentences; his taste is improved by being called on to appreciate various and delicately defined turns of thought—while his will is attuned to noble conceptions by the ever enchanting recital of what "in former days" was nobly dared and bravely done.

The student of the classics has in their study, moreover, an unbroken exercise in oratory. Under a skilful preceptor, what is a translation of Latin and Greek authors but an extempore oration on a small scale, delivered by the youthful Cicero? When asked to translate, *he* is *called out* by his teacher to speak in English the composition of his author *written* in a learned language. By this exercise he becomes himself at once a composer and a declaimer—gains confidence by success—emulation by praise—facility by practice. Herein he not only learns this or that word to be in the definer or dictionary; but sees and knows how it is to be used in a sentence. The reading-writing-and-arithmetic course of studies is much in vogue at present—and when nothing better can be had, we must, of necessity, be content. But we may, nevertheless, as an illustration of such a course, say: bread and water will keep body and soul together, and preserve a man from death; but assuredly he is not likely *to thrive* much upon such a course of regimen. Again: if a former experience be not reversed for our special benefit, there is great reason to fear that the twilight of another dark age is fast gathering around us. In the dark ages there was *some*, but still very little classic learning among the people. The reason we may assign, was their impatience of lengthened and diligent study. Many desired a short course of studies; and most of them desired no studies at all.

Now it is much to be apprehended that the same sentiments reign at present—and that similar causes will produce the same effects. The monasteries and parish churches of the middle ages had their public schools and colleges. But Mars was in the ascendant, and the influence was in favor of short studies and long wars. A speedy system of education degraded the teaching even of the colleges. In these, after the study of some grammar and some elementary branches, the student immediately passed on to his course of philosophy. The classics were thus, in a measure, entirely overlooked. Like the school-boys and their parents of our times, they saw no use of Latin and Greek!!! What was the consequence of this neglect? The sequence was: no method in their thinking—a sad want of grace and elegance in their writing—no order in their manner of treating their subjects, a fragmentary collection of all kinds of information—their compositions piled up into folios too dull to be read—too immethodical to be consulted for reference—too chaotic to give any available information. The composers or compilers of these huge lucubrations seemed to expect (and in vain) gentle readers as patient as the too tame and delving writers. It was not, however, an actual deficiency of learning that characterized the middle ages. Their ponderous folios testify the reverse. It was a want, at that period, of classic literature, we deplore. Their compositions were sometimes strong; but always heavy. The Herculean club we find everywhere, the graceful caduceus we meet with very rarely. The maxim of Göethe

was then seldom thought of: "Cultivate the beautiful, the useful will take care of itself."

But why did not the Church, the guardian of letters, make classic those ages of faith? There is an island in the ocean, whose green sides are bathed in the waters of the Atlantic. Its past history is sacred, its future is mysterious and eventful. Its inhabitants have suffered so much and so well, that I know not what else to compare them to, but to iron on the anvil. While beaten by the forger sparks of light fly out in every direction. This light has been and is still divinely useful and saving to other countries. In the Middle Ages its schools were resorted to by all the nations of Europe, and the learning of its scholars shed a halo of brightness over the north-eastern seas and lands. Its saints bore the torch of faith to heathen people; the disciples of its Columba carried the light of literature and of piety to distant portions of the continent and to the islands. Iona was sanctified and enlightened by its contact with Erin. But religious learning—ascetic science is the first care of the Church. This was—is—and ever will be unfailing. Classic learning is only a means, a preparation, an habilitating to study the sublime doctrines of faith. Theology is the Queen of heaven—all other sciences are only her handmaids.

The Church is only pledged to make the Queen immortal—incidentally the handmaids are preserved and protected by the saving shadow of her greatness. Still, whatever there was of elegant learning in those days belonged to the Church. Through the surrounding gloom, the light of science beamed alone from the lattice of the monastery. Impatience, however, in the scholar, naturally in time produced a species of indifference in the teacher. The classics that had been studied, in a measure for the service of theology indirectly, and the immediate good of the worldly (and it may have been lordly) éléve, gave way for studies more intimately concerning the calling of the teacher himself. Thus the whole light of learning was concentrated on the sanctuary, and it made brilliant the altar of God in those ages of faith. The worldly man—the earth was in darkness; but the firmament of religion was lit up by bright stars of virtue and learning. Alcuin, Bede and Anselm were then clergymen—"there were giants in those days."

The youth, then as now, began too soon to relish the folly of their parents. They remained for too short a time under the instruction of their preceptors. Besides, a mania for war and thirst for warlike deeds arose from the very circumstances of the times. The ruthless invaders that century after century, and often year after year, poured down from the northern mountains upon the fertile plains of the south were, of necessity, to be resisted.

Honor and patriotism called the yeomanry of the land to arm for their homes and firesides. They did so in vain.

The Goths, Hunns and Vandals bore down all opposition—they passed in their might over dismantled cities and plundered fields. Succeeding to each other, in their violent inroads, from the depths of unknown forests—as wave succeeds wave from the bosom of the troubled deep—they threw down in their course the monuments of art and the altars of God.

Divine religion, the while, stands on the edge of the battle-field, patient of wrong and forgiving of evil,—now, under the garb of the good Samaritan, binds up the bleeding limbs of the wounded soldier—now, under the form of an angel of peace, tames the fierce spirit of the lofty chieftain. More than once, with a voice full of heaven, religion bids some proud Sicambrian to bow down his haughty neck and receive the yoke of Christ. The work of humanizing, converting, christianizing one

race of conquerors was not fully completed, when another incursion dispossessed the present lords of their domain; and the sword of a new conqueror carved for him a way to power, while his followers pass on from the field of conflict to the ownership of the country. The work of religion is then to be begun anew; and victorious Paganism is again to be made a captive of Christ. The patience of religion equals her zeal—both are unfailing. Thanks to kind Providence, there was yet an untiring hand to build up the demolished temple, and still a loving heart to rekindle the fire of piety in the sanctuary of faith.

The restlessness of these energetic nations was averse to the quiet and repose of study. To employ them usefully and give full occupation, religion, whose heart is ever in heaven, taught them to point to the sky the Gothic spire, and to raise those immense works that even, at present, strike the beholder with wonder. Witness the magnificent Cathedral of Cologne! This splendid temple is consecrated by time, and endeared to the Catholic mind by the holiest reminiscences. The clean oblation, (destined to make the name of the Lord great among the Gentiles,) was offered up in it by Catholic priests, before the so-called reformation began. The building growing year after year, century after century in beauty and finish, the guardian angels of the place look now from its shrine upon Protestantism descending into the grave of Infidelity. In these, our days, the martyr-spirit of its Archbishop has renewed for the Church the trials and the triumphs of the great Athanasius.

The Millennium intervening between the taking of Rome in the 5th and the capture of Constantinople in the 15th centuries, was a period, in which, to say the least, there was great remissness evinced by men of the world, for classic studies. The noblest of sciences, however—theology, was never neglected by the Church; for the faith was to be preserved and perpetuated, in obedience to the Divine command to teach all truth unto the end of time.—(*Matt.* xxviii.) The very *pastimes* and *recreations* of the theological students of those days were of a spiritual nature. For their amusement they would sometimes discuss the following questions: whether angels can see visually in the dark—whether they go from one point of space to another without passing through the intermediate points—whether more than one angel can exist at the same time on the same spot—what are the qualities inherent in a non-entity—whether the Deity knows things singular or universals—and whether He loves an actually existing fly better than a possibly existing angel. Such were the jests of intellectual men in the intervals of repose from study. And these *jokes* have been scoffed at by the very men, perhaps, who placing the palms of their hands upon a table, declare in EARNEST they speak with spirits black or white, and who will, it may be, risk their peace of mind and happiness for a "Spiritual Rapping!"

We know from the curious and elegant workmanship of the clock sent from the East by al-Raschid as a present to Charlemagne, that artists of distinction lived in the Middle Ages; we know also from their learned inventions, that mathematics and philosophy flourished then even in Arabia. The countless inventions and useful discoveries of those ages have never yet awakened the public and just sense of gratitude due to those instructors and benefactors of mankind.

History of late, becoming more enlightened and truthful, has been almost generous enough to tell *sometimes* the truth.

But history has still to give fully and honestly the *whole* truth about the men and manners of those days; when the invention of the compass led Vasco de Gama around the Cape of Good Hope, and the genius of Columbus, developed in the

scientific schools of Italy, expanded until it took in another hemisphere. The Muses and Graces, banished by the strong arm of the Musselmans, heard in their exile the sweet song of poesy sounding across the waves of the Adriatic. The harp of the West had become vocal under the touch of Petrarch and of Dante. Soon Tasso was to join in and swell the chorus by the praises of Rinaldo. Classic Greece, driven from home, met with an elegant reception at Florence, from Lorenzo the Magnificent. All Italy soon caught the inspiration for classic learning. The yet more magnificent descendant of Lorenzo, raised to the highest honors of Christendom, led the willing Muses in a graceful triumph to Rome. Thus, while England and the rest of Europe were still in the darkness of the Middle Ages, the meridian splendor of the sun of literature was shining full upon the glorious pontificate of Leo X.

We need not dwell upon either the triumphs or reverses, or literary excesses of this checkered period. Roscoe, an unprejudiced and competent witness of the history of that time, assures us that when the great moral defection in Germany began, Italy was in the zenith of her literary fame. The Church, the guardian of letters, by her diligence, fostered the arts and sciences, and at the same time preserved intact, unchanged and unchangeable, the faith of the mistress of the Christian world.

The religious societies went forth then with a determination to preserve inviolate what was yet incontaminate in faith and morals, and to *reconquer* by their preaching and literary labors the *portion* of Germany that had been lost. The conflict has already continued with various success for three centuries. It is by no means over. Our own times see the rescuing army renewing their efforts and striving to vindicate the honor of a saving host. Saint Francis Xavier and his little band more than indemnified the Church in the first years of the struggle for her losses in Germany, by his peaceful victories in the East. He there renewed in the hearts of the children of the patriarchs, the faith taught them by the great St. Thomas, and revived for the glory of Christendom "the works and words" of the first Apostles.

The blessings of the Church, the guardian of letters, like her power, extend to all nations and to all times. We, the citizens of this great Republic, feel the effects of her sweet and efficacious influence. The guardian of letters, she neglects no condition, no wants, no grades of society. All are in her keeping who love truth: and her Catholic arms are outstretched to embrace every child of her household of faith.

Her solicitude slumbers not over the interests of any. Every thing excellent in learning and in morals flows upon us from her altars, and her enemies have nothing good in religion, that they did not, when they left her, pilfer from her sanctuary.

All that they can claim, independently of her, are their "spiritual rappings," and the honor of these they may perhaps have yet to share with the genius of folly, or with "the archangel in ruins."

Her mitred pontiffs look to preserve the freedom of education and the integrity of faith—her loin-girded confessors devote their lives in colleges to the teaching of her youth—her consecrated virgins guard, in the holy precincts of their academies, and educate her daughters—the orphan finds a mother in her "Sisters of Charity," the poor have instruction in her parish schools; for the clergy have helpers and the poor boy friends in her charitable societies. "How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel!"—*Numb.* xxiv.

THEOLOGY, THE UNIVERSAL SCIENCE.

TRANSLATED AND ABRIDGED FROM DONOSO CORTES.

Mr. Proudhon, in his *Confessions of a Revolutionist*, has these remarkable words: "it is surprising that we always find theology underlying our politics." There is nothing surprising, however, in this, except the wonderment of Mr. Proudhon. Theology being the knowledge of God, must comprehend all the sciences, since God in his immensity contains and embraces all things. They were all in the divine mind before their creation, and have been ever since, for, in calling them forth out of nothing, he formed them according to the type which has existed in him from eternity. They are in him, as effects are in their causes, consequences in their principles, forms in their eternal models. In him are the immensity of the ocean, the beauty of the fields, the harmony of the celestial bodies, the splendor of the stars, the magnificence of the heavens: in him are the measure, the weight, and the number of all things: in him are the supreme and inviolable laws of all beings. Every living thing finds in him the law of life: whatever vegetates finds in him the law of vegetation; whatever moves, the law of motion; whatever feels, the law of sensation; intelligence, the law of mind; liberty, the law of will. Thus it may be said, without falling into pantheism, that all things are in God, and God in all things.

This reflection enables us to explain, how truth diminishes among men in proportion to the diminution of faith, and how society by turning away from God finds itself enveloped in darkness. Religion has been considered by all men and in every age, as the indestructible foundation of human society. "Omnis humanæ societatis fundamentum evellit," says Plato, "qui religionem convellit:"* he who banishes religion, roots up the very basis of society. On this principle reposed all the legislation of ancient times. Cæsar, while young, having expressed in the open senate some doubt about the existence of the gods, Cato and Cicero immediately rose from their seats, and accused him of having uttered language detrimental to the republic.

The diminution of faith, which causes a corresponding disappearance of truth, does not bring about the destruction but the wandering of the human mind. Merciful and just at the same time, God denies truth to the guilty intelligence, while he grants it life: he condemns it to error, but not to death. Those ages that have rolled by, distinguished alike by their infidelity and refinement, have left behind them on the page of history a trace more burning than luminous: their splendor was that of the conflagration or the lightning; not the mild and peaceful light which is shed upon the world by the Father above. What we say of ages, is applicable to men. In withholding or bestowing the gift of faith, God withholds or imparts truth: but he does not give or refuse understanding. The infidel may possess a powerful intellect, while the believer may be a man of very limited capacity: but the mental greatness of the former is like the abyss; the latter like the sanctity of the tabernacle. The first is the dwelling-place of error, the second the habitation of truth. In the abyss, death is the awful consequence of error; in the tabernacle, life is the appendage of truth. Hence, that society which abandons the austere worship of truth for the idolatry of the human mind, is in a hope-

* De Legibus, l. x.

less condition. Sophistry leads to revolution, and the sophist is the precursor of the executioner.

Whoever is acquainted with the laws to which governments are subject, has the knowledge of political truth. Whoever is acquainted with the laws which bind human society, has the knowledge of social truth. These laws are known to him who knows God, and God is known to him who hears what God teaches in relation to himself, and who believes this teaching. Now, theology is the science which has this teaching for its object; whence it follows, that all affirmations or questions relative to society or government, imply an affirmation relative to God; or, in other words, every political or social truth is necessarily resolvable into a theological truth. Theology, in its widest acceptation, is the science of all things. Every word that falls from the lips of man, is an affirmation of the divinity. He who blasphemes his sacred name as well as he who lifts his heart to him in humble prayer, affirms his existence. They both pronounce his incommunicable name. In the manner of pronuoncing this name we find the solution of the most enigmatical questions, as the vocation of races, the providential mission of peoples, the great vicissitudes of history, the rise and fall of empires, conquests and wars, the different characters of nations, and even their various fortunes.

THE SACRED HEART.

FROM HYMNS OF REV. F. W. FABER.

Unchanging and unchangeable, before angelic eyes,
The Vision of the Godhead in its tranquil beauty lies;
And like a city lighted up all gloriously within,
Its countless lustres glance and gleam, and sweetest worship win.
On the Unbegotten Father, awful well-spring of the Three,
On the Sole Begotten Son's co-equal Majesty,
On Him eternally breathed forth from Father and from Son,
The spirits gaze with fixed amaze, and unreckoned ages run.
Myriad, myriad Angels raise
Happy hymns of wondering praise,
Ever through eternal days,
Before the Holy Trinity,
One Undivided Three!

Still the fountain of the Godhead giveth forth eternal Being,
Still begetting, still begotten, still His own perfection seeing,
Still limiting His own loved Self with His dear co-equal Spirit,
No change comes o'er His blissful life, no shadow passeth near it.
And beautiful dread Attributes, all manifold and bright,
Now thousands seem, now lose themselves in one self-living light;
And far in that deep Life of God, in harmony complete,
Like crowned kings, all opposite perfections take their seat.

And in that ungrowing vision nothing deepens, nothing brightens,
But the living Life of God perpetually lightens:
And created life is nothing but a radiant shadow fleeing
From the unapproached lustres of that Unbeginning Being:

Spirits wise and deep have watched that everlasting Ocean,
And never o'er its lucid field hath rippled faintest motion;
In glory undistinguished never have the Three seemed One,
Nor ever in divided streams the Single Essence run.

There reigns the Eternal Father, in His lone prerogatives,
And in the Father's Mind the Son, all self-existing lives,
With Him, their mutual Jubilee, that deepest depth of love,
Life-giving Life of two-fold source, the many-gifted Dove!
O Bountiful! O Beautiful! can Power or Wisdom add
Fresh features to a life so munificent and glad!
Can even Uncreated Love, ye Angels! give a hue
Which can ever make the Unchanging and Unchangeable look new?

The Mercy of the Merciful is equal to Their Might,
As wondrous as Their Love, and as Their Wisdom bright!
As They, who out of nothing called creation at the first,
In everlasting purposes Their own design had nursed,
As They, who in Their solitude, Three Persons, once abode,
Vouchsafed of Their abundance to become creation's God,
What They owed not to Themselves They stooped to owe to man,
And pledged their glory to him, in an unimaginable plan.

See! deep within the glowing depth of that Eternal Light,
What change hath come, what vision new transports angelic sight?
A creature can it be, in uncreated bliss?
A novelty in God? O what nameless thing is this?
The beauty of the Father's Power is o'er it brightly shed,
The sweetness of the Spirit's Love is unction on its head;
In the wisdom of the Son it plays its wondrous part,
While it lives the loving life of a real Human Heart!

A Heart that hath a Mother, and a treasure of red Blood,
A Heart that man can pray to, and feed upon for food!
In the brightness of the Godhead is its marvellous abode,
A change in the Unchanging, Creation touching God!
Ye spirits blest in endless rest, who on that Vision gaze,
Salute the Sacred Heart with all your worshipful amaze,
And adore, while with extatic skill the Three in One ye scan,
The Mercy that hath planted there that blessed Heart of Man!

All tranquilly, all tranquilly, doth that Blissful Vision last,
And its brightness o'er immortalized creation will it cast;
Ungrowing and unfading, Its pure Essence doth it keep,
In the deepest of those depths where all are infinitely deep;
Unchanging and unchangeable, as It hath ever been,
As It was before that Human Heart was there by Angel seen,
So is it at this very hour, so will it ever be,
With that Human Heart within it, beating hot with love of me!

Myriad, myriad Angels raise
Happy hymns of wondering praise,
Ever through eternal days,
Before the Holy Trinity,
One Undivided Three!

JAPAN—ITS RELIGIOUS HISTORY.

The events that have lately transpired in the farthest East, and the expedition, which is now being fitted out for the purpose of opening to those of our countrymen who labor in the North Pacific, a secure refuge from the dangers of the seas in the ports and harbors of Japan, combine to excite an eager desire to know more of a country, that has been so long isolated from the rest of the human family. It has, indeed, been frequently visited by the ambassadors of various European nations, that desired to have a part in the advantages of its commerce; but so jealously have they been guarded, that their passage through the country has been more like that of a criminal carried to prison, than of a representative of an independent government; and their written accounts, meagre in everything else but their own personal experience, have been, to the most of English readers, almost as much a secret as the country itself, to the description of which they were dedicated. Thus, except during a period of little more than a century, Japan has been always as a sealed book to the rest of the world. Even the Dutch, who are the only Europeans permitted to traffic, know very little more of the interior affairs and condition of the country than they did nearly two centuries ago, when they supplanted the Portuguese: and the desire of retaining for themselves the lucrative monopoly they had so basely purchased by the denial of Christianity, has been supposed (with how much justice I do not undertake to decide,) to be with them, too, a kind of lock to keep the secret still more secure. The interest that this behaviour, both on the part of Japan and of Holland, would naturally awaken in the minds of the inquisitive, is made still stronger in the Catholic, who remembers that it was to these islands that the Apostle of these later times, St. Francis Xavier, directed his steps, in the hope of extending more widely the kingdom of Christ, and where he planted so flourishing a Church, that it even vied with the primitive ages in the fervor and generosity of its martyrs, confessors and virgins. In the life of that great Apostle of the Indies, his own labors, and those of his few companions, are briefly recorded; but after they had been called to their reward, what became of the seed they planted with so much toil, and watered with so many tears and so much blood, is very little known, even to the Catholic. Other circumstances, of a more painful and personal nature, have engrossed his attention; and the sorrowful scenes enacted in Europe, since the Reformation scattered its baleful influence over the brightest portion of the Saviour's flock, have prevented him from looking to distant countries to seek for objects of admiration in their heroism, or of grief in their misfortunes. And the American Catholic, so closely linked in language and blood with his European brother, found, in the persecutions that raged in the West, objects naturally more calculated to enlist his sympathy than could be supposed to arise from the narrative of cruelties practised on the inhabitants of a country of which he seldom or never hears the name. But now their trials, their virtues, their heroic victories gained in the good fight, will, from their very similarity, win a more favorable hearing, especially as political events have forced them upon our acquaintance. These considerations have suggested the idea that a notice of a country, whose Christianity has, as far as we are able to judge, been blotted out in the blood of the last faithful, would be very acceptable to those of our western Christians, who are not so wrapped up in the pursuits of this world as to forget how much should be endured to win the next. The missionaries themselves, who labored with so persevering

and self-sacrificing a spirit for the salvation of the Japonians, shall be our vouchers. To them here, as elsewhere, the world is indebted for all the reliable information it possesses of the various nations that were made known to Europe during that era of discovery, the 15th and 16th centuries. Many books have been printed by others since the unfortunate issue of their labors, but we are still obliged to fall back upon their relations for a detailed and accurate information. It is not, however, with the political or commercial, so much as with the religious history of Japan that we purpose to entertain our readers; and this, to a Catholic, possesses far more interest than a knowledge of the various natural resources, which it is the aim of the mere politician or merchant to press into the service of his investments. And here we must depend on the missionary alone. The simple narration of his painful journey, and of the dangers, privations and persecutions to which he was often exposed, cannot fail to excite our warmest sympathy, whilst it is not altogether void of that romance that amuses as well as instructs and edifies the reader.

At the eastern extremity of Asia, and opposite to Corea and China, from which it is separated by an arm of the sea, lies the empire of Japan. It is composed of many islands, extending from 31° to 48° north latitude, and from 129° to 150° east longitude from Greenwich. Of these islands the largest are Niphon, Kinsin and Sicoco, having an extent together of more than 1,200 miles in length, whilst the breadth varies from 70 to 200 miles in the widest part. Of its history before its discovery by the Portuguese very little is known. Those of its own annals that are most worthy of confidence, give the time of its first settlement about the fifth century, by a party from Chinese Tartary or Mongolia. The similarity of their features, manners and customs, their literature and religion, and the reverence always manifested by the Japonians for every thing Chinese, are sufficient evidence, though they are themselves averse to the conclusion, that they have a common origin. It is, however, a very difficult matter to sift out the truth from the mass of error with which it is mixed; and so many are the fables heaped together in the early part of their history, that the task of separation seems to have frightened the missionaries, who, besides, had occupation enough in the duties of their ministry to prevent them from devoting the time that would have been necessary to its accomplishment. The precise date of its discovery by the Portuguese is also a matter of conjecture. The best authenticated is that which gives the year 1542, when three Portuguese merchants, who were sailing from Siam to China, were driven out of their course by a violent tempest, and forced to seek for safety and assistance in the harbor of Cangoxima. In the succeeding years the same merchants, and others who had learned from them of this new outlet for their commerce, continued to visit the same place, only intent upon the profit they expected to derive from their traffic. But God, who had other designs, made use of them to smooth the way for the entrance of the Gospel. A young Japonian, by name Anger, of a noble and wealthy family, had long been troubled with remorse for crimes that he had committed in his youth, and had sought in vain for relief among the idolatrous priests of his nation. Meeting with the Portuguese merchants, and won to familiarity by their affable manners, he felt himself urged to unbosom himself to them with the hope that they would be able to give him some assistance in his interior trouble. These good people, whose thoughts in all probability were no more elevated than the occupation in which they were engaged, acknowledged ingenuously their inability to satisfy his desire, but assured him, that there was at that time living in the Indies a holy and enlightened man, from whose advice

he would most certainly recover that peace of mind, which he had elsewhere sought in vain. The length and dangers of the voyage, which they exhorted him to make, frightened him at first, but a short while after, having killed a man in a quarrel, he was forced to seek safety by withdrawing from the country. In his new misfortune he applied again to the Portuguese, and one of them, by name George Alvarez, being on the point of sailing, received him on board of his ship and brought him to Malacca. Saint Francis, with whom Anger desired most anxiously to speak, was at the time of their arrival absent on a missionary excursion in the Moluccas, and did not return to Malacca for six months. Meanwhile Anger grew impatient of the delay, and not able to learn when Xavier would revisit the town, he resolved to return to Japan. But God, who watched over his salvation and was disposing every thing for the salvation of many among his countrymen, when he was already in sight of his home, and full of the expectation of being with his family in a short while, drove him back by a storm upon the coasts of China, where he had the happiness of meeting with the same friends, who had carried him to Malacca but a few months before. They reproved him kindly for his impatience, informed him that Xavier was then at Malacca and easily persuaded him to return with them to that port. Nothing could equal the delight which Anger experienced at this news, except that which filled his heart, when he met the holy missionary himself in the church of our Lady of Malacca. With inexpressible satisfaction he disclosed all the secret troubles which had so long tormented him and had forced him to enter upon this dangerous journey, and in the exuberance of his joy, he resolved to follow Xavier and serve him all his life. Not less was the joy of the Saint, although not so vehemently expressed, for he saw in the arrival of this poor sinner the first-fruits which that infidel nation was offering to the God of Truth, and from the beauty of this promise he flattered himself on reaping there a far more abundant harvest than he had hitherto with so much labor gathered in India. "I undertake this journey," thus he writes to St. Ignatius, to communicate to him the determination he had formed in consequence of his conversations with Anger, "with great pleasure and still greater hope, because I trust sincerely that the fruit of our labor in that nation will be solid and perpetual;" and in another place he tells him, that feeling himself no longer of any service in the Indies, he had prayed God to let him know where he might render him better service, and that his Divine Master had given him to understand by a powerful impulse, that nowhere could he better contribute to his glory than by preaching the Gospel in Japan. He had already written to the Society in Rome, "if the other Japonians are like Anger in their desire of knowledge, they truly excel all other nations in talent." The gaining over to God of souls that were possessed of qualities so admirable as those he perceived in Anger, seemed to him worth all the dangers of sea and land, of man and beast, that his friends so zealously set before him in order to deter him from his contemplated enterprise. Having gathered, from his frequent conferences with the Japonian, a sufficient knowledge of the qualities of mind and body necessary for a missionary, in a country that had never yet heard the good tidings, he departs for Goa, in order to arrange everything for the successful prosecution of his purpose. Anger and his companions were instructed in the college of the Holy Faith, and solemnly baptised by the Bishop of Goa, on Pentecost Sunday, in 1548.

However desirous Xavier was to depart for Japan and enter upon the toils of the Apostleship at once, the numerous duties of the extensive mission of the Indies, which had been entrusted to his care, required so much time before they could be arranged; so many Superiors were to be constituted and directed according to the

Institute, as yet in its infancy, and their powers with regard to one another and to the whole Society, which they were to govern, were to be so defined that no complaint might arise from the clashing of different interests, that nearly a year passed by without seeming to bring him any nearer to the objects of his ardent longings and prayers. His solicitude for the churches did not however so engross his mind, but that he could find time to send into Europe letters filled with burning exhortations to his brethren, that they would come and help him, or at least send him some of those recruits which they were daily numbering among the soldiers of the cross. Added to these causes of delay, were the solicitations of his friends and spiritual children, who left nothing untried to frighten him from his undertaking, which they represented in a manner that was calculated to fill the mind with terror, and when they found nothing could daunt his generous soul, that thirsted for sufferings, they conjured him by his love for their salvation, not to abandon them and their children to all the losses to which not only they would be exposed by his absence, but also the missions which he had established in various parts, and which still needed their father to confirm and consolidate them in the good state, in which he had with so much fatigue and charity placed them. But like another St. Paul, though moved by their entreaties and prayers, and grateful for the interest they took in his welfare, he feels and must obey the impulse of the Spirit, that carries him forward to endure crosses and sufferings for the glory of God and the good of souls redeemed by the Saviour. "I cannot in any manner express," he writes to his holy father, as he was about to commence his voyage, "how much divine pleasure I receive from undertaking this province;" and then, having mentioned some of the certain dangers to which he would be exposed, concludes: "with such a joyous spirit is my soul filled and animated, that I cannot even bear to think of intermitting this journey, nor would I, even if I were certain of being exposed to greater sufferings and dangers than any I have ever yet endured. So great are the hopes that my conversations with Paul the Japonian, or rather that God himself has given me that the Christian religion will be there propagated." He returns with much difficulty and danger to Malacca, in company with Father Cosmus de Torres, Paul of the Holy Faith, and his two servants, and a lay-brother, John Fernandes. There he receives a new stimulus to his zeal.

Some Portuguese having landed on one of the islands, had been lodged by the king's orders in a house which had remained long uninhabited from the apprehension that it was haunted. For several nights they had been disturbed in their rest by noises of various kinds, but they had paid no particular attention to the circumstance, until once aroused from their sleep by the cries of a servant, they seized their swords and ran to his room, thinking that he had been attacked by robbers. They found him prostrate on the ground and trembling with fright. On being asked the cause of his fear, he replied that he had seen a most hideous spectre, which he could take for nothing else but the devil. As up to this time he had been most trustworthy, and on several emergencies had shown much native courage, they deemed his tale worthy of credit, and were the more confirmed in this by the remembrance of the frequent disturbances of which they had themselves been the sufferers. They therefore placed crosses in all the rooms, and had them painted on the walls, and were not afterwards troubled. This coming to the knowledge of the king, he was very desirous of knowing why the cross had such power over the evil spirit. When the Portuguese, in answer to this, instructed him as well as they could in the mystery of the Redemption, he gave orders that crosses should be set up everywhere in his dominions, and desired to learn more of a religion that was

so powerful a protection to those who practised it. He therefore begged them to bring or send to him some one, who might instruct him and all his people in all the mysteries of religion. When Xavier heard this, he gave thanks to God for thus manifesting the power of the cross and opening, as it were, himself the way to the truth. He hastened as much as possible his departure, that he might profit by this good disposition of the Japonians in order to commence his Apostleship without delay. He embarked, with his companions, on a Chinese vessel, the feast of the nativity of John the Baptist, 24th of June, 1549, and after a perilous journey of nearly two months, landed at Cangoxima, the birth-place of Paul of the Holy Faith, on the 15th of August, where he commenced his Apostleship under her auspices, of whom it is written, that She has destroyed all heresies throughout the world.

CATHOLICISM IN 1800 AND 1852.

BY COUNT DE MONTALEMBERT.

On the 1st of January, 1800, there was no Pope. Pius VI had died at Valence,* the exile and prisoner of an atheistical republic. Rome had only just been released from the hands of a horde of pagans, who had set up an apology for a republic, in proclaiming the perpetual dissolution of the papacy. A most perilous interregnum, of eight months, intervened between the death of Pius VI and the election of Pius VII. The sacred college, expelled from Rome, could only be assembled under the safeguard of a schismatical army, brought over from the interior of Muscovy, to arrest, for a time, the parricidal arms of a people but lately the most eminent of Catholic nations. A few old men, assembled behind the Russian lines, in an island of the marshes of Venice, that haughty and accomplished city, which had just been laid low, after having signalized itself by its shuffling hostility to the Roman Church, of which, during the Middle Ages, it had formed the bulwark and the honor. The Cardinals spent a hundred and four days in solemn conclave, without coming to any agreement, pre-occupied with what a contemporary calls the *state of flagrant treason in Catholic Europe:* at length, they agreed to bestow their votes upon a monk, whose principal title consisted in his obscurity.† The Austrians were in the possession of the Legations; the Neapolitans were masters of the City of Rome. Pius VII, therefore, did not obtain from these two powers, without considerable difficulty, those states of which Napoleon was soon again to deprive him.

In the kingdom of Clovis and St. Louis, the state of the Catholic religion was this: the entire body of the episcopacy was in exile; the clergy decimated by the guillotine and banishment; the faithful hunted and harassed, long driven to the alternative of open apostasy or death, only just beginning to breathe, and enjoy in silence the tolerance of contempt. There were no resources, either material or moral; the vast patrimony of the Church, formed by the voluntary donations of forty generations, was totally alienated; the religious orders, after a thousand years of glory and works of benevolence, were extirpated and suppressed; three thousand monasteries and convents abolished, and together with them, all the colleges, chapters, sanctuaries, asylums of penance, retreat, study, and prayer.

* On the 20th of August, 1709. Pius VII was not elected until the 14th of March, 1800.

† Artaud, *Histoire de Pie* VII, p. 94, 97.

France, polluted by ten years of revolution, had just placed herself under the dominion of a young conqueror, who had delivered her, at the same time, from a state of anarchy, and deprived her of her liberty; who knew every thing, could do every thing, and willed every thing; who, in Italy, had imposed on the Holy See the cruel treaty of Tolentino; who, in Egypt, had embraced Islamism; and who was only known to the Church which he was so gloriously to restore, for the acts of deception and spoliation which he had practised upon her.

Persecution had no sooner been allayed, than it gave place to the uncontested victory of evil. Legislation, education, and morals, had fallen a prey to the practice of all the theories of the eighteenth century. The social family became dismembered under the action of divorce. From every sanctuary God had been expelled. Bernardin de Saint Pierre for having pronounced His name, was insulted before the assembled Academy. Voltaire might have seemed too reserved, and Rousseau too mystical, in the bosom of this society, which only divested itself of the pre-occupations of war and the infallibility of mathematics, to delight itself with Parny and Pigault-Lebrun,

England, diverted from the revolutionary torrent by the eloquence of Burke and the genius of Pitt, looked with an eye of astonishment on the virtues and the courage of those Catholic bishops and priests, whom proscription had thrown in thousands on her hospitable shores; but no symptoms were as yet observable of any immediate change in the barbarous system of legislation which had served to extirpate Catholicism from Great Britain, and crush it in Ireland. The blessings resulting from her glorious and solid institutions were available to all except the native Catholics. The British code was still further disgraced by the barbarous penalties instituted against the public exercise of the religion of Alfred and St. Edward. Her judges declared, from the justice-seat, that the law did not recognize a legal existence in any Catholic. The most illustrious families of her aristocracy were still excluded from their hereditary seats in the House of Lords. The most courageous soldier, if he were a Catholic, could not rise higher than the rank of a colonel. No amount of merit or talent—no service, however efficient, would have sufficed to open the portals of the House of Commons to any Catholic who should have refused to swear that transubstantiation was idolatry and the mass a sacrilege. George III preferred to deprive his government of the co-operation of Pitt, than consent to the change of one *iota* of these criminal follies. Every traveller who, twenty years ago, traversed that wonderful country, might have still seen those filthy dens, those sheds, those stables, to which the small remnant of the faithful in London were wont to repair, to attend the holy sacrifice; and those masses offered up in the open air, at which the famishing Irish were grouped together, in rags, around their priests, in sight of the deserted and profaned cathedrals, stolen from them by Elizabeth and Cromwell.

In Germany, the Church was yet more deeply sunk in that abasement, in which it appeared to be gradually disappearing, since the termination of the thirty years' war. At one time, mistress of the half of that empire, which her monks had cleared and cultivated, and her bishops had reclaimed from barbarism, she was now about to lose irrevocably the remnant of her patrimony. One-half had already been annexed to France, and the other was about to be parcelled out, and allotted to those numerous princes and barons, Catholic and Protestant, who at Lunéville and Ratisbonne, were craving from the hands of victorious revolution, a share in the spoils of the Church. The Catholics, both clergy and laity, for a considerable period, had only opposed to the contempt of Protestantism, and the

invasions of philosophy, an inert torpor. Catholicism had no voice, was held as an absolute non-entity, both in the political councils and in the literature of that nation, which lay prostrate at the feet of Frederick the Great, and which the paganism of Goëthe thrilled with joy and admiration. Theology gave no signs of life, except in its struggles against Rome, under the inspiration of Febronius and his emulators. The last historical act of the three ecclesiastical electors of Mayence, Cologne, and Treves, had been to unite with the Archbishop of Saltzburg, the Primate of all Germany, in drawing up, in the *Ponctuations d'Ems*,* the code of revolt and ingratitude against the Holy See. They were engaged in applying it, when the republican armies were sent to dethrone them, and inflict upon them the chastisement which they had justified by their previous conduct. Moreover, not a voice was raised in defence of the Christian truth, of the rights of the papacy, nor even of those ecclesiastical sovereignties, in which, for a thousand years, a proverbial happiness had reigned.† There was nothing to announce, even in the distant future, the existence of a Stolberg, a Schlegel, a Görres. In this vast shipwreck, the eye might wander over the whole of Catholic Germany, without discovering therein a single writer, doctor, or bishop, worthy the appellation.

In Italy, the same desolation and humiliation prevailed: laws issued against the Church by absolute monarchy at Naples, Parma, Turin, and Florence, were upheld and enforced by demagogues; temples were profaned, monasteries suppressed, the people thrown into consternation; there was not a single martyr, nor even a soldier.

In Austria, the Church slept upon the bed of Procrustes, prepared for her by Joseph II. Upon the ruins of two thousand confiscated monasteries, two years before the constituent assembly had applied the same theories to the same victims, the imperial bureaucracy forged at its pleasure the velvet sheathed chains, with which to the present day it has fettered all the limbs of its captive. Joseph II wrote: "*I have made philosophy the legislator of my empire.*" And his successor, Leopold II, faithful in every respect to his lessons, denounced before the states of Lower Austria, the power of the aristocracy and *monachism* as the source of all evil. Belgium, that cherished and faithful daughter of the Catholic house of Hapsburgh, had been wrested from it for ever. Ground down beneath the twofold effort of the monarchical revolution of Joseph II, and the revolutionary conquest of the terrorists, she had succumbed, but not without having first paved the way, by a generous effort in favor of religion and liberty, to that Catholic and national regeneration which we have had the consolation to witness.

Poland, that *orthodox* country, for such a long period the invincible bulwark of Europe and of the Church against Islam and the Greek schism, condemned by Voltaire before she was immolated by Catherine, was struggling, torn to pieces, and bleeding, under the claws of potentates, who had consummated, for the first time since the era of redemption, the murder of a Christian nation.

Spain, despoiled of all her ancient liberties, transformed, through the most unaccountable forgetfulness of her immortal past, into a domain deprived of its kings,‡

* In 1786.

† *Unter dem Krummstab ist es gut wohnen:* "It is a good thing to live under the Cross," formerly a popular expression in Germany, and one which nothing has occurred to contradict.

‡ The council of regency, after the death of Charles II, wrote in the following terms to Philip V, on the 3d of November, 1700: "We will inform your majesty that the suc-

enervated by two centuries of inglorious despotism, the silent spectator of the unheard-of attack committed by Charles III upon the Jesuits, was languishing under the dominion of a life-guardsman, the queen's paramour and the king's favorite.

Portugal, where Pombal had renewed against the Jesuits the cruelties perpetrated by the Roman emperors upon the first martyrs, was only held by a single thread to the Roman Church. A perusal of the inestimable narrative of Cardinal Pacca, at that time nuncio at the Court of his most faithful majesty, will show to what a degree of abasement had fallen the ancient glory, the ancient liberty, and the faith of the kingdom founded by Alphonso of Burgundy, after a victory and miraculous vision, with the free consent of his barons, his people, and the sanction of the Holy See solicited by St. Bernard.*

To recapitulate: nowhere was to be seen the slightest sign of salvation or of hope. Religion, everywhere neglected or destroyed, appeared to be banished from the face of the earth. Catholicism must have appeared to the sages of the world as a corpse that was only awaiting its interment.

Half a century has elapsed, and every thing is transformed. Religion has everywhere resumed her place in the first rank; the Church is everywhere acknowledged as a power of the first order. Invoked by one class of her members with the confidence of an ever-faithful love, and by others with all the zeal of a recent conversion; by some, perhaps, with regret and against the grain; if she is still attacked by some blinded mortals, none of them, at least, deny her power, her life, her fruitful immortality. When we cast a glance over the countries of Europe, ploughed up by revolutions and wars, we find her everywhere flourishing anew, extending her influence, exalting her ennobled head, and ruling the destinies of the world. Like the lofty summits after the deluge, in proportion as the waters retire, the truths which she has preached for eighteen centuries, and the institutions which she has established upon the solid foundation of the divine promise, are again exposed to our view.

Let us now pass in review the scenes which we have been contemplating, and cast a hasty glance at the most striking features of the new picture.

Unfortunate Poland has not, it is true, recovered that independence which Pope Clement XIII recommended in terms so touching and so imperative to the degenerate kings of the West. The victim of the most deplorable abandonment, she is not yet fated to behold the dawn of that reparation which will be her due when she shall have abjured all connection with the revolutionary spirit. But he who has observed to what extent misfortune tends to ameliorate races who do not of themselves despair; who is aware of the treasures of courage and resignation that exist at the bottom of wounded hearts; who has been able to measure the energetic return to the practice of religion, the incontestable amelioration of morals, the unshakeable fidelity to the true faith, which are revealed by every sigh and every pang of that unextinguishable nation; who, in fine, believes in mercy and justice, will find it impossible to renounce the hope of more prosperous days, and to believe that Poland is for ever extinct, in an age that has witnessed the resuscitation of Greece and of Ireland.

cessor of the late king may come and take possession of this monarchy, and *dispose of it as his private property.*" To such a state was reduced the Spain of the Cid, and of Isabella the Catholic.

* *Notizie sul Portugallo con una breve relazione della nunziatura di Lisbona, dall' anno* 1795 *fino all' anno* 1802, dal Cardinale Bartolommeo Pacca, etc.; Velletri, 1835.

Switzerland, after Poland, is the country in which the observant Catholic discovers the greatest amount of desolation. What schismatical despotism has accomplished on the banks of the Dneiper and the Vistula, is about to be imitated by an atheistical revolution at the foot of Mount Gothard and the Great St. Bernard. Sacrilege there reigns triumphant; the monasteries, the first inmates of which civilized the ancient Helvetia, are disappearing one after another; a brutal tyranny is there exercised, in the name of liberty, upon an unarmed people, upon a clergy, whose only fault is their too great resignation. But the ancient and manly race of these peasants, although overwhelmed by numbers, obstinately resists the yoke of the popular faction; it may affect them personally and prey upon their property, but it cannot subdue their hearts. The blood of the martyr Leu, that peasant of Lucerne, assassinated by the radicalism which he had successfully vanquished in the arena of legality; the captivity and exile of the bishop of Fribourg, the secret pledges of that love of God which alone is strong as death, will not remain as barren seed. And, besides, if Lucerne and the primitive cantons are for a time become a prey to the spirit of evil, on the other hand the metropolis of Calvinism, Geneva, has witnessed with alarm the re-appearance of Catholicism within its walls. The sages of that proud city thought they were doing wonders by obtaining from the congress of Vienna, the right of annexing to the canton of Geneva the populations conquered from the house of Savoy; they did not imagine that by virtue of the principles of religious liberty, invented by their forefathers and returned against them, they were thereby introducing the enemy into the camp. St. Francis of Sales would have been no less astonished than Theodore Beza, had they been told that, two centuries after their labors, there would be a Catholic press in the city of Calvin; that there would be in that city two Catholic churches, and that they would be too small to accommodate the numbers of the faithful.

Undoubtedly the two peninsulas also of the south of Europe, Italy and Spain, have not yet traversed the whole of the circle of error, nor as yet completely gone through the expiation of abasement. Totally excluded from, or a long way behind the great European movements, overruled by exotic and factitious influences, thrown without their normal sphere by causes which must be examined elsewhere, they are now where we were, and are stumbling against the blocks from which we have risen. And yet, what encouraging and consoling symptoms are observable in Spain! Reduced by Napoleon's invasion to the consciousness of her force and her dignity, of which a long and miserable despotism had led her to doubt; and then thrown, as we have been, into the sanguinary horrors of revolution and civil war, she has seen Catholicism surviving the spoliation of the Church, the profanation and burning of her monasteries, and the murder of her monks. The *new ideas* in philosophy and religion have afforded her little more than parodies, pitiful counterfeits, the intelligence of which has only crossed the Pyrenees to excite the derision of the masters of the style. Two individuals alone, endowed with superior genius, taught Spain to believe that the days of her decline were nearly at an end; and these two men are Catholics. The one, Donoso Cortes, has obtained on sure ground the attentive admiration of Europe; the other, Balmes, who died in the flower of his age,* an historian, philosopher, theologian, and more particularly a great politician, conversant with all the conditions of modern liberty, and at the same time, with all the infirmities of a democratical society, and know-

* At thirty-eight years of age, on the 9th of July, 1848; author of *Protestantism compared with Catholicism*, of *Pius IX*, and several other works.

ing how to reconcile the luminous intelligence of his time with that rigid attachment to the immutable infallibility of the Church, without which no Spaniard is worthy of being considered a compatriot of Ximenes and Calderon. Catholic reaction in Spain having been so long silent and imperceptible, must be so much the more profound, since it has found such organs of expression. Such, at all events, is the estimate formed of it by the statesmen who govern that country, since they have just concluded with Rome one of the most advantageous concordats that the Holy See has for a long time obtained from a Catholic power, and of which the sincere execution will soon restore happy days both to the Church and the kingdom of Spain.

The system of concordats also exists in Germany; but, executed as they were, unfaithfully, they were not found sufficient to heal the wounds of religion in that great country. Other remedies and other lessons were required: lessons have not been wanting, and remedies have succeeded them. At the present day, what a change and what progress is observable? German Protestantism, under the influence of the rationalism and pantheism which it has developed, has lost its soul; it has now only a corporeal existence, maintained by the energetic aid of the State. All actual life has abandoned it; and as for doctrine, it has none, neither does it presume to teach any. Go now, and ask in the country of Luther, what is become of that famous doctrine of justification by faith alone, a doctrine so convenient that it is astonishing that it has not become the creed of all the libertines in the world: it is no longer anywhere professed. Go now, and count the number of Protestants who would be willing to sign in its original form the Confession of Augsburg: they could all be contained in one small borough.

There does exist, it is true, an intelligent and courageous band of *pietists*, whose head-quarters are at Berlin, and from whom there escapes, from time to time, a spark of truth, and even of justice, in regard to Catholicism; but they have amongst them, if I am not mistaken, more skilful politicians and soldiers than theologians; they meet with more sympathy from the throne than from the people. But, with the exception of these, Protestantism is no longer anything more than an empty name, serving as a mask to all the negative and distinctive theories, which have been developed by modern philosophy. For a person to say that he is a Protestant, simply means that he is not a Catholic, and, in some cases, that he is not a Christian. In the midst of all this sand of the desert, Catholicism comes forward with its immutable doctrine and its rigid discipline, such as it was laid down at the Council of Trent, and such as ten generations of reformers without posterity have in vain assailed. It has passed unscathed the ordeal of intestine wars and foreign conquest; it has braved the opposition of diplomatists and jurists; it has outlived despots and demagogues, Joseph II and Robert Blum. Everything that seemed most calculated to destroy it, has only served to promote its propagation and confirmation. The ancient edifice of the holy Roman Empire, when it fell to decay, broke asunder the most part of the bonds by which it was shackled, and opened to it new ways. The odious maxim of the ancient Germanic right is no longer acknowledged,—*Cujus regio illius religio;* a maxim which assigned territorial limits to the expansion of truth, and condemned the people blindly to follow the caprice and passions of their masters.* Prussia, when she conquered so many

* By virtue of this principle, established by the peace of Passau, in 1552, the inhabitants of the Palatinate had to change four times in succession from Lutheranism to Calvinism; and reciprocally, in the space of twenty-seven years (1556 to 1583,) according to the wishes of the four princes who, during this period, succeeded each other in the dignity of palatine elector.

vast Catholic provinces, was forced to treat with the Church, and give her access to provinces from which the true faith had been excluded for three centuries.

Hesse, Saxony, Mechlenburg, all these countries, but recently exclusively Lutheran or Calvinistic, have been subjected to the same law. And on all sides may be observed groups of the faithful, assembled under the shade of the spacious old churches, which Protestantism has usurped, but never could fill. Heedless of human respect, vulgar unpopularity, and the attacks of the rationalist press, the nobility and the literary class, both of which have so much to expiate, furnish numerous and brilliant conversions. The illustrious Count Stolberg commenced the series, which will not be closed by M. de Florencourt.* These two names attest that the Church has obtained, through these conversions, some of her most able apologists, her most intrepid champions, writers, historians, and doctors of the highest merit; whilst, neither in Germany nor other countries, has heresy deprived Catholicism of a *single name* that is worthy of our regret or citation.

From private life the Catholic movement soon begins to be felt in public life. The Prussian government, by the imprudent step of arresting the Archbishop of Cologne, gave the signal for the revival of the Germanic Church. Clement Augustus of Droste, of immortal memory, by sacrificing, on the question of mixed marriages, his peace and his liberty to the most sacred interests of conscience and family, caused the sacerdotal nerve to vibrate from one end of Germany to the other. From that moment the aspect of affairs became completely changed; the German Church was saved. At the other extremity of the Prussian monarchy, the Polish Archbishop of Posen, following the example of his brother of Cologne, became, like him, a confessor and prisoner in the cause of the faith. A man of genius, Görres, acknowledges and signalizes the new Athanasius: the roaring of that old lion did not remain without an echo. From that period, friends and enemies alike became convinced that the Church was not dead in Germany. The Catholic press began to show itself, to become inured to the contest, to take up and discipline the efforts of Catholics.† The revolution of 1848 arrived; and, unknown to all, became the prelude to the most unexpected triumph of the Church. That assembly at Frankfort, so tumultuous and so ridiculous, but for a moment so formidable, was attended by her priests, her orators, her theologians. They came to demand, like the French Catholics, the liberty of instruction, and religious freedom. Amid those constitutions, hatched daily, at Vienna, at Berlin, at Frankfort, at Erfurt, the principle demanded by the Catholics is established; that principle of

* We may also enumerate among the names that occur to us, the Princess Gallitzin, who, at Münster, at the beginning of the present century, formed the central point of a remarkable movement; Adam Muller, Counsellor Schlosser, the eloquent civilian M. Jarke, the learned and courageous Professor Phillips, the Countess Ida Hahn, who has related the circumstances of her conversion in a splendid volume, entitled *From Babylon to Jerusalem;* Hurter, so well known amongst us as the author of the *History of Innocent* III.

† We may refer, in the first place, to the *Historische Politische Blätter* of Munich, a collection made in 1838 by Professor Phillips and young Guido Görres, who so prematurely followed his father to the tomb. Under the direction of these two writers, this collection has become incontestably the first in Catholic Europe. Together with this bi-monthly periodical, may now be classed, since 1848, the *Deutsche Volkshalle*, of Cologne, the political tendency of which appears to us more just and less absolute than that of Munich, and which daily renders the greatest services to the cause of religion in Germany.

liberty of conscience in the order politic, which had so long served the purpose of evil, and which perhaps is henceforth only to be subservient to good. In the meanwhile, the Church claims her rights, her divine constitution, which had long been violated and shackled by the secular arm. No one dares offer her any resistance. She takes possession of her own; her bishops assemble at Wurtzburg, for the first time since the *Ponctuations d'Ems*. The calmness and the gravity of their deliberations appear truly admirable, amid the sanguinary conflicts of political enmity. Their decrees are received with respect; their wishes are granted without any apparent repugnance.

In that very place where Ronge, that pitiful counterfeiter of Luther, had prophesied, amid the vociferous applause of the democrats and philosophers, the final ruin of the papal Babylon; in that very spot, monks, Jesuits, and Franciscans, again making their appearance in the detested habit, after ages of proscription, attract around their pulpits an eager, numerous, and indefatigable crowd, and render their missions one of the most striking events of contemporaneous history. In that place, where the Society of *Gustavus Adolphus*, which had undertaken, under the invocation of the devastator of Germany, to introduce Protestantism even into the last retreats of papal superstition, proudly flaunted; there, again, the great associations of Pius IX, St. Charles Borromeo, St. Boniface, are planted, take root, and are daily seen to spread their branches more and more, marching in front, and with rapid steps, to the conquest of Germany by faith and charity. Their solemn and annual assemblies at Mayence, Münster, Ratisbon, have at the same time both insured and sanctified the right of association. Their intelligent initiative combines the authority of the priest with the activity of the layman. Their courageous perseverance tends to reconstitute Germanic unity, so fruitlessly besieged by democracy, by founding it upon the cordial and fruitful union of the faithful of Prussia, Suabia, Westphalia, Bavaria, and the Tyrol. There, in fine, where Clement Augustus saw priests, led astray by Hermesianism,* and functionaries, whom the revolution was soon to punish for their blindness, brave his authority, and undermine it in the hearts of the people, a simple metropolitan vicar,† himself at one time a laborer, without any other resources than his persuasive eloquence, founded, and is propagating with immense success, the work of Christian journeymanship for the moral and physical welfare of the workmen.‡

Everywhere the sacred fire is being rekindled. Inspired by the example of Belgium, vigilant and devoted bishops, with an ex-officer of cavalry§ at their head, but who has since been appointed as the successor of St. Boniface over the See of Mayence, are engaged in the creation of a university, exclusively Catholic, at Fulda, where the young Levites may avoid the dangers of the too notorious universities of their respective countries. In Prussia, a Protestant, but intelligent and generous king, has promised that, under his sceptre, the Church shall never again return to those evil days, which she had so much reason to deplore before his time; and, in spite of opposite appearances, in spite of the new vexatious mea-

*This dangerous doctrine has now been almost forgotten: fomented carefully by the bureaucracy and the rationalists, it had begun to pervade the most of the faculties of Catholic theology in the north of Germany. It derives its name from Dr. Hermes, a priest and professor at Bonn, who pretended to apply Kant's system to theology.

†M. Kölping. ‡ *Gesellenverein.*

§ Baron de Kettler, of the family of the last Grand Master of the order of the *Sword-Bearers*. His brother, likewise a Prussian officer, has just entered the order of the Capuchins.

sures, of which we shall have occasion to speak hereafter, we feel confident that he will keep his word. In Austria, a youthful and chivalrous emperor, only just emerged from boyhood, the worthy heir of Ferdinand II and Maria Theresa, destined, like her, to receive the empire when on the edge of a precipice, and resolved, like him, to fulfil in the first place his duty as a Catholic prince, inaugurated his reign by the abrogation of the legislation of Joseph II, and preluded the victory of his arms over the revolution, by the complete emancipation of the Church in his vast states.*

In like manner, the Austrian episcopacy, formerly almost a stranger to all Catholic sympathies, behind that Chinese wall that separated it from the rest of the Church, now comes forward and vies with its brethren in France in its devotedness to the sovereign pontiff, in its zeal for the salvation of souls; and already its pious vigilance is beginning to be extended to the millions of Sclaves whom schism had separated from Catholic unity.† If the rationalist and absolutist bureaucracy, grieved to see religion, instruction, and charity, escaping from its yoke, opposes a thousand obstacles to the realization of sovereign promises; if Bavaria, faithless to the finest traditions of her history, is obstinately resolved to remain behind Austria, and even Prussia, in shackling the action of the Church by the adoption of a vexatious and humiliating policy;‡ if the governments of Baden, Mechlenburg, and those of some other states of secondary order, seem disposed to wrap themselves up in the anti-clerical habit which the great powers have just thrown off, there is nothing in all this to damp the courage of our brethren in Germany. The victory will be theirs. They will be obliged to purchase it by long and constant efforts; but the present already speaks for the future. There still remains, doubtless, much to be done, before a *regime* of perfect liberty and equity can be obtained; but the progress already made is immense. On emerging from a precipice by climbing along the acclivity of a steep mountain, it is good not always to keep the eyes fixed on the summit, lest the traveller should give himself up to fatigue and discouragement; it is expedient to turn round sometimes to measure the distance that he has passed over since he emerged from the abyss, were it merely for the sake of making sure of his strength, and justifying his confidence in ultimate success.

* See the imperial edict of the 12th of April, 1850, preceded by an intelligent notice by Thun, Minister of Public Instruction, against the ancient legislation, and especially against the ***Placet***.

† The prince-bishop of Lavant, in Carinthia, has organized a union of priests destined to convert the Greco-Sclaves; in his pastoral of the 18th June, 1852, he associates his work with that which has been founded in France for the same object, and announces that Pius IX has sanctioned and blessed it.

‡ See the reply of the Bavarian minister, of the 8th April, 1852, to the collective complaints of the bishops of the kingdom, bearing date 2d December. There exists in Bavaria an *edict of religion*, analogous to our French *articles organiques*, and which, issued subsequently to the concordat of 1818, arbitrarily annuls several of the essential dispositions of this synallagmatical contract, by borrowing from the Gallican and Josephist traditions the usual obstacles. The originator of this edict was a Protestant juris-consult, named Feuerbach, who boasts of it in the posthumous memoirs which his son, Louis Feuerbach, the too-celebrated professor of Atheism, has just published.

TO BE CONTINUED.

ASH-WEDNESDAY—LENT.

COMPILED FOR THE METROPOLITAN.

In the first ages of the Church, they who had committed some great sin, especially one of a public or scandalous nature, were deprived of the holy communion until they had done penance publicly and in a manner proportioned to the enormity of their crime. They were even excluded from the society of the faithful as long as they remained unwilling to submit to this penance. Such as were disposed to perform it, presented themselves, on the first day of Lent, at the door of the church, in the costume of penitents. The bishop then imposed ashes on their heads, after which prayers were offered up in their behalf by the clergy and people, and lastly, they were dismissed from the church until the fulfilment of the penance. They lived generally in retirement, engaged in arduous exercises, and fasted frequently on bread and water, according to their strength and the nature of their sins. They prayed long and in a prostrate position, watched much, lay on the bare ground, distributed alms, abstained from all amusements, and were debarred all unnecessary intercourse with the faithful.

The duration of their penance was determined by the canons of the Church, which proportioned it to the gravity of the sin which demanded satisfaction. The following will give some idea of the rigorous expiation to which the sinner was subjected. He who performed a servile work on Sunday or a festival, was required to fast three days on bread and water. Whoever conversed with another during the divine service, was condemned to a regimen of bread and water during ten days. The violation of a fast commanded by the Church, was punished with an abstinence of twenty days on bread and water. The usurer was condemned to a penance of three years: the fortune-teller or magician to seven years' austerity, and they who consulted such persons were obliged to do penance for five years. Greater crimes were punished with still greater severity. The pastors of the Church were authorized to abridge these penitential periods, in favor of those who exhibited an extraordinary fervor, and such as were deemed worthy of reconciliation, were absolved at the close of Lent.

The practice of the Church now-a-days is a remnant of her ancient discipline. She now invites all her children to receive ashes at the opening of the quadragesimal season, to remind them that it is a time of penance, and that if they wish to obtain the full remission of their sins, they must imitate the example of penitents in the earlier days, by satisfying the Divine justice. To inspire them with this salutary thought, the minister of God, in placing ashes on their forehead, addresses them in that solemn language, "Remember, man, that dust thou art, and unto dust thou shalt return." The consideration of death is one of the most efficacious means of animating the Christian to the expiation of his sins and the amendment of his life.

The observance of Lent is of the highest antiquity in the Church, and was originally much more rigorous than at present. Fasting consists in eating only one full meal in the day, not before noon, and in abstaining from flesh-meat and other prohibited diet. In former times, the faithful did not take their meal until six o'clock in the evening: but the custom of eating at mid-day was gradually introduced, with the practice of taking some refreshment, called a collation, in the evening. The obligation of fasting is binding upon all Christians who have completed the twenty-first year of their age. The law of abstinence extends to all, both young and old.

Many are dispensed from these penitential duties, in consequence of physical weakness or hard labor. Particular regulations on this subject are generally published by the chief pastors of the Church, for the observance of the faithful in their respective diocesses.

Though the present discipline of the Church is not what it was in primitive times, the obligation of doing penance is the same. A full reconciliation with God still requires a true conversion of the heart, the reformation of our life, and the performance of satisfactory works proportionate to the number and quality of our sins. Though Christ, the Redeemer of mankind, has offered a condign satisfaction for the sins of the whole world, we cannot participate in the benefits of his atonement, unless we co-operate with him in the expiation of our sins. The penitential acts which we perform, are accepted by the Almighty, in virtue of the great atonement once made on Calvary. In this sense did St. Paul "fill up those things which are wanting of the sufferings of Christ."—*Coloss.* i, 24. Fasting has also a particular efficacy in disengaging the heart from sinful objects, in weakening the passions and fortifying the Christian against the temptations of life. Hence St. Paul tells us: "I chastise my body and bring it into subjection, lest when I have preached to others, I myself should become a cast-away."—I *Cor.* ix, 27. Such are the motives which should actuate the Christian in performing the lenten fast, which united with prayer and alms-deeds, will become an abundant source of heavenly blessings.

TRUE AND FALSE CHARITY.

All the notions of men at present respecting the very mode and form of exhibiting mercy to the poor, are utterly unlike those which universally prevailed in ages of faith. Compassion was then to be increased by the presence of the suffering object, from which every one now endeavors to escape, like Agar, unable or unwilling to endure the sight of what would awaken pity, and seeking relief in flight, exclaiming, I will not see the boy die. But moralists of the Catholic school remarked, that our divine Lord, who was animated with an ardent desire of suffering, acted differently: he approached the tomb of his friend Lazarus, and wept; he looked on Jerusalem, his dearly loved city, and groaned over its calamities. Jacob, they go on to observe, did not turn away from the view of his son's garment stained with blood. These were the patterns for those who were of the Mount. Thibaud, Count of Champagne, used to give shoes and vests to the poor with his own hand; and being asked once why he did so, he replied, that he chose to dispense them thus in order that, by giving and laboring personally, he might be the more moved to devotion and pity for the poor, and be disposed to practise always greater humility. "God hath given thee eyes," says Guy de Roye, explaining the five senses of nature, "in order that you might look on others with pity:" the last purpose for which modern philosophers would suppose they were intended; though in the divine oracles the symbol of mercy is the eye: but these men have reversed everything. Catholic charity is that which flies not from the view of misery and infirmity—which conquers the repugnance of sense by seeing only the immortal soul which suffers and is purified; the Catholic religion says, be generous, be merciful; relieve Christ in the person of the poor man, behold the sufferings of the wretched; and if the wretched do not come in your way, leave your way, and descend in search of them through penury's roofless huts and squalid cells,

The beneficence of the modern systems requires no such sacrifice. To own all sympathies, and exterminate the insidious pride that waits on riches, to cultivate compassion in practice, not in fancy, to sit and smile with poor men, "to kiss salt tears from the worn cheek of woe,—to live, as if to love and live were one,"—this is not reformed religion, or law, the creed of those who look to thrones of earth for discipline. The modern beneficence has other ways; it sets out with the conviction of Chremylus, in the old play, that it would be doing the greatest good to men if poverty could be banished, for that is now the basis of all views of territorial improvement, so that the first step is always to weed out poor people from an estate. All this, indeed, is expressed in measured language; but do I exaggerate in estimating what is at the bottom? The new philosophy says, "be humane, relieve your fellow-men, without distressing yourself; there is no necessity for your coming in contact with these poor things; it would injure society if the disgustful and distressing sight of abject misery were seen. There are always proper persons to superintend the wretched; keep out of their way; and if they should obtrude themselves on your way, let the magistrate be apprised, let him protect you, and let the inscription over the doors of churches warn all devout persons from bringing disgrace upon their faith, by giving alms to the wretched beings that encompass them." Catholic charity came by hearing, and descended by faith into the heart; it was the result of a conviction that the words of Christ in the Gospel, respecting those who relieved and neglected the poor, would hereafter be fulfilled; it was essentially, therefore, an intellectual act. The bounty of men, who adopt the modern principles and manners, may be justly said to come in general by speculating or following the independent but capricious sentiment of a generous heart. Its effects, accordingly, are very different: with Catholics the giving of alms was an art, and, as St. Chrysostom adds, the most useful and precious of all arts. Whether it be so with the moderns, I will not pretend to determine; but, in that event, it has certainly made progress in a direction totally new. Their beneficence has no resemblance to that charity sung by Fortunatus, and ascribed by him to Sidonius II, Archbishop of Mayence:

> Sis cibus ut populi, placide jejunia servas;
> Et satias alios, subtrahis unde tibi.

As also to St. Nicetius, Archbishop of Treves, of whom he says:

> Dum tibi restrictus maneas et largus egenis
> Quod facis in minimis, te dare credo Deo.

It is rather that doubtful beneficence which is expected from flesh and blood excited, or the motives of secret vanity, which would be despised even by the Turks, who have a proverb never to trust men who are generous after they have dined, and which Aristotle, and the writers on physiognomy in the Middle Ages, would not have been more inclined to trust, who affirm, from what they think general experience, that merciful persons are pale of complexion, of phlegmatic temperament, easily moved to tears, and of abstemious manners. Michael Scot remarks, that their brain is of a frigid complexion, that they are easily alarmed, that their voice seems sometimes to fail as if they had a certain impediment, that their mouth is generally small, indicating that they are not formed for boisterous scenes, that they eat but little, that they are secret, modest, learned and pacific.

Cocles of Bologna, whose work appears also in the collection entitled "Infinita Naturæ Secreta,," adds, "Misericors est sapiens et disciplinatus et timidus et vere-

cundus"—four qualities which seem the very opposite to those which fit men for making orations before large convivial assemblies, and for contributing to the excitement and imitative fever of popular meetings for banqueting and mirth.

The charity, which follows the new banners, is all mixed up with pleasure and ostentation, either with dinners and rites that savor of barbarous buffoonery, or with the triumphs that suit pride's golden palaces, balls, fancy fairs, lists of subscribers, strange combinations out of common things, and inventions how to fleet the time in delicate accordance with the judgment of the world and a taste that guides a life of dissipation.

At Paris, in the fourteenth century, comedians were prohibited from giving plays during the time of collecting for the poor, lest the money of the people should be diverted from them; but the ingenious science of economy, in modern times, has enabled men to feel that they contribute to the support of the poor not only without subtracting anything from their own usual amusements, but even in proportion as they multiply them; so that the most dissipated are the most merciful. But this adjustment of the difficulty, however subtle, would not have been suffered to satisfy any understanding, much less to tranquillize any conscience, during ages of faith. "Dead flies corrupt the ointment; that is," adds St. Bernard, "vanity, curiosity and pleasure: and as these abound in sacrifices of the Egyptians, we cannot in Egypt sacrifice to our Lord God a sacrifice of justice and charity, therefore we must go a journey of three days into the desert, that is, into the solitude of the heart." The two schools, therefore, are at issue: what the one denounces as a source of corruption, is recommended by the other as a vital energetic principle; and as it has pleased most governments of the north to decide in favor of the latter, the whole face of our countries bears testimony to the revolution of opinion which has taken place. Poverty and misery, nakedness and hunger, are as before, or rather, perhaps, such as they never were before; so that the senator now rises from the banquet, where discourse has turned on the state of pauperism, like him who, at his game of dice, hath lost, and when all the company go forth, remains in sadness fixed, revolving in his mind what luckless throws he cast. But meanwhile nothing horrible offends the sight; the poor and squalid tenants of cellars are not seen; the naked and the hungry are not permitted to come within view of the privileged classes, pampered with rank luxuriousness and ease, whose delicacy would be shocked at the spectacle, or in whose breasts remorse, perhaps, would occasion uneasiness if that spectacle were beheld. The legislature and police have taken care to establish a better order; they have protected these voluptuous men from the stings of their own conscience.

St. Gregory Nazianzen, in describing the happiness of the poor in his age, remarks, that they who are not infirm run fewer risks of incurring fatal evil than the rich. "They move about," he says, "from place to place; sometimes they take up a position here, sometimes there; and they manage so well, that they find at length some soul who is ready to comfort them. They sit down in the open squares and market-places; they address the passengers; they implore their assistance." They should not do so if our reform had extended there. Very different was their condition after the modern notions of economy had superseded the manners of the Catholic state.

Times there were, indeed, when a saintly silversmith, like Eligius, might entertain the poor at his door every day, and no other notice be taken of his custom, but by the inhabitants of the city, saying always to those strangers who asked to be shown the way to his house, "Go into such a street; and where you see gathered

a crowd of lame, and halt, and blind, enter, for there is his dwelling." But had a friend of the poor acted in the same manner after the establishment of the modern religions, he would have been denounced to the magistrates as injuring his neighbors, by rendering disgustful the public way; and though he might be a prince of the empire, he must either have caused the poor to forsake his gates, or been content himself to leave the city. Men who are duly formed to move in modern civilization, hold poverty to be a cursed, not a blessed state, and those who would adopt it from choice, to be mad, not holy. Where they will not give a doit to a lame beggar, they will lay out ten to see a dead Indian. "Pass on, and come not near—put money in thy purse, or get thee to a workhouse!" is the only reply to the afflicted, who tremblingly make known their wants, and ask for pity in the name of Christ the Saviour.—*Digby.*

SCENES ON A WESTERN STEAMER.

Travelling in America, either by land or water, is at all times dangerous, principally from the recklessness of those having charge of railways and steamers, and partly from the low estimate made of human life by those who administer the law. Travelling on the western waters, during the months of September, October and November, when the rivers are low, is truly alarming. The danger arises from innumerable snags and sand-bars, and the greatly increased probability of an explosion, from the high pressure often necessary to get over the latter. Experienced persons in Louisville said the John Simpson was the safest of the low-draught steamers, which alone can navigate the Ohio during the months named above. I was determined to engage a passage in her for St. Louis, and was prevented from doing so, as she was snagged on her passage before reaching the harbor. In these circumstances, I engaged a passage in the Forest City, carrying the mail. There were at least two hundred passengers, in addition to a considerable cargo of light goods, and a crew of about thirty, all Irish except the captain, mate and engineers. I suppose there are at least ten thousand of our unfortunate countrymen engaged as hands on the western rivers, and it is scarcely an exaggeration to say that some hundreds of them perish annually, either by accident or disease contracted in their exposed and laborious employment.

We steamed on for two days, during which time there was little interruption except during the night, when the vessel was obliged to remain at anchor, in consequence of a fog, or when she encountered a slight detention for an hour or so from a small sand-bar. On the third day, the vessel got imbedded on a bar, and remained there for nearly two days, during which time I had an opportunity of witnessing all the hardships to which the unfortunate Irish engaged on the rivers are exposed. There were several steamers stuck on the bar at the same time, and all so close that the passengers could pass from one vessel to another, and even to shore in the small boats. The Cataract, Clifton, Golden Gate, Alabama, and four others, were so close to the Forest City that I could witness the efforts made by the different crews to get across the bar. The first thing done was to sound the whole river for nearly a mile, so as to discover where the waters were deepest. This operation was performed by the captain or mate, accompanied by some half dozen men in a small boat. After sounding, the captain orders the men to attach two immense levers to two pillars in the fore-part of the vessel, and which form obtuse angles with it; the

levers being brought, by means of pulleys attached to the pillars, into a position almost perpendicular, are allowed to sink into the bed of the river. Immense cables are now attached to the upper end of the lever, passing through pulleys and over the pillars and round the capstan. When all this preparation is made, the men work the capstan, so as to raise the fore-part of the vessel. The engineer then puts on full steam, the vessel is literally obliged to jump, and this operation is called "jumping the bars." In this jump she sometimes scarcely makes more than a few inches way, so the operation is repeated (as in our case) every ten minutes, and continued thus perhaps for forty hours or more. All this time the unfortunate men are obliged to work as cattle, taking no rest, exposed to the cold and chilling atmosphere, drenched with rain, and inhaling the poisonous air, impregnated with the deadly exhalations from decayed forest leaves and vegetable matter which grows so luxuriantly along the river's banks. At times the men are obliged to stand in the river for hours, digging away the sand from the vessel's wheels, and on coming aboard they are ghosts of humanity. Several take cholera, and on dying are cast into the river, or collections are made amongst the passengers, and given to those who bring the bodies in small boats, and bury them on the banks.

How little knowledge have the people at home of all the hardships and privations endured by the poor Irish here, whilst striving to amass the sums of money sent to the old land to relieve the wants of a parent, a wife, or child. I often saw the mother's eye glisten with delight on receiving the money order from a fond and faithful husband. I saw her hurry from cabin to cabin in her neighborhood, to announce to Jemmy's old neighbors that he was well, and had sent her money. How different would her feelings have been, had she learned all the hardships endured and dangers incurred whilst earning it.

Dining, &c.—After witnessing for hours the labors of the crew to get the steamer over, I went to examine the various boats, and found all, externally, very beautiful, whilst internally they were fitted up in a style of extreme elegance, and with every convenience. They vary in length from two to three hundred feet, and have three decks. The lower one is occupied in its centre, by the engine, furnace, &c. The fore-part has lumber, horses, and heavy merchandise. In the after-part of the same deck are stowed away those who are unable to pay cabin fare, such as the poor Irish or German emigrants travelling to find a home in the far West. On the next deck, the fore-part, for about ten feet, is vacant, and supplied with arm-chairs for the cabin passengers, who sit there to enjoy the early rays of the rising sun, and the exhilarating current of fragrant and balmy air, which is sensibly felt in consequence of the vessel's rapid course. Few can estimate the value of the morning breeze so well as the cooped-up passenger of a steamer, who, nervous from fear and broken sleep, and recoiling from food, feels in the morning his fevered forehead cooled by the spray from the vessel's bows, or by the refreshing and fragrant breeze of early dawn. This second deck is divided into two cabins, and on each side of these are the rooms, each being provided with two berths. Those who cannot be accommodated with rooms are obliged to repose on the floor of the saloon when the other passengers have retired to rest. The saloons, particularly that appropriated to ladies, are finished with richly-polished wood; the cornices and ornamental parts are gilt, the floors carpeted, and furnished with tables, chairs, and all the articles usually found in drawing-rooms. In the saloons you can write, read, or enjoy yourself by conversing with the passengers, who generally are very communicative and well informed on every thing connected with the country, its revenues, government, manufactures, produce, and general resources.

The hours for meals are very different from ours. They breakfast early, and dine at twelve o'clock. Each saloon is furnished with sliding tables, which can be extended from end to end of the vessel. The dinner is prepared on the under-deck, the kitchen being situated there near the furnaces. Long before the dishes are arranged the gentlemen take their position at table, the servants having first arranged the chairs. Each gentleman stands behind a chair, and waits there with stoical patience for the bell. They appear like two lines of soldiers, ready to fight on receiving the word of command. A servant now announces to the ladies that dinner is ready. They take their places at the head of the table, and on being seated the bell rings, and the gentlemen take their seats with fearful rapidity. Their position at the table so long before dinner afforded an opportunity of reconnoitering the dishes. Hence, on being seated, each man helps himself to whatever pleases him, totally unmindful of his neighbors. In one minute every dish is empty, and every plate full, and having marked time twice, I found the majority had dined in seven minutes! You can have no idea of the rapidity with which the operation was performed. The gentleman to my right had got through chicken, ham, beef, and a jelly, before my napkin was rightly adjusted. He on my left had caused a hillock of pork, cabbage, veal, roast duck, corn-bread, and sweet potatoes, to disappear almost in less time than I take to describe the act; and having swallowed a large portion of apple pie, a small plate of raisins, and two glasses of water, he wiped his mouth, took deliberately two handsful of almonds, placing them in his coat pocket, and walked right away from the table. After gazing in wild astonishment on the company, I contrived to complete my dinner, by no means pleased with the process as described, which is not only unbecoming, but injurious to health. After dinner some few proceeded to the bar-room in front of the cabin, where they took brandy, The majority had taken it before dinner to whet the appetite and act as a bitter. Brandy before dinner is usually called "bitters" in America. The upper deck, and the fore-part of the second deck are used as places of recreation, the passengers walking or sitting there. Almost every man had a cigar, and those not using the "weed" in that form chewed. Indeed nearly all chewed at intervals. It is hideously disgusting to observe how men having all the external appearances of gentlemen will cover the decks with saliva, will even spit in the cabin, in the stove, and sometimes almost within a few inches of your person.

In the West, as elsewhere in the States, the people are very inquisitive, at least the travelling portion of them. During my passage from Louisville I was interrogated by at least twenty persons. Now, the interrogation was, "Aint you going West, far!" "You hail down East!" "I guess you aint from this here State!" "Saw you before, I calculate!" "Probably," quoth I. "The reason I construct so, I had a friend over from New York, at Harlem, some ten years back, or a *leetle* thereabouts; was then in the shoe trade, turned preacher; very like you; guess you'rn that line, and may be he." I satisfied the inquisitor from Indiana that I was not the person. Whether he was disappointed in not having met his friend, or it may be at not having received as much information as he desired, he left me to gaze in rapture on the glowing radiance of the sun, which was then setting in all its glorious effulgence, gilding the mountains, and imparting to the leaves on the tops of the forest trees tints which made a striking yet beautiful contrast with the leaves beneath.—*Corresp. Tablet.*

LITERARY NOTICES.

A History of the Attempts to establish the Protestant Reformation in Ireland, and the Successful Resistance of that People. By Thomas Darcy McGee, &c. Boston: published by Patrick Donahoe.—Baltimore: Murphy & Co. 12mo. pp. 376.

One of the most remarkable portions of ecclesiastical history, is that which records the steadfast and invincible adherence of the Irish people to the faith of their forefathers, despite the most vigorous and most persevering efforts of their enemies to rob them of the sacred inheritance. From the apostasy of Henry VIII, in the 16th century, to the act of emancipation in the 19th, to say nothing of more recent events, every expedient that the most infernal malice could suggest, all the violence that human power could exert, all the fury of the worst passions that swell the heart of man, was resorted to for the purpose of eradicating from the soil of Ireland, the religion which had been planted there by the labors of St. Patrick; but the result of all this aggression and persecution, (wonderful to relate,) has been the consolidation of Catholic truth, the increase of its votaries, and a renewed vigor of that spiritual life which is the surest bulwark against heresy. All other nations, when subjected to similar ordeals, and even when less tried in the inscrutable dispensations of Providence, became victims to the assaults which the bad passions of men aimed at the purity of faith; but Ireland has emerged from the protracted and dreadful tempest excited against her, more deeply attached to the Church and more jealous of the blessings which it brings to her. We behold here a most interesting phenomenon, which, as the author remarks, is "full of edification and encouragement." Its history will be read with pleasure and consolation by every Catholic, who is alive to the honor and glory of the true Church, and particularly by those whose ancestors were personally concerned in these triumphs of the faith.

The work before us is called the history of the "attempts" to establish the reformation in Ireland, because it relates the succession of efforts and failures to effect this object. The author has summed them up as follows:—"1. Attempts under Henry VIII and Edward VI, to intimidate the existing hierarchy, by punishing as treason the refusal to take the oath of supremacy; the confiscation of religious possessions, and the war upon the shrines, schools and relics of the saints. 2. Attempts under Elizabeth, by armies and wholesale confiscations; by the endowment of Trinity college, and the theory of Usher that the early Irish Church was Protestant. 3. Attempts of James I, by colonizing Ulster with Presbyterians, the act of conformity, and the exclusion of Catholics from the Irish parliament. 4. Attempts under Charles I, by ordering all priests to leave the Kingdom; by the commission for inquiring into defective titles; by the enlargement of the school of 'King's wards.' 5. Attempts of the Puritans, by the solemn league and covenant; by the Anglo-Scotch invasion; by martial law; by the importation of Independents, Brownists, Anabaptists, &c. 6. Attempt under Charles II, by the act of settlement, and swearing Ireland into the 'Popish plot.' 7. Attempts under William and Anne, by banishing the Catholic soldiery and colonizing German Protestants; by violating the treaty of Limerick; by enlarging the penal laws into a complete code. 8. Attempts under the present dynasty, by state schools and a system of proselytism, to effect what confiscation, war and controversy failed to effect in earlier times."

From this outline of the subject embraced in the work, it will be seen that it contains a summary of English and Irish history, during the last three hundred years: but as a preliminary narration, that of Ireland is sketched from the earliest period, and its relations with England from the first invasion in the 12th century. But, the sufferings and triumphs of Catholicity, during all these vicissitudes, impart a thrilling interest to the volume, which is not to be found in the dry record of civil and political events. The vast extent of the period to be reviewed rendered the task undertaken by the author a difficult one, and we are therefore willing to make some allowance for the rather loose manner in which he has thrown his materials together. The narrative, for this reason, is a little deficient in that connection, compactness and perspicuity which are desirable

in works of this description. But, notwithstanding this, we thank Mr. McGee for his valuable contribution to Catholic literature. He has supplied us with a volume, which stamps an indelible disgrace upon Protestantism, while it reflects the highest honor upon Catholicity, exhibiting the brilliant triumphs of its faith, and holding out in the heroism of its champions and martyrs an example for the imitation of its votaries throughout the world.

High School Literature: a Selection of Readings for the Higher Classes of Schools. Selected and arranged by John F. Monmonier, M. D., President, & John N. M'Jilton, A. M., Treasurer of the Board of Commissioners of Public Schools, Balt. N. York: A. S. Barnes & Co.—Balt.: J. W. Bond & Co.—Cincinnati: H. W. Derby & Co. 12mo. pp. 480.

The object of this compilation has been to introduce into the selection of readings, a greater variety, in point of matter and style, than is to be found in the numerous books of this kind before published. We willingly admit that this work will bear a favorable comparison with many others of the same class, and particularly with those that are in use in the public schools. Although the readings are very numerous and on a great multiplicity of subjects, they are free, with one or two slight exceptions, from that objectionable matter which is so often introduced into school-books under the form of sectarian prejudice or false philosophy. But, although the publication before us may serve a useful purpose, under certain circumstances, we are far from intimating that we would countenance in the least the system of public instruction for which it is designed. One of the compilers of this volume, in an address on this subject, p. 441, says: "What do you expect to accomplish? The response will be—We desire to instruct the whole mass of the community thoroughly in morality, and increase their intellectual ability. We design to produce a respect for the laws, a love of morality, and a reverence for *religion*. We expect to prevent, to some extent, the necessity of supporting jails and prisons. We wish to teach mankind how to curb and direct their passions. We hope to stimulate their virtuous sentiments into ripeness. We hope that so wholesome a condition of the moral atmosphere will be accomplished, that a man's head may be pillowed in security, and that he may be safe from open violence at noon-day. That his property will be secured to him from the unrighteous grasp of the vultures in many shapes that prey upon the community, without the interference of the strong arm of the law. And our desires will be accomplished and our reward received, by making him an intellectual and social being, prepared to fulfil his destiny on earth, and assist in fitting his immortal mind for the blissful possession and enjoyment of eternity." Now, all this is very well. We have no doubt that the worthy authors of the work before us desire to accomplish all that is set forth in the passage above cited. But we are at a loss to comprehend how they can obtain the slightest success by means of the public schools. If these schools are conducted with a due regard to the rights of citizens, all religious teaching must be discarded from them. But, how can you hope, without teaching Christianity, to produce among the mass of the community "a respect for the laws, a love of morality, and a reverence for religion?" If your school-books say nothing of God, of the Gospel, or of the Church, the only legitimate expounder of Divine truth, how can children acquire a proper knowledge of their moral duties, or of that faith, the practice of which must fit them for "the enjoyment of eternity?" This is clearly impossible, and daily experience only confirms the remark. Immorality and irreligion advance amongst us in direct proportion to the spread of the public school system. Baltimore enjoys a full share of its blessings, and what do they amount to? After all the instruction they impart, it does not prevent a man's head from being in danger on the street, even if it allow it to be "pillowed in security at night;" nor does it protect him from the "unrighteous grasp of the vultures" that are flying about. It has no tendency whatever to produce a "wholesome condition of the moral atmosphere," or to diminish "the necessity of supporting jails and prisons." Just the reverse; and we conclude from all this, that the excellent men who devote their labors to the improvement of the popular mind, should think of some other more effectual means by which the public funds could be profitably and justly applied to this end. In the state-schools, as they now exist, books like the *High School Literature* can be of little or no use: but

where the Catechism is a daily lesson, where religion is thoroughly taught, they may be introduced with advantage.

The Metropolitan Catholic Almanac and Laity's Directory, for the year of our Lord 1853. Baltimore: F. Lucas, Jr. 12mo. pp. 264.

This is a work which the Catholic community always look for with eagerness, as an interesting and most valuable repository of statistics in relation to the Church in the United States. In fact, it is the only reliable source of information on this subject that we possess. Its statements are official, being communicated by the bishops of the different diocesses throughout the Union, and consequently whatever may be its inaccuracies on minor points, resulting from inadvertency in the arrangement of the reports, or in passing them through the press, it is in the main the most correct exponent of the state of Catholicity in this country that we have at hand. No Catholic family should be without it. Besides the ordinary information contained in almanacs, it exhibits from year to year the steady and onward march of religion on this side of the Atlantic, by noting the increase in the number of churches, clergymen, and educational and charitable institutions, and thus constitutes a most interesting historical exposition of the Church, as she advances in the New World. From the present number of the Almanac, we collect the following *status* of religion in the United States:—Thirty-four diocesses, two apostolic vicariates, six archbishops, twenty-six bishops, fourteen hundred and seventy-one priests, fifteen hundred and forty-five churches. During the past year there has been an accession of one hundred and eleven priests. The Catholic population is computed at 2,096,300. With the exception of four diocesses, the figures of population are furnished by the Rt. Rev. bishops themselves or their representatives, and as they are justly presumed to have better means of information on this subject in their respective jurisdictions, than others who rely only upon vague conjecture, their statements must be considered the most reliable.

We learn, that since the publication of the Almanac, the editor has received the following information, which would have been inserted in the proper place, had it been communicated at the *right time*. At Mt. St. Mary's College, Emmitsburg, *Rev. Michael Feller* is professor of French and assistant teacher of Greek; *Rev. John B. Henri* is assistant teacher of Latin, Greek and French; *Rev. Thos. McCaffrey* is professor of Geography. At St. Mary's College, Wilmington, Del., besides the Rev. President, there are two Rev. gentlemen and six other professors in the institution. Number of students, 86. Terms for classical course, $150; for English or commercial course, $125.

Life of Mrs. Eliza A. Seton, Foundress of the Sisters of Charity. By the Rev. C. I. White, D. D. New York: Dunigan & Bro.—Baltimore: Murphy & Co. 12mo. pp. 581..

This long-expected work has at length appeared, and its merits realize the hopes of those who had the happiness to know Mrs. Seton, and fully justify the time and labor employed by the author in its composition. It is not merely a faithful biography, but an extremely entertaining and instructive book. Those who have read Wirt's life of Patrick Henry, and Lockhart's life of Sir Walter Scott, remember with pleasure what charming embellishments the fine taste of those authors has interwoven with the personal narrative, by sketching the characters of the prominent individuals of the circles in which their heroes moved, and the interesting events of the times in which they acted, so as to present, instead of a mere personal history, an image of the "body of the times" in which they lived. In the same manner, the Rev. author of the life of Mrs. Seton makes his readers acquainted, in a very pleasing way, with events intimately connected with her career, and with the character, opinions and sentiments of eminent persons, whose friendly interest in her behalf exercised an important influence on her future destiny. The work before us is not merely the life of Mrs. Seton as a Catholic, but the record of her virtues before she had the happiness of professing the true faith.

It seldom falls to the lot of a lady of Mrs. Seton's grade in society, and eminent intellectual capacity and refinement, to encounter so many vicissitudes and trials as beset her path through life. All may learn from her Christian fortitude, her humble submission to the Divine will, her undying trust in the goodness and power of God, to bear up

against affliction, with a firm reliance that He will guide those who strive to serve Him faithfully, and trust not in themselves, but in Him.

The author has introduced very happily many extracts from the letters and other writings of Mrs. Seton, so as to make herself the narrator of her own thoughts, feelings and trials, and of her travels and observations at home and abroad—thus furnishing specimens of her unstudied, though graceful style of composition; remarkable for its sententious vigor, originality and freshness.

No woman of our country has given so great an impulse to the religious feeling, or imparted so much heroism to the female character as Mrs. Seton: and the invaluable and extended services of the "Sisters of Charity" to education, and in their varied and multiplied works of charity, prove the deep and abiding impression, which her virtues, talents and example have left upon her country. When it is considered that the temper and prejudices of our people were opposed to the existence of religious bodies, partaking of the nature of conventual establishments, the now popular estimation in which the Sisters of Charity are held, is a grateful homage to the virtue, wisdom and zeal of their venerable foundress.

In this work, the life and character of Mrs. Seton are traced from her childhood to her married life in America; afterwards her voyage to and sojourn in Italy; the death of her beloved husband in that country, and her trials there; her return to New York and her conversion to Catholicity, are described with great ability, and the interest is increased by extracts from her letters and journals. Her arrival in Baltimore, the germ of the future society, the conversion of Mr. Seton's Protestant sisters, the beautiful character and fond attachment of these devoted beings who clung to their beloved sister-in-law until death tore them away, are described with great delicacy and feeling. A truer and more devoted love for each other than existed between these excellent ladies, may hardly be found except in a more exalted sphere than this of our common-place world. The history of the foundation of the institution near Emmitsburg—which might aptly be called the EXORDIUM OF ST. JOSEPH'S—of the virtues, poverty and trials of the first members: the extraordinary manner in which pecuniary means were given to found the infant society; its gradual development, growing prosperity and present flourishing condition, is one that cannot fail to interest the lover of virtue, the friend of female education, and the admirer of woman's heroic devotion to the cause of charity. The following passage of a letter, quoted on page 259, is almost prophetic:—"Rev. Mr. Cheverus no sooner heard of the proposed institution, than he wrote to Mrs. Seton in the following words, dated April 13th, 1809: '*How admirable is Divine Providence! I see already numerous choirs of virgins following you to the altar. I see your holy Order diffusing itself in the different parts of the United States, spreading everywhere the good odor of Jesus Christ, and teaching by their angelic lives and pious instructions how to serve God in purity and holiness.* I have no doubt, my beloved and venerable sister, that He who has begun this work will bring it to perfection.'"

Such a book, we trust, is destined to become a standard work. No biography of the present day is better calculated to inspire the love of virtue, to encourage the practice of charity in its most enlarged sense, and awaken a filial confidence in God. Its usefulness is not likely to be confined to those alone who profess the same faith that Mrs. Seton did: the thoughtful Christian, no matter of what denomination, will find its contents both profitable and pleasant: and the Christian maiden will rise from its perusal with an honest glow of admiration for the dignity of her sex, as she recognizes in it the history of a TRUE CHRISTIAN WOMAN.—*Cath. Her.* C.

A Catechism of Scripture History, compiled by the Sisters of Mercy, for the use of their Schools: Revised by Rev. Dr. O'Reilly, of Maynooth. Baltimore: Murphy & Co. 12mo. pp. 354.

THE object of this compilation is to impart an accurate knowledge of the events recorded in Sacred Writ, and of their chronology, and to familiarize the learner with such parts of the prophecies as prove the Old Testament to be a figure and foreshadowing of the New. The work is well adapted for this purpose. It is stated in the preface, that the publication has the approbation of the Rt. Rev. Dr. Ryan, Bishop of Limerick.

The Spœwife; or the Queen's Secret. A Story of the Times of Queen Elizabeth. By Paul Peppergrass, Esq., author of Shandy Maguire. Baltimore: Murphy & Co. 2 v. 12mo.

This story is founded on a very probable hypothesis, which refuses to that celebrated personage, Elizabeth of England, the character of "Virgin Queen." The structure of the tale, which is designed to exhibit the curious pranks of Her Majesty, and the mysterious movements to which the secret must have given rise, evinces great ingenuity, while the delineation of character and description of incident are felicitous and pleasing. It gives a most interesting insight into the period of Queen Elizabeth's reign. But, the chief value of the work is the agency which it contributes, in unmasking one of those profoundly vicious characters that presumed, in the 16th century, to reform God's holy Church. In this respect, it forms a triumphant refutation of Anglicanism, by showing, that far from containing any religious element, it was nothing more than the offspring of human depravity. Though, in our opinion, it would not suit indiscriminately every class of readers, it cannot fail to be eminently useful. It evinces a high order of talent directed to a very meritorious end, and gives to the distinguished author a just claim upon the gratitude of the public. These volumes are very neatly printed, and embellished with several fine engravings, and will no doubt have a wide circulation.

Four Lectures on the Offices and Ceremonies of the Holy Week, as Performed in the Papal Churches. By Cardinal Wiseman. Baltimore: J. Murphy & Co. 12mo. pp. 204.

Among the productions of the distinguished Cardinal, this is unquestionably one of the most pleasing and instructive. Here are sketched the beautiful relations which the offices of Holy Week bear to the fine arts, painting, sculpture, architecture, music, poetry, and their historical and religious import. The work is peculiarly interesting at this season of the year.

The Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist, Proved from Scripture. By Card. Wiseman. Baltimore: Murphy & Co. 12mo. pp. 312.

The Scriptural argument on this fundamental dogma, is here triumphantly developed in eight lectures. The volume is embellished with a handsomely executed portrait, in mezzotint, of the illustrious author.

Putnam's Monthly, January, 1853; pp. 120.—Amidst a great deal of frivolous writing there are some good things in this first number, with the usual spice of anti-catholic prejudice and ignorance. A periodical that terms the august worship of the Christian religion a "mummery," is not one that can expect to command patronage among Catholics.

The Catholic Messenger, Thursday, New Orleans, No. 1.—This is the title of a new weekly journal, devoted to the interests of Catholicity. The first number, the only one that we have received, is filled with a variety of instructive matter. It is edited by the Rev. N. Perché, whose ability is a guarantee of its usefulness. We wish him all success. Terms of the *Messenger*, $4 per annum: subscribers to the *Messenger* and *Propagateur Catholique* are supplied with both papers at $6 per annum.

The Roman Guardian, Rome, N.Y. Saturday, No. 3.—Another weekly paper, which we welcome into the field. It is edited by Dr. Walsh, at $2 per annum, in advance. It professes to be a *Roman Catholic, Irish American Journal*, and if it continue to evince the ability which the third number displays, it will render important service to the good cause. It is very handsomely printed.

We have received from Murphy & Co., Baltimore, *A Catechism of Sacred History*, abridged for the use of schools; a very good manual for the younger class of pupils. From A. S. Barnes & Co., New York, *Young's Night Thoughts*, with a memoir of the author and a critical view of his writings; a beautifully printed octavo, with splendid illustrations;—*New American Speaker* by Zachos, and *Reading and Elocution* by Parker and Zachos: both good, the former for more advanced pupils, the latter for beginners. From Henderson & Co., Philadelphia, *Shakspeare Laconics*, a collection of pithy sentences for the student and general reader.

We have also received the following works, which will be noticed in our next issue: Rev. Dr. Dixon's *General Introduction to the Sacred Scriptures*, 2 vols. 8vo., Murphy & Co., Balt.; *Uncle Tom's Cabin; Bartlett's Acoustics and Optics*, and *Davies' Practical Mathematics*, A. S. Barnes & Co., N. York; *Hints to a Layman*, Henderson & Co., Phila.

RECORD OF EVENTS.

On the 3d of January, a memorial of the Baptist Union of Maryland was presented in the United States Senate by Mr. Cass, who strongly advocated the prayer of the petitioners, to the effect "that measures be taken to secure to Americans abroad liberty of conscience." We were not aware, before, that American citizens were prevented in foreign countries from adhering to their religious opinions. Certain it is, that there is no Catholic government which prohibits this freedom of religious sentiment, so long as it does not conflict with the established order in the state. Where the entire population of the country profess the Catholic religion, where this faith is intimately interwoven in the social and political existence of the people, where the system of Protestant propagandism cannot be introduced without threatening the country with revolution, it is not surprising that precautionary measures should be adopted to protect the national religion, and to guard against innovations which would tend to the destruction of social order. This is precisely the case. Catholic governments do not object to the liberty of conscience or of worship, when it is confined to those who claim it. But, the system of proselytism, which is carried on by the dissemination of tracts and other books in which the religion of the nation is denounced as a vile superstition, and the existing political order decried as a cruel tyranny, for the purpose of deceiving the ignorant; a system which is also powerfully aided by the distribution of foreign gold, in order to swell the number of its partisans, is an evil against which the laws in some European countries have adopted wise restrictions. This is nothing more than what every Protestant government has done. It is plain that there must be a limit to the extravagances of human blindness. Every State in our Union prohibits certain crimes, which sectarists of modern times have attempted to make lawful. If Mr. Cass would carry out his petition, he would be obliged to appeal to all the Protestant governments of Europe for a modification of their existing laws, and even if he succeeded, they would do nothing more than what the Protestant principle of private judgment would authorize, while it would be no guide whatever for the legislation of Catholic states, where the whole population profess one faith, and could not, without violence and revolution, be enslaved to another. We do not believe in the professions of zeal for religious liberty, which the Baptist memorial and other demonstrations of this kind would have us accept. There is much more of religious tyranny in all this than love of religious freedom. As a proof of it, we may refer to another exhibition of this sort, which recently took place in New York. On the 7th of January a numerous meeting was held in that city, to express "the sympathy entertained by the friends of religious freedom respecting the Madiai family." The two Madiais, husband and wife, have acquired such notoriety that our readers are no doubt well acquainted with their history. But, by way of preface to what we wish to say, we will state that they were convicted in Tuscany, on the 4th of June, 1852, for an attempt at Protestant propagandism, which is prohibited by the laws of the land, and were punished with imprisonment. It is not true, as the newspapers have almost universally represented, that they were condemned for possessing and reading the Scriptures. This is so far from being the fact, that others who were on trial with them, and who, it was proved, had received the Bible from the proselytizers, were acquitted and dismissed without punishment. Moreover, the Madiais are allowed, in their confinement, not only to have the Scriptures, but also the attendance of a Protestant minister. This being premised, we contend that the demonstration in New York was anything but creditable to the Rev. gentlemen who figured so conspicuously in the proceedings. They made pompous statements, eloquent speeches and high-flowing resolutions, and for what? For an expression of sympathy in behalf of two individuals in Tuscany, who have been enticed from the Catholic faith, and who, for their violation of law, have been placed in confinement. The gentlemen are shocked by this outrage against Christian liberty, and they cannot refrain from standing forth in vindication of religious free-

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dom. But, where was this love of religious freedom when the Catholic Cantons of Switzerland were despoiled of their rights by an impious and radical government; when their colleges and schools were abolished, their convents pillaged, and their pastors imprisoned or banished the country? Where was this love of religious freedom when the British government passed the ecclesiastical titles bill? Facts like these, and many others that might be adduced, prove that the professions of zeal for religious liberty so often put forth by Protestant agitators, mean simply that the object of their aspirations is liberty for Protestants: they wish Protestant propagandists to have every facility for robbing a Catholic people of what is dearer to them than any earthly possession; but they care not a straw for the religious liberty of Catholics. Let a Catholic people be persecuted for the faith; let Catholics be denied the freedom of worship, as is the case more or less under every Protestant government in Europe; let our convents and churches be burned; let the noble confessor, for publishing the truth against a shameless apostate, become the victim of crying injustice; all this excites no sympathy in behalf of the sufferers, nor does it call forth a meeting to vindicate the cause of religious freedom.

A resolution was recently passed by both houses of the legislature of New Hampshire, to the effect that the provision in the Constitution of that State, termed the "religious test," is "unjust, anti-republican and contrary to the spirit of the age."

Arch-Diocess of Baltimore.—*Religious Reception.*—On the 6th instant, at the Convent of the Visitation, in this city, Miss Bettie M. Combs, (Sister Mary Paula,) of St. Mary's county, Maryland, and Miss Teresa McAtee, (Sister Mary Innocent,) of Harford county, Maryland, were admitted to the religious habit. The Very Rev. Mr. Coskery, V. G., assisted by the Rev. Mr. Flaut, performed the ceremony and preached on the occasion.—*Cath. Mir.*

Arch-Diocess of Cincinnati.—From a report of the Female Orphan Asylum in Cincinnati, in the *Catholic Telegraph*, we learn that the receipts for the year 1852 were $3,248 08; expenses $3,350. Five of the small children died during the year. The average number of orphans in the house was 145–150. At a recent fair, held for the benefit of the institution, the proceeds amounted to $3,613 64. Expenses of the Diocesan Theological Seminary for 1852, including board, tuition, &c., of eighteen students abroad, $5,508 50; receipts from various sources, $2,500 70. There are at present 18 students in the institution and 21 in other seminaries.

The following information is curious and useful:—*Marriages, Baptisms and Deaths in the Roman Catholic Congregations of Cincinnati, during the year* 1852.

	Marriages.	*Baptisms.*		*Marriages.*	*Baptisms.*
St. Peters' Cathedral,	291	648	Holy Trinity,	78	238
St. Francis Xavier,	190	691	Christ Church,	42	83
St. John,	155	627	St. Michael,	43	82
St. Paul,	112	288	Mother of God, (Covington,)	29	144
St. Patrick,	112	235	St. Mary, do.	54	135
St. Mary,	97	318	No returns from New Port.		
St. Philomena,	73	263			
St. Joseph,	68	282		1,344	4,034

These statistics are divided between English and German Churches as follows:

English,	689 Marriages.	1,792 Baptisms.	1,079 Deaths.
German,	635 do.	2,242 do.	1,328 do.

These statistics exhibit a result very different from what had been expected. The increase in the number of American and Irish Catholics is extraordinary, and affords a most gratifying assurance of the progress of the faith. Though the German Catholic congregations have not increased in an equal ratio, yet it must be remembered that great numbers have left the city, and large Catholic settlements have been formed in the adjacent counties of Ohio. The taxes and school-laws have banished many of the German Catholics from the city.—*Cath. Tel.*

Dedication.—The new church of St. Joseph, at Egypt, four miles from Minster, Auglaize county, was blessed on the 12th December, by Rev. Adam Kunkler. It is a handsome frame, 35 by 55 feet.—*Ibid.*

Diocess of Pittsburg.—*Ordinations.*—Rev. Amandus Wimmer, O. S. B., was ordained Priest, on Tuesday, the 20th of November, and Rev. P A. Wirth, O. S. B., was also ordained Priest, on Monday the 6th of December.—*Pitts. Cath.*

Religious Profession.—Miss Eugenia Bowen (Sister Philip Neri) received the White Veil, in the Convent of the Sisters of Mercy, on Wednesday, the Feast of the Conception.—*Ibid.*

Church Burned.—The Catholic church at Vogelbacher's, Clarion county, was accidentally destroyed by fire on the 8th of December.

Diocess of New York.—A fair was lately held at Newark, for the Orphan Asylums, which realized $1,600. A new church at Springfield, New Jersey, was dedicated to the service of Almighty God, under the patronage of St. Rose of Lima, December 26th, by Very Rev. John Loughlin.—*Freem. Journ.* One hundred and thirty persons were confirmed by the Most Rev. Archbishop Hughes, in St. Charles Borromeo's church, Brooklyn, on the 7th of December. A new church was recently dedicated by the same prelate, at Fort Hamilton, New York.

Education.—Application was lately made to the Common Council of Jersey City, for the proportion of the school fund, to which St. Peter's Catholic School is entitled, under the school law of that State. This, it appears, the Council refused, upon the ground that "schools subject to Church discipline," are not such as come within the meaning of the law.—*Celt.*

Diocess of Galveston.—*Ordination.*—On the 18th December, Bishop Odin, of Galveston, conferred Sacred Orders on the following:—Priesthood on M. Claudius Dumas; Deaconship on MM. Adolphus Desarnault, Bartholomew Deeperray, Nicolas Feltin and Louis M. Planchet; Sub-deaconship on Messrs. John Claudius Neras and George Metz.—*Cath. Misc.*

Diocess of Philadelphia.—*Ordination.*—On Saturday, December 18th, the Right Rev. Bishop Neumann, celebrated Pontifical Mass in St. Peter's Church, and ordained Priest the Rev. Mr. Muller, C. M., one of the Professors in St. Charles' Seminary; Mr. Cobbin, a student of the Seminary, was on the same occasion ordained deacon.—*Cath. Instructor.*

Confirmation.—We learn from the same source that the Rt. Rev. Bishop Neumann confirmed 160 persons in St. Philip's Church, Philadelphia, on the 26th of December.

Diocess of Hartford.—*Religious Reception.*—On Wednesday, the Feast of the Immaculate Conception, Miss Margaret Reynolds was admitted to the White Veil and Religious Habit, in the Convent of Mercy, at Providence, Rhode Island. Her name in religion is Sister Mary Martina. On Tuesday, the Feast of St. Thomas, Ap., the White Veil and Religious Habit were, in the same institution, conferred on Miss Jane Josephine Fitzgerald, who took the name of Sister Mary Angela.—*Cath. Mir.*

Conversions.—Two distinguished Germans, Baron Rochus von Rochow and Pfiel von Diersdorf, abjured Protestantism on the 10th of December, in the Cathedral of Breslau. Lord Charles T. Thynne made his first communion at Clifton, England, December 12th. This convert was a Canon of Canterbury, and held a valuable living in Wiltshire, both of which, of course, he sacrifices to his religious convictions. Lord Charles is the son-in-law of the Protestant Episcopal Bishop of Bath and Wells in England, and the uncle of Lord Bath, both of whom may follow Lord Charles' example.—*Rom. Guardian.* On the Feast of the Epiphany, at Catskill, New York, Mr. Norman C. Stoughton, who had previously renounced the Episcopalian ministry, was received into the Catholic Church, with Mrs. Stoughton and three small children.—*Freem. Journ.* The Right Rev. Dr. Ives, Protestant Episcopal Bishop of North Carolina, adjured the errors of the sect, and made a public declaration of the Catholic faith at Rome, Italy, on the 26th of December. It is stated that Prince Huckler Maskau, the distinguished traveller, has embraced the Catholic faith. Mr. Francis R. Wegg Prosser, late member of parliament from Herefordshire, was received into the Church lately, by the Right Rev. Dr. Grant, Bishop of Southwark, England. Mr. Hasert, a Lutheran minister at Bunzlau, Germany, recently renounced the errors of Protes-

tantism. The Princess Caroline Wasa, of Germany, was received into the true Church on the 4th of December.

Deaths.—At the Convent of the Visitation, Frederick, Maryland, on the 5th January, Sister Mary Catherine. She was the youngest daughter of John Plunkett, Esq., of Longford, Ireland, and only sister of the Rev. Pastor of Martinsburg, Va.—*Cath. Mirror.* At the Convent of the Visitation, in Wheeling, Virginia, on the 6th January, Sister Clare Agnes Jenkins, daughter of the late Felix Jenkins, of Baltimore, in the 29th year of her age.—*Ib.* From the New Orleans *Propagateur Catholique* we learn the death of Brother Victor, (Mr. Thomas Walsh,) a professed member of the congregation of the Brothers of St. Joseph, and Director of the Orphan Asylum. The deceased was in his forty-second year, a native of Drogheda in Ireland, and distinguished for many virtues, but especially his deep humility, which made him abandon an honorable position in the world, and bury his talents and virtues in the shades of a religious life. *Cath. Miscellany.* At Mt. Hope, Baltimore, December 17th, Sister Thrasilla Cassilly, of the society of Sisters of Charity. At St. Louis, Missouri, Sister Mary Rose, (Feehan,) of the same society. At Cincinnati, January 4th, Mrs. Juliana Williamson, late of Baltimore, Maryland, aged 82 years. Count Walsh, the last survivor of the Irish Brigade in the service of France, died at Paris on the 10th of December. The Right Rev. Wm. O'Higgins, D. D., Bishop of Ardagh, Ireland, died on the 3d January, at his residence at Ballymahon.

Ireland.—The Catholic press in England and Ireland is out upon Messrs. Keogh, Sadleir and O'Flaherty, for having accepted office under the new coalition ministry, which is supposed to be not much, if anything, more favorable to the true interests of Ireland and the Church than its predecessor. The Aberdeen Cabinet is one of which the Catholic party, as is stated elsewhere, have just reason to be suspicious, and therefore they have need of all the force they can command, to urge their rights, and resist an illiberal opposition in parliament. So far, the Irish brigade has nobly sustained itself, and Messrs. Lucas and Shee particularly have acquired an honorable prominence by their effective speeches on tenant-right. The loss of a few members from its ranks will only serve to excite the rest to greater vigilance and unanimity. From the correspondence of the *Catholic Mirror*, we learn the following statistics of the Church in Ireland: 4 archbishoprics, 24 bishoprics, 2,227 churches, 2,714 priests; which show an increase in the number of churches and clergy, as compared with preceding years. The Rev. Mr. Gillick has succeeded Dr. Dixon in the chair of Scripture at Maynooth. The Earl of St. Germain's, Lord Lieutenant of Ireland, arrived at Dublin on the 6th January.

England.—The following is the composition of the Aberdeen Ministry :—Earl of Aberdeen, First Lord of the Treasury ; Lord Cranworth, Lord Chancellor ; Earl Grenville, President of the Council ; Duke of Argyle, Lord Privy Seal ; Viscount Palmerston, Home Department ; Lord John Russell, Foreign Department ; Duke of Newcastle, Colonial Department ; Mr. Gladstone, Chancellor of the Exchequer ; Sir James Graham, First Lord of the Admiralty ; Sir Charles Wood, President of the Board of Control ; Sir William Molesworth, Office of Works, &c.; Mr. Sidney Herbert, Secretary-at-War ; Marquis of Lansdowne, without office ; Viscount Canning, Postmaster General : Mr. Cardwell, President of the Board of Trade ; Mr. Bernal Osborne, Secretary to the Admiralty ; The Hon. H. Fitzroy, Under-Secretary of State for the Home Department ; Mr. F. Peel, Under-Secretary of State for the Colonies ; Lord Wodehouse, Under-Secretary of State for Foreign Affairs ; Mr. Grenville Berkeley, Secretary to the Poor Law Board ; Sir A. Cockburn, Attorney-General ; Lord St. Germain's, Lord-Lieutenant of Ireland ; The Right Hon. M. Brady, Lord Chancellor of Ireland ; Mr. Brewster, Attorney-General for Ireland ; Mr. Keogh, Q. C., Solicitor-General for Ireland ; Mr. John Sadleir, Lord of the Treasury ; Vice-Chancellor Sir George Turner has been appointed one of the Lords Justices of Appeal, in the room of Lord Cranworth ; Sir W. Page Wood succeeds Sir George Turner as Vice-Chancellor ; Junior Lord of the Treasury (besides Mr. Sadleir,) Mr. Bouverie ; Joint Secretaries to the Treasury, The Right Hon. G. Hayter and Mr. Wilson ; Solicitor-General, Mr. Bethell ;

Lord Advocate of Scotland, Mr. Moncrieff; President of the Poor Law Board, Right Hon. M. T. Baines; Chancellor of the Duchy of Lancaster, Right Hon. E. Strutt; Chief-Secretary to the Lord Lieutenant of Ireland, Sir J. Young; Lord of the Admiralty, Hon. W. F. Cowper; Judge-Advocate-General, Mr. C. P. Villiers; Joint Secretaries to the Board of Control, R. Lowe, Esq., and A. H. Layard, Esq.; Vice-Chamberlain of Her Majesty's Household, Lord E. Bruce; Treasurer of Her Majesty's Household, The Earl of Mulgrave.

How this Cabinet is viewed by the Catholic party, may be gathered from the *Tablet:*

"So far as I can ascertain the opinion of independent Catholics, lay or clerical (and I have conversed with many,) is very much in accordance with that which has been already expressed in your columns—that it is well for Catholics to regard the new administration, if not with suspicion, at all events without any very ardent or unhesitating devotion. I find great stress laid on the simple fact, that the majority of the members of the cabinet supported the Titles Bill. And though it is quite true that Aberdeen and Graham opposed it, the latter intimated that if he had been in office he should have found it necessary to introduce some measure: and as to the Premier, he is by no means the most influential or powerful member of the cabinet, of which he is the nominal head; and to talk of 'controlling' such men as Russell and Palmerston, is pure nonsense. And as to Gladstone and the rest of the Peel party, I find no faith is placed in them. By far the most important features of the new administration are, their promulgation of a new parliamentary reform, and the presence of Molesworth in the cabinet. Any extension of the representation would certainly favor really Liberal principles, and this is a better security to all classes of the community than the composition of a coalition administration. This reminds me to revert to what I write, principally to express the opinions entertained by independent Catholics of the new government. I say independent, for I need hardly state that those who are connected with the ministry, or are connected with those who are, speak in terms extremely eulogistic and congratulatory, and say a 'better government could not be formed,' and 'that to oppose it would be faction.' Independent Catholics, however, adopt a very different tone. They say it is impossible to tell what principles the members of such a coalition mean to act upon; and probably they hardly can know very clearly themselves. That the natural course of things is for the most powerful members of the cabinet to carry it, who are the authors of the Titles Bill; and that others, like Graham and Gladstone, are not to be relied upon, and would go with the strongest. That this being so, the introduction of a few Catholics into minor offices, without any influence in the cabinet, cannot in the least affect the course of policy adopted by the government; and in the event of its proving hostile to Catholicism, would be a sad snare to the individual Catholics themselves, and tend to sow disunion and dissension among the Catholic party, and deprive them of their main strength. The universal opinion among independent Catholics is, I can venture to affirm, that it is best to 'stand aloof' from the new government, and that it would be very bad policy for the Catholic party to commit themselves to any party support of it, but that they ought simply to vote according to their measures. And even as it is, I have heard it questioned on all sides whether these measures are not likely to be less favorable than they otherwise might have been, upon this very account, that the Catholic party may be supposed to be weakened and divided by some of its leading members being in the ministry."

France.—Napoleon III continues to commend himself to the respect of the French nation. On New Year's Day, previous to the official receptions, he received the respects of his civil and military household, as is usual on the morning of the new year. He afterwards heard Mass in the chapel of the Tuilleries, received the visits of the members of his family, and then commenced, at half-past eleven o'clock, the official receptions, which were conducted with considerable pomp. The proceedings took place in the Salle de Trône, the Emperor being surrounded by all his household, military and civil. These receptions would have commenced with the French Cardinals, had they not been detained in their respective diocesses by the solemnities of Christmas. The Pope's

Nuncio entered the presence-chamber at the head of the Diplomatic corps, and addressed his congratulations to the Emperor. Napoleon, on returning thanks, said: "I trust, under the Divine protection, to be able to develop the prosperity of France, and to secure the peace of Europe." The Senate followed, and then came the Archbishop of Paris and his Clergy; the members of the Legislative corps; the Council of State; the Judges of the Court of Cassation and of the other law courts; the Institute; the Prefect of the Seine; the Prefect of Police; the Mayors of Paris, &c., &c. All the persons composing these bodies passed most rapidly before the Emperor; as their reception only occupied half an hour. Next came the chamber of notaries; the syndics of the agens-de-change; the members of the Beaux-Arts; the professors of the Polytechnic School; the College of France, &c., the reception of whom took up another half-hour. Then at one o'clock came the officers of the National Guard of Paris and of the Banlieue; and lastly, at half-past one, the most brilliant and most numerous body of all, namely, the general and field officers of every branch, with the professors of the various military schools, and other special bodies connected with the army; and last of all, the old officers of the empire. The receptions had concluded at a little before three o'clock. The Emperor then left the Tuilleries, and proceeded to pay a visit to his uncle, King Jerome, who had been confined to his bed for several days past with an attack of influenza, which is so prevalent during the present season.

The Imperial Household.—By a decree, dated the 31st December, 1852, the Emperor has named the Bishop of Nancy, Chief Almoner of his Household; Marshal Count Vaillant, Senator, Grand Marshal of the Palace; Colonel Baron de Beville, First Prefect of the Palace; the Duke de Bassano, Senator, Grand Chamberlain; the Count Bacciocchi, First Chamberlain; Marshal de Saint Arnaud, Senator, Minister of War, Grand Equerry; Colonel Fleury, First Equerry; Marshal Magnan, Senator, Commander-in-Chief of the Army of Paris, Master of the Hounds; Colonel Edgar Ney, First Aide of the Master of the Hounds; the Duke de Cambacères, Senator, Grand Master of the Ceremonies.

The inauguration of the Church of St. Genevieve, (late the Pantheon,) took place with extraordinary pomp, on Monday, January 3d, the Feast of St. Genevieve. The previous day, the relics of St. Genevieve were exposed in the metropolitan church of Notre Dame, at the entrance of the choir, during the first Vespers of the Festival. In the evening of the same day, one of the Archdeacons of the diocess went to the new church, to reconcile it canonically. At nine o'clock on Monday morning the ceremony commenced with the translation of the relics from the church of Notre Dame to that of St. Genevieve. The procession, consisting of the Chapter of Notre Dame, and representatives from many parishes within and without Paris, issued from the Cathedral, preceded by the cross. The reliquary was borne by Deacons, clothed in dalmatics of cloth and gold; they were followed by the body of the Clergy in surplice and stole, the students of St. Sulpice, and the Canons of Notre Dame, arrayed in vestments rich in gold and embroidery. After Mass the Archbishop, arrayed in cope of cloth of gold, and mitre of the richest material, his crosier borne by his Assistant, ascended the pulpit, and delivered a discourse, in which he gave an historical sketch of the church, now again reopened for Catholic worship. The "Te Deum" was then chanted, and the effect was powerful when the first burst of the organ swept through those noble aisles. The Archbishop then pronounced a solemn benediction and retired.

Rome.—The Sacred Congregation of the Index has condemned the following works, in a decree of December 14th: *La Filosofia delle Scuole Italiane*, by A. Franchi; *Theologia Dogm. et Moralis* of Bailly, (until it be corrected;) *Philosophie du Mariage*, by A. Debay; *La Bibblia, Canti di* G. Regaldi; *Maria la Spagnuola*, by V. Ayguals.—Mgr. Malteucei has been appointed Director-General of Police.—It is stated in the *Cologne Gazette*, that the Court of Rome has addressed a circular to all the European powers, inviting them to take a warm interest in the Herzegovine and Bosnia, where the Christians are much exposed to the persecutions of the Turks.—Mgr. Pallegoix, Bishop of Malos, V. A. of Siam, lately passed a few days at Rome. He was accompanied by two young

Siamese, whom he has had the honor to present to the Holy Father. His lordship brought with him a letter from the King of Siam addressed to the Pope. This remarkable document was written in English, and interpreted to the Holy Father by Monsignor Talbot. It was full of respectful expressions towards the Sovereign Pontiff. The King said in it that he had been long informed by the English journals of the elevation of his Holiness to the Pontifical throne; that the Bishop of Malos, his great friend, having asked of him permission to visit his native country, and offer his homage to the Holy Father, he had gladly seized on this opportunity to write to his Holiness, and commence with the Sovereign Pontiff those friendly relations which he hoped to continue. "I have not as yet," said the king, "faith in Christ; I am a pious follower of Buddhism, but I only hold to the philosophy of that religion which has been disfigured by such numerous and absurd fables that I think it will not be long in disappearing from the world. Your Holiness may be persuaded that under my reign there shall be no persecution against the Christians, and that the Roman Catholics shall be very specially protected, and shall never be employed at any superstitious ceremony contrary to their religion, as I have charged the Bishop of Malos to explain to your Holiness." To this letter was subjoined the address of the king, containing these principal names, *Chao Fa Phra: Paramander Moha-Mongkut—i. e.*, "Prince of Heaven, Most Excellent Lord of the Great Crown." His Holiness was greatly pleased with this letter, and expressed his intention of replying to it, and of sending the king a handsome present. He gave the two little Siamese each a cameo, and a cross made of coral.

Switzerland.—We read in the *Univers:*—"The Catholics are not the only people in Switzerland who believe that the re-establishment of the empire must exercise an influence over their country; the Radicals show the same pre-occupation. They do not return to the ways of justice, but they are less ardent in oppression. This, indeed, is on their part but a moment of hesitation; they renounce none of their projects.

"Several facts have just occurred to show that the Swiss people, from the instant it has the power of declaring itself, acts like a Catholic people. The Radicals have not yet been able to corrupt it. In the Valais, the Conservatives have succeeded in causing to be inscribed in the new constitution, an article which obliges the government to conclude a concordat with the Holy See on religious affairs. At Friburg, the Municipal Council had decided to demolish the collegiate church of Notre Dame; but the people, in their communal assembly, have quashed this revolting decision, and the Canons of Notre Dame will cause their church to be restored at their own cost. Lastly, at Soleure, the government had proposed to suppress the convent of the Dames Capucines; but the Grand Council, obeying the wishes of the canton, has rejected this proposition, and declared by a strong majority for the preservation of the convent. The Bishop of Bâle addressed on this occasion a very energetic letter to the canton of Soleure, and the women belonging to all classes of society have signed a warm petition in favor of these religious; finally, public opinion has declared itself in so clear a manner that the Grand Council has been obliged to reject the project of the government. These three facts prove that the Catholic people, even in the radicalised cantons, has remained profoundly attached to the cause of the Church. If the Catholic Cantons could be delivered from the yoke of the Radicals, we should very soon see the spirit of order and the love of religion predominant. But whilst the sect of the humanitary philosophers, the coterie of the Freemasons, the beaureaucrats without faith, the parvenus of 1830, and the allies of the London propaganda shall be enabled to exercise a terrorism without bounds, the good tendencies will be vain, and will scarcely betray themselves by a few isolated acts. These acts will do nothing but irritate the oppressors. Thus it is announced that the measures against the Chapters of the canton of Soleure will be resumed next spring, and that already the adherents of the 'Young Switzerland' are taking great pains with the view of causing the new concordat demanded by the Catholics of the Valais to come to nothing.

"The Committee of Posieux being suppressed by order of the government of Friburg, the President, M. Charles, late Councillor of State, has just published an appeal

to the Swiss people in favor of the canton of Friburg. There is nothing unfortunately to expect from this manifestation. Berne will not listen to the complaint of the Catholics. Will it be listened to, by way of amends, at Paris and Vienna?"

SARDINIA.—Recent intelligence seems to indicate that better counsels begin to prevail in the Sardinian government. The heroic firmness of the episcopate in resisting the encroachments of the civil power has had its effect. The civil-marriage bill, recently entertained in the Chambers, and which aimed at the complete secularization of the matrimonial contract, has been rejected by the Senate. The Bishops thus conclude their pastoral letter on this subject:

"1. Nothing, in virtue of any civil law, can ever be considered as innovated, changed, or annulled, of all that on the subject of the Sacrament of Marriage is found to be sanctioned, regulated, and defined by the Church, principally by the Holy Council of Trent, whether as to married persons and their obligations, or as to the number and nature of the impediments, as well prohibitive as diriment, or as to the motives of dispensation, and the means of obtaining them, or, finally, as to the Ecclesiastical judgments in causes matrimonial.

"2. Whosoever, among our diocesans, shall profess, defend, or teach, on the Sacrament of Marriage, doctrines which are contrary to those which are taught and fixed by the Holy Catholic Church, and particularly defined in the canons of the Holy Council of Trent, and in the dogmatic constitution *Auctorem fidei*, will by such acts voluntarily separate himself from the communion of the Church, and will incur all the penalties which she has fulminated against the heretics and fautors of heresy.

"3. Whosoever, among our diocesans, shall contract marriage in any other form than that which is prescribed by the Holy Church, will, *ipso facto*, incur the greater excommunication.

"4. Consequently, those who shall render themselves guilty of offences foreseen and determined in the foregoing second and third articles, will be deprived *ipso facto* of all participation in the Holy Sacraments, as well during their life as at the hour of death, unless they have first suitably retracted their errors, repaired their misdeeds and their scandals, and caused their marriage to be legitimated according to the prescriptions of the Church, or unless they have separated themselves from the person whom the Church could merely regard as a concubine.

"5. In like manner, every person guilty of the aforesaid offences who shall come to die, without first being reconciled with God and with His Church, will be deprived of ecclesiastical burial.

"6. The children born of a marriage contracted otherwise than according to the rites of the Holy Church, will be considered as the offspring of a real concubinage, and treated as illegitimate with reference to all the advantages which, according to the rule of the holy canons, cannot be derived except from marriage validly contracted.

"† LUIGI, Archbishop of Turin.
† GIOVANNI ANTONIO, Archbishop of Saluzzo.
† CONSTANZO MICHELE, Bishop of Alba.
† FR. MODESTO, Bishop of Acqui.
† LUIGI, Bishop of Ivrea.
† FILIPPO, Bishop of Asti.
† FR. GIOVANNI TOMMASO, Bishop of Mondovi.
† FR. CLEMENTE, Bishop of Cuneo.
† GIOVANNI ANTONIO, Bp. of Luza.
† LORENZO, Bishop of Pignerol.

MELCHIORE ALRATE, V. G. Capitular of Fossano.

"November 18th, 1852."

HOLLAND.—*A Catholic Hierarchy for Holland.*—We read in a Dutch journal, the *Woordbrabanter*:—"It is announced that Mgr. Zurisen, Bishop of Lura *in partibus*, V. A. of Ribourg, will be named Archbishop of Holland—that is to say, to the first charge of the Catholic Church in the kingdom of the Netherlands. This would be the commencement of a new organization, consequent on the abolition of the Concordat of 1827, and of the convention of 1841, an organization of which the Ministers of Justice and of Foreign Affairs have spoken on the discussion of the budget."

On this the *Univers* remarks:—"It is well known that negociations have been for some time going on between the Dutch government and the Holy See for the re-establishment of the Catholic Hierarchy in the Netherlandish kingdom. According to the latest advices we have received, those negociations were at length on the point of completion. But we do not know if things are so far advanced as the news given by the *Woordbrabanter* would lead one to believe. The wishes of the Netherlandish Catholics would be crowned on the day when Pius IX, meeting with no obstacle on the part of the government, shall be able to do for the churches of Holland what he has done for the churches of England."

Another Martyr.—The November number of the *Annals of the Prop. of the Faith*, mentions the martyrdom of Rev. Mr. Bonnard, a native of Lyons, who was beheaded for the faith in Tong-King, in May last.

Literary Intelligence.—Among the publications that have recently appeared in Europe, are:—*Manning's Sermon at the Synod of Oscott.*——*Mr. Belaney's Letter to the Bishop of Chichester, assigning his reasons for leaving the Church of England.*——*St. Peter, his name and his office, as set forth in the Holy Scripture.*——A second edition of Anderdon's *Lectures on the Roman Catacombs.*

The following important publications are announced as in press and nearly ready:—The Abbé Gosselin's work on the *Temporal Power of the Popes in the Middle Ages.* This is the first of Dolman's Library of Translations.——*Cardinal Wiseman's Essays*, in 3 vols. 8vo.

LENT.

Regulations to be observed during Lent in the Arch-Diocess of Baltimore.

I. All the faithful who have completed their twenty-first year are, unless legitimately dispensed, bound to observe the Fast of Lent.

II. They are to make only one meal a day, excepting Sundays.

III. The meal allowed on fast-days is not to be taken till about noon.

IV. At that meal, if on any day permission should be granted for eating flesh, both flesh and fish are not to be used at the same time, even by way of sauce, or condiment.

V. A small refreshment, commonly called *collation*, is allowed in the evening; no general rule as to the quantity of food permitted at this time is or can be made. But the practice of the most regular Christians is, never to let it exceed the fourth part of an ordinary meal.

VI. The quality of food allowed at a collation is, in this diocess, bread, butter, cheese, all kinds of fruit, salads, vegetables, and fish. Milk and eggs are prohibited.

VII. General usage has made it lawful to drink in the morning some warm liquid; as tea, coffee, or thin chocolate, made with water.

VIII. Necessity and custom have authorized the use of hog's lard, instead of butter, in preparing fish, vegetables, &c.

IX. The following persons are exempted from the obligation of fasting: young persons under twenty-one years of age, the sick, pregnant women, or giving suck to infants, those who are obliged to hard labor, all who through weakness cannot fast without great prejudice to their health.

X. By dispensation the use of flesh-meat will be allowed at any time on Sundays, and once a day on Mondays, Tuesdays, and Thursdays, with the exception of the first four days, and all Holy Week.

XI. Persons dispensed from the obligation of fasting on account of tender or advanced age, or hard labor, are not bound by the restriction of using it only at one meal, on days on which its use is granted by dispensation. Others dispensed from the fast for other causes, as well as those who are obliged to fast, are permitted to use meat only at one meal. By order of the Most Reverend Archbishop.

Baltimore, *January* 22, 1853. Thomas Foley, *Secretary.*

The first day of Lent will fall, this year, on Wednesday, the 9th of February.

THE

METROPOLITAN.

Vol. I. MARCH, 1853. No. 2.

FLIGHT OF THE POPE.

Among the revolutions which convulsed Europe in 1848–49, the rebellion of the Romans against their sovereign, Pope Pius IX, is perhaps the most memorable. The oft-repeated predictions of the downfall of the temporal power, and with it of the spiritual supremacy of the Roman Pontiff, seemed to many about to be accomplished. With the usual hypocrisy of the enemies of the Catholic Church, the secret societies, which appear to have been at the bottom of all the late civil convulsions in Europe, paid and supported by foreign agency, pretended during the first year of the pontificate of the present Pope the most loyal and cordial co-operation with every movement, and were the most vociferous in their praise of his clemency and in their acclamations at every new proof which he gave of his determination to perform the duties of a ruler, and to effect the happiness of his subjects. By these means they managed to conceal their ulterior views; but while they succeeded, by arraying every element of discord and disorder against the authority constituted by God, in obtaining, humanly speaking, a perfectly certain prospect of success, they overlooked the important fact that they were contending, not against a mere earthly power, but against that Omnipotent Providence which has baffled combinations of force, such as no secret society has ever been or ever hereafter will be able to produce.

The escape of the Pope from the hands of the conspirators, who sought his downfall and even his life, is minutely described in a work entitled "The Jew of Verona, an historical narration of the events which transpired in Italy from 1846 to 1849," recently published in that country, and which, by its truthfulness and exactness of detail, as well as by the extraordinary beauty of its style, has obtained the approval and admiration even of the enemies of the cause which it advocates. The author was an eye-witness of many of the events which he relates, and possessed every facility for collecting materials from the most authentic sources. We understand that the narrative has received the approbation of the Sovereign Pontiff. The translation of the entire work is now in progress, and will shortly be presented to the public by Murphy & Co. The following is the chapter which describes the flight of Pius IX from Rome to Gaeta:

The Swiss Guards were disarmed and replaced by a body of the Civic Guard. Sentinels were stationed at every gate and door of the Pope's palace, at the foot of the stairs, and even in the ante-chamber of the Pontiff; and thus, like so many spies, they held besieged the Vicar of Jesus Christ, and watched his most secret movements. The Cardinals fled in various disguises from Rome. It would be vain to attempt a description of the treachery, the sufferings and the dangers

encountered by the princes and prelates of the Church, under forms such as have not perhaps been surpassed in atrocity during any persecution since the days of Constantine. After their almost miraculous escape, their palaces were plundered, their sanctuaries despoiled of their sacred ornaments and vessels; furniture, paintings and other works of art were cast from the windows; their horses and carriages and their collections of antique remains sold at auction in the Ghetto,* or devoured by flames, round which the destroyers, with imprecations and horrible howlings, danced like wild satyrs or the mad bacchantés of the heathens.

The first intention of the Pope, after the assault upon the Quirinal, was to go quietly on foot to the Vatican; but when he reflected that not a small portion of the people had been gained over by the rebels, he abstained from putting it in execution. His advisers, among whom were the ambassadors of all the foreign monarchs, proposed his secret retirement from his States; but he found himself placed in a dilemma. On the one hand, his departure would be an encouragement to the factious to perpetrate every enormity of rapine, horror and bloodshed; on the other, he was informed that a rebellious mob designed, on the 27th of November, to wrest from him a solemn renunciation of all temporal power over the Roman States, that even his life was threatened, and that more than a hundred hired assassins were ready to effect the object of their execrable oaths.

Whilst the Pontiff was thus undecided, a letter arrived, on the 19th November, from the Bishop of Valence in France, containing a small parcel and conceived in the following terms: "Enclosed will be found the small pyx in which the sovereign Pontiff, Pius VI, carried suspended round his neck the Blessed Sacrament, which during his journey formed his consolation under suffering until his arrival at Valence. May your Holiness accept it as a memorial, and use it for your consolation, whenever God, in his exalted decrees, may dispose that you should need it." The Pope received a pleasing surprise from this incident, in appearance fortuitous, but which was ordained in the profound counsels of that Eternal Wisdom which appoints the number, weight and measure of every event, even of that the least important. He retired for a moment into the oratory, prostrated himself with a lively faith before the tabernacle, besought with tears the divine guidance, and arose with the full determination of taking his departure. On the 20th, Count Spaur, the Bavarian ambassador, called on Cardinal Antonelli to enquire if the Pope had yet decided upon leaving Rome. Receiving a reply in the affirmative, the Count offered to be his guide as far as Gaeta, where a Spanish vessel would be waiting to convey him according to his own desire to the Balearic islands. The Count then held a long consultation with the Duke d'Harcourt, and determined upon the mode of proceeding in so delicate an undertaking as the secret escape of the Pope and his safe conduct to Gaeta. They engaged Filippani, a gentleman-in-waiting of his Holiness, of tried fidelity, sagacity and devotedness, to collect the objects which were strictly required for the personal use of the Pontiff, and which would be necessary for the journey, and to carry them by degrees under his cloak to the residence of the Count, who was to secrete them in a strong-box in his private apartment.

Already, on the 21st, the Count had initiated his lady into the secret, and informed her that she would be required to concur with him in rescuing the Vicar of Jesus Christ from the fangs of the cruel rebels, who, unmindful of God, of their honor, and of all human probity, held him a prisoner in his own palace, and were revolving in their savage and furious minds, designs of death and of extermination to the

* The Jews' Quarter.

Church. If God should grant them the favor of conducting in safety, beyond the confines of the Roman States, the august head of Christendom, he would be out of the reach of danger, free in his actions, and the Church would no longer groan under the mortal anguish with which it was constantly convulsed. The feelings of the Countess on this occasion may be imagined. This lady, the daughter of Count Giraud, displayed throughout these transactions a mind of masculine spirit and firmness. She was excited by the choice made of her to participate in the rescue of the Pope, to the highest efforts of her devoted soul, and with the most discreet zeal made every preparation for the departure.

In the meantime the Spanish ambassador had sent messengers to Nettuno and Terracina, to give the signals agreed upon, as soon as the vessel would be descried in the horizon. The Duke d'Harcourt was to blind the sentinels by entering the papal audience-chamber as usual; the Cardinal Minister of State was to set out many hours before in disguise, in the company of Signor d'Arnau, Secretary of the Spanish embassy, while Filippani was to prepare supper according to custom at the palace: every thing was to be in readiness for the evening of the 24th. Count Spaur had already spread the report of his intended departure for the Court of Naples, to attend to affairs of the Bavarian government. The Countess Theresa had also informed her friends and household of her journey on the following day, with her son and his tutor, and that she would wait at Albano for the Count, whom business would detain in the city during the day. The Count informed his lady that he would take the road along the banks of Lake Albano, and would give her notice of his arrival; he gave her instructions to join him beyond Ariccia. When the hour of departure arrived, the Countess experienced not a little difficulty in consequence of her brother, who was a member of the Noble Guard, insisting upon accompanying her on the journey, which he considered, during times of such confusion, exceedingly dangerous for a lady without protection. After some discussion, she quieted his fears and set out with four horses.

At five in the evening, according to agreement, the carriage of the Duke d'Harcourt drove up to the palace. Having entered the Pope's room and asked his blessing, he took a seat while his Holiness retired to lay aside the pontifical dress. Filippani, who was in waiting, had provided for him a black suit such as is worn by priests. The Pope for a moment raised his tearful eyes towards heaven, then kneeling, with his face buried in his hands, he fervently prayed to God. What, at such a moment, must have been the prayer of the Vicar of Christ to the Eternal Father! O my God! thou beholdest me likened to thy Only Son, who, in return for benefits, favors and graces shed with such a bountiful hand among his people, reaped but a harvest of ingratitude, barbarity, persecution and the agony of the cross. My God! behold thy Vicar, the head, the guardian and the father of thy Church, driven out as a wanderer from among his children, to take refuge on a foreign shore, from the midst of a thousand snares and perils of death. Deign to lend thy aid, guidance and protection. Mary, Mother of Jesus, I throw myself under the protecting wings of thy love. He then arose, continued his prayers standing, and fixed his eyes, flowing with tears, upon the clothes which did not belong to him. "Courage, Holy Father," said Filippani, drawing his attention; "your Holiness will have leisure to pray after awhile; now time presses." The Pope took off his purple stole, kissed and placed it at the foot of the crucifix, then with the aid of Filippani, he also laid aside his white dress. None can better conceive his acute grief during this act than they who have been despoiled of the holy habit, however poor and despised, which they had worn in the asylums of their vocation.

Having put on the suit of black, he returned to the Duke d'Harcourt, who having again cast himself at his feet and received his benediction, said, "Depart in safety, Holy Father; the Divine Wisdom inspires you with this step; may the Divine Power lead you to its happy accomplishment." The Pontiff then proceeded through certain obscure passages to a secret door, called the door of the Swiss, which opened on the stairs of the great hall; but having joined and given the word to a faithful follower, who had been standing on the watch, it was found that in the confusion the door had been left unlocked. Although this omission caused a great risk of detection, the Pope was not discouraged; Filippani hastened back, and having procured the key returned to the room, where he found the Pope on his knees in a corner, absorbed in prayer. There was now some difficulty in opening the door, but the door having at last yielded, they descended the steps and entered a carriage. Here again we must admire the watchful care of Providence; for an officer of the palace who had accompanied them, having opened the carriage-door and lowered the steps, knelt according to custom; but the Pope called to him in an undertone as he entered: "What art thou doing? stand up, lest the guards see you." The poor fellow jumped up instantly, filled with confusion at his absence of mind. In the palace, it was necessary to admit more than twenty-four persons into the secret, yet (what is not a little surprising) all displayed such fidelity and prudence that none of the conspirators had the least suspicion of what was going on.

The Pope wore a dark mantle, a low round hat, and a large brown cravat over his priest's collar. Filippani carried under his cloak a three-cornered hat, a package containing official papers of the highest importance, the seals, a breviary, slippers, some linen, and a casket of gold medals stamped with the head of the Pope. On leaving the palace, Filippani, as was his custom every evening, saluted the two officers of the civic guard: "Good night, friends!" "A very good night to you, Filippani." "Addio!" and he drove down the Tre Canelle. But, as every place was full of spies, and he had some fears of being followed by the conspirators, he directed the coachman to drive through different streets, so that having turned towards the Forum of Trajan, he went up the Via Alessandrina to the Coliseum, and thence through the hay-barns to the church of SS. Peter and Marcellinus, where Count Spaur was waiting in great anxiety on account of their delay. Here the Pope turned towards the church from which he derived his former title of Cardinal, and after a lively aspiration to those two great martyrs, he entered the carriage of the Count, shook hands with Filippani, and then proceeded in silence towards the Lateran.

What sorrow moved the heart of the sovereign Pontiff when he passed that Basilica, "Caput et Mater omnium Ecclesiarum Urbis et Orbis," of which, in November, 1846, he had taken triumphant possession amid the acclamations and joy of Rome, and with the happy omen of a people filled with enthusiastic love and gladness! Now, in the darkness of night, while silence reigned in the streets, during the solitude and terrors of a sudden flight, he saw the high obelisk erect and motionless, like a terrible shade, placed as a guard before the temple of the Redeemer, which seemed to say: "Depart, great Pius, may the Saviour protect thee; thy See is more immovable than the base upon which I stand; I shall pass away, but thou wilt remain." And the great Pius bowed to the cross which rose aloft on the summit of the obelisk; he threw himself in spirit before the sanctuary, humbled himself in the presence of God, and after fervent supplications felt a divine strength and encouragement, which nerved him for the encounter of whatever misfortune might befall him. The carriage drew up at the gate of San Giovanni:—"Who goes

there?"—"The Bavarian minister:"—"Where to?"—"To Albano:"—"Pass:"—and the Pope was beyond the walls of Rome. He turned, and looking upon it with a sigh, silently and sorrowfully continued his journey towards the Alban hills; but the Archangel who accompanied him, and who read, in the decrees of the Almighty, the future destiny of the first Pastor, knew that after a year and a half he would re-enter by the same gate, which now beheld him a solitary fugitive, in triumph such as never before graced the return of any Pontiff into Rome.

The Countess arrived at Albano in the morning, where, although in the most feverish expectation, she took every precaution for the success of their plans, causing even the lanterns to be secretly removed from the travelling carriage. At Rome, the French minister d'Harcourt remained in the audience-chamber, until he concluded that the Pope must be at a considerable distance from the city. After the departure of the Duke, a prelate entered the papal apartments with a quantity of papers relating to affairs of State, and afterwards one of the secret chamberlains came to recite the office with his Holiness: also, at the usual hour, the evening meal was served; but, upon the announcement that the Pontiff wished to be retired, the attendance in the ante-chamber and the guard of honor were dismissed.

Count Spaur having passed through Ariccia, stopped at the fountain which is on the high-road to Naples, near the sanctuary of Galloro, and alighted with the Pope to wait for his family. They had quitted the carriage only a few minutes, when five carbiniers, who formed the patrol on the road, rode up and immediately perceiving the two travellers politely asked who they were. "I am Count Spaur," answered the ambassador, "Minister of Bavaria, on my road to Naples in the service of my sovereign, and I am waiting here for the arrival of my travelling coach, with my family." The carbiniers answered that the roads were secure, yet made an offer to accompany them. The Count thanked them, but still they did not depart. The Pope was leaning against a palisade on the side of the road, and stood waiting with an appearance of tranquillity. At length the Countess arrived in a carriage drawn by four horses; but seeing the Pope and her husband surrounded by carbiniers, she knew not in her perplexity what to think, and when she observed one of them standing near the Pope, with his elbows resting on the same rail, she almost fainted through fear. She nevertheless stopped the carriage; the Count placed in it the small objects above mentioned, and the Countess, turning to the Pope, said, in her natural tone: "Come, Doctor, quick, step in." The Pope entered and took his seat beside the Countess, while the Count with his valet Frederigo mounted on the box, having each a pair of pistols within reach in case of need. The Countess sat on the right, with her son Maximilian in front; on the left the Pope was seated, with the tutor, the Rev. Sebastian Liebl, facing him. They thus remained for some time in profound silence, and with almost suppressed breathing, from the reverence inspired by the presence of the Vicar of Christ. The Pope was the first to break this silence. "Courage," said he, "I carry with me the most Holy Sacrament in the very same pyx in which it was carried by Pius VI, when he was dragged from the midst of his flock into France. Christ is with us; He will be our shield, and will guide us in safety." At these words, all were suddenly prompted to fall upon their knees and remain there without uttering a word; but the benign Pontiff, again encouraging them, began to relate the incidents of his escape from the palace, and the special providence of God in overcoming every obstacle and baffling the vigilance of his enemies. In fact, while the Pope, at liberty, was rapidly approaching Gaeta, the wretches who were hatching plots against him even in his own ante-chambers, were still playing the lion, with their muskets on their shoulders and

their daggers drawn, imagining that he was still their prisoner and that they could offer him every affront that their villainy would suggest. A prelate of the Chamber seeing the secret door open, exclaimed, in amazement: "The Pope has made his escape! The Pope has fled!" "Silence," whispered Count Gabriele, seizing him by the arm, "silence, Monsignore, lest you bring destruction upon your own head." The terrified prelate said no more, and the sentinels, unaware of what had happened, continued their watch all night over the nest of the eagle which had already taken its flight, and which mocked from on high their infatuation.

At Genzano, the Count sent a postillion in advance, in order to prevent any delay in procuring horses at the post-houses, and at Velletri the carriage lanterns were lighted, while the Pope, after paying many compliments for the encouragement of the Countess, turned to Don Sebastian and recited with him the *Itinerarium** and other prayers. At midnight, he took, by way of refreshment, part of an orange which had been presented to him. In crossing the Pontine Marshes the company yielded to a brief slumber. At five o'clock, they arrived at Terracina, and about half an hour after they crossed the frontier, without meeting a patrol or encountering any untoward accident. The Holy Father, on arriving at the boundary of his States, raised his eyes to heaven, and joyfully intoned the *Te Deum*, which was recited with united voices; he then said the divine office with the priest. Thus he was far beyond the limits of the Roman territory before the perfidious conspirators, who besieged his palace with their guards, suspected his departure; and in the meantime, the grovelling members of the Roman Assembly were conceiving their infamous designs against the Father of the Faithful, and consulting upon the means of depriving him absolutely of all temporal power, of expelling him from his palace and confining him in the ancient cloister of the Lateran as Bishop of Rome.

That robber Pirlone even considered these matters as settled, and wrote jeeringly to his brethren of Naples:—"We have had a 15th of May, the Gravina palace, the Swiss, etc.; as with you therefore, the 15th saw the opening of our career, but unlike you, we were not content that the beginning should also be the end; 15 is a number of ill-omen, the 16th was needed to accomplish the work, and we have not failed to bring it to a successful termination." Further down was the caricature of St. Peter, dressed in rags and with a fisherman's cap, engaged in patching his nets; underneath were inscribed the words "Ancient Costumes." In the popular assembly were seen furious men stamping and brandishing their clenched hands, and exclaiming, with rage in their countenances: "The Pope must be dragged from his throne; the Bishop of Rome will still be the Pope; at present, it is an indelible superstition which must be rooted out and the roots dried in the sun, lest it spring up again and bear leaves and fruit." Another, interrupting him and springing upon the table: "Thy opinion," said he, "is holy. Brethren, after to-morrow, let us again attack the hive; the head once crushed the whole swarm will be dispersed, and in spite of cymbals and frying-pans the bees will never again re-unite to build their cells and honeycombs." "Hear, hear! Hurrah for the sovereign Assembly! Death to the Pope!" Poor creatures! what will you do, when to-morrow, awaking from your intoxication, you hear the words: "The Pope has fled, and is in safety!"

The Pope had written a few lines to the Marquis Sacchetti, Herald of the Palace, directing him to send information of his departure, by Galletti, to all the other ministers, to recommend to them the maintenance of peace in Rome, and entrusting

*A form of prayer prescribed for clergymen during a journey.—Ed. Met.

to him the Apostolic palaces. At the announcement of his escape the demagogues seemed thunder-struck; they stood staring at each other as if deranged; they knew that their destruction was at hand, that they might now resolve upon some desperate course; that although, like one who has stumbled over a precipice into a raging torrent, they might possibly rise to the surface and float for a few moments, they would inevitably sink and be swallowed up in the abyss. Rome was in a state of bewilderment; the people stopped each other in the streets:—"What of the Pope?" "Eh?" "He has fled from Rome." "Really?" "It's a fact." "But when, how?" "Last night, no one knows how as yet." "It is said that he let himself down from a window in the Panatteria." "That's impossible! there was a sentinel in the yard." "No, he went through the garden, and in the gardener's dress proceeded on through the gate, and through the door under the gallery of the Conclave." "Pshaw! there were more civic guards there all the time than windows, and they were staring at every one in the face as if inquiring for his passports!" Another straggler said that the Pope had fled, disguised as the coachman of the French ambassador. "You're a blockhead," said a sterling fellow, "the Pope puts on no one's livery; but those braggadocios with the red horse-hair, I'll bet a bottle of Orvietto, let him escape under their very noses; the simpletons! It were well if they would in the same way let off some of their pride and boasting, which blinds them and makes them strut backward and forward with their guns on their arms, keeping guard over nothing but the sweepers of the palace. Hurrah for Pius IX, who knew how to escape from this Babylon of wretches, who had the impudence to walk about in his palace like chamberlains. What fools!" Hereupon, another man, more timid, pulled him by the sleeve to be quiet. "Where," asked others, "has he fled?" The general opinion was that he had gone to Civita-Vecchia, on his way to France. "Last night the Duke d'Harcourt went on board the 'Tenare.'" (This was true, though it was not bound for Marseilles, but for Gaeta.) Then would follow a variety of conjectures and false accounts. "The postillions have already returned from Castel di Guido," said one, "and they received a great sum to drink his health." Another broke in:—"I have just been speaking to Sandrone, who rode as postillion. The Pope set out with two horses, and four others were waiting for him at the hostelry of Peppetto, at the second hill outside the Cavalleggieri gate, and he got a 'gregorina' to treat himself with, and the Pope was dressed as a French general." "That's not true," cried a third; "will you tell me who knows Menicuccio, the landlord outside the Portere gate, who saw him with his own eyes?" "Is that a fact?" "True, sir; we went about nine o'clock to Menicuccio's to drink a flask or so, and he told us for certain." So some said through the gate of San Paolo, some through the Pia gate, and others again through the Tiburtine gate on his way to Subiaco.

While such was the talk in the streets, stores and cafés of Rome, the Pope pursued his journey without accident; at Fondi, however, one of the fore-wheels took fire from the rapidity of their course, and they were compelled to stop to throw on water and oil the axles. As the curtains had been drawn, and the Pope had taken off the brown neckcloth, one of the by-standers looking at him attentively, said to his neighbor:—"That looks exactly like the Pope."—"Why you're dreaming!"—"I tell you that is the Pope, I've seen him a hundred times."—At this moment, the horses being ready, they started. So certain were the people that the Pope had passed, that on the following day, when the prelates Pacifici and Fevramonti, foreign and Latin secretaries to his Holiness, passed through Fondi:—"Monsignori," said some of the people, "you belong to the Pope's court; he passed through here

yesterday; you are no doubt going to join him." When he arrived at Mola di Gaeta, there came to meet his Holiness two gentlemen, who proved to be Cardinal Antonelli and the Chevalier d'Arnau, secretary of the Spanish embassy, who, with joy beaming in their countenances at the fortunate arrival of the Pope, followed him to the Villa di Cicerone, where he alighted. He immediately returned thanks to the divine goodness which had been his guide and protection, and brought him safe from the midst of so many dangers, into a peaceful kingdom, governed by a king of such magnanimity and piety. About mid-day, a collation was served in a private room by Cardinal Antonelli, while the family of the Count sat down to table in the hall of the albergo. Thence he despatched a letter to King Ferdinand, announcing his arrival in his States, and informing him that he was on his way to Gaeta. This letter was entrusted to Count Spaur for presentation to his Majesty, and no delay took place before his departure.

He took the light carriage and the Spanish passport of the Chevalier d'Arnau, giving the latter his own Bavarian passport in exchange, and charging him to be his substitute in attending upon his Holiness, and to conduct him and the Count's family to Gaeta in the name of the minister Spaur. The Count started at two in the afternoon and arrived at Naples about ten at night, where he drove to the residence of the nuncio Garibaldi, whom he requested to accompany him to the palace and present him to the king. The king, on receiving the Pope's letter, showed the greatest emotion, even shedding tears of mingled grief and joy; grief for the trials to which Christ's Vicar had been subjected by his ungrateful and perfidious subjects; joy for the honor of receiving him as his guest in his kingdom. He lost no time, but hastening to the apartment of the queen, who had already retired to rest, and of his sons, who were already asleep; "Up quick," he exclaimed, "the Pope is at Gaeta; this very night we must hasten to throw ourselves at his feet and prove to him our exultation." The king then sent the masters of the palace to the wardrobes, and others to the merchants' stores, to collect every kind of manufacture of rich silks, linens, and stuffs for the use of the Pope. He himself drew from the royal cases every kind of gold and silver plate, services of porcelain, chandeliers and other rich ornaments. "Carry all on board," cried he, "and then we embark for Gaeta. We have the Pope! The Holy Father is with us!" His countenance beamed with gladness, devotion and piety; he gave orders to a few hundred grenadiers of his guard also to embark instantly, and to follow in another vessel, that on the following morning they might do the honors, and serve as a guard to his Holiness. The passing and repassing of the officers of the palace, the lights flitting across the windows, through the passages and over terraces, and the commotion among the royal guards, brought crowds of curious people into the streets, which at that late hour had become almost deserted. "What's the matter?"—"What has happened?"—And the people crowded round the palace in such numbers that it was found necessary to double the guard. "Certainly," said they, "some sudden outbreak must have taken place in the Calabrias and in Basilicata: the king flies to Gaeta, the troops are commencing their march to suppress the rebellion." A thousand conjectures were formed at the same moment; but not a word of the real secret transpired in Naples.

In the mean time, at the Villa di Cicerone, the august pilgrim was on the point of setting out for Gaeta; but fearing lest the ample travelling coach would find some difficulty in passing through the narrow streets of the Borgo, two somewhat dilapidated carriages were hired, one of which was occupied by Cardinal Antonelli, the Chevalier d'Arnau and the Count's son; the other by the Pope, the Countess

and Don Liebl. Arrived at the gates of the fortress and having had their passports examined, they received intimation that they were expected to present themselves as soon as possible before the commandant; they entered and were conducted to a small albergo called the Giardinetto (there is no better in this out-of-the-way citadel,) and made the best arrangements they could. The Pope had an apartment to himself; the Cardinal and the Chevalier two pallets in another small chamber, and the Countess and her son and Don Sebastian occupied two small rooms belonging to the family of the landlord. These arrangements having been made, the Cardinal and the Chevalier called on the commandant of the fortress. He was the Swiss brigadier-general Gross, who during the rebellion in Sicily was commandant of the citadel of Palermo, a man of austere military discipline, of such iron disposition and unflinching fidelity to his master, that rather than surrender his fortress to the rebels he would have blown it up with himself and garrison, had he not received peremptory orders to abandon it and embark for Naples. When he arrived there, and the king said to him, "I am well pleased with you;" he answered, "and I, Sire, am by no means pleased with your majesty, which has recalled me from the place committed to my trust." Such was the temper of the commandant Gross, to whom the two travellers presented themselves. Reading in the passport "Conte Spaur, Minister of Bavaria, his family and suite," he immediately addressed them in the German language. Their amazement may be imagined at this new turn of the discourse. They eyed each other for a moment; at length d'Arnau answered, "Sir Commandant, I have been so long in Rome that speaking only the Italian and French, I can no longer express myself readily in the German tongue." The sagacious old general immediately began to suspect that he was not the Minister of Bavaria, and that they who were in his company had no relation whatever with the Bavarian embassy. His first impression was to cast both into prison as spies. Considering, however, that his lady, his son and household accompanied him, he abandoned this idea for the present, and after their departure placed two sentinels in the yard before the hotel, and shortly after sent two police officers under pretence of a visit to their quarters. When these were announced, the Pope retired to his little apartment, while the Countess and the others conversed with them on general topics. They asked many questions on the state of affairs in Rome, on the situation of the Pope and the movements of the rebels. They begged pardon for their intrusion, which they endeavored to excuse by stating that several Cardinals had entered the kingdom in disguise, and thus rendered it impossible to receive them with the honors due to their exalted rank, and that it was their duty to keep an eye on all arrivals in days so inauspicious to the Church. While saying this they carefully scrutinized the countenances of the whole party, but failing to discover any thing suspicious, they at length retired in defeat, and received the taunts of the commandant for their want of acuteness.

In the evening (it being Saturday) a request was presented through the landlord, that mass should be celebrated at seven on the following morning, at the church of the Annunziata. The Pope, compelled to continue incognito, remained in the house with Don Sebastian. With reluctance did he absent himself from the holy sacrifice, and he was much inclined to celebrate mass on a large chest which stood in his apartment; an act which would have recalled to mind ages of the most cruel persecutions; that it should be necessary for the Vicar of Christ, by the supreme power which God has conferred upon him in the Church, to celebrate the most august sacrifice without vestments, without altar, without candle or missal, with a glass instead of chalice, and like the Greeks to consecrate with leavened bread!

Such was the extremity to which the Church was reduced, that a Pope in the nineteenth century, in the midst of peace and freedom of Catholic worship, should be driven to do what the Linus', the Clements', and the Cletus' had never found necessary during the persecutions of the most inhuman of the Cæsars! In truth, the impious revolutionists of our times reduced the Catholic Church in Rome to a condition which was scarcely witnessed in the days of Nero, Decius or Diocletian. In those days, at least in the depths of the catacombs of Ermete, of Callistus, Hippolitus, Pontianus, and other cemeteries of the martyrs, the venerable mysteries of our redemption were commemorated with as much splendor as circumstances would admit; whereas during the Easter and Pentecost of 1849, amid the terrors of the ungodly republic of Mazzini, the holy basilicas were not only bereft of the papal ceremonial, but the cardinals and bishops and even the canons (most of whom had fled or were concealed in the remotest hiding places,) dared not officiate. In the basilica of the Lateran, on Whit-Sunday, the Canon Pergoli alone had the courage to offer the divine sacrifice, and in St. Peter's some other canon celebrated the holy mysteries at an early hour and as if by stealth. On the other hand, abandoned priests, bought over by this so-called republic which denied the existence of God, went through the holy ceremonies in St. Peter's, adding mockery and sacrilege to the universal desolation. All the churches of Rome were deserted, and mass could be said with difficulty even on festivals; a small pyx enclosing the Blessed Sacrament was carried by priests in the garb of laymen; and wo to him who should divulge his priestly character; he was instantly dragged to the shambles of San Callisto or the slaughter-house behind the Rogola, or as the least misfortune thrown into the prison of the Sant 'Uffizio.

At Gaeta the Countess with the Cardinal and the Chevalier went about noon to visit the Commandant; the Pope remained to recite the divine office as far as complin with Don Sebastian. The Countess was relating to the Commandant the circumstances which had compelled her husband to depart suddenly to Naples, from Mola, with despatches to the king from the Pope, and that to save time he had taken the carriage and passport of d'Arnau which had caused the misunderstanding of the preceding day, when a messenger entered in great haste,—"Sir Commandant, the look-out at the citadel has signalled three steamers from Naples." The Commandant was greatly astonished, for the larger class of ships seldom anchor at Gaeta; he turned again to his guests and entreated them to inform him of the contents of those despatches, and what news had been received from Naples and from Rome. They answered that the despatches were sealed and that they came not from Naples but from Rome, where the Pope was surrounded with danger. Hereupon, another messenger announced that the royal standard was seen floating on one of the vessels. The Commandant was stupefied; he again plied his guests with repeated questions without extracting any further information. He was pouring out chocolate for his visitors, when another panting messenger rushed in, "Excellenza, the king is entering the port." "Gentlemen," said the Commandant, "what mystery is this? Excuse me, but I must run to meet the king," and dropping the vessel which he held in his hands, he left them without further ceremony. The Cardinal and the Chevalier followed him to the port, where the king was on the point of landing from his barge on the mole. The Commandant hastened to do homage. "Well," said the King, "where is the Pope?" "The Pope!" echoed the Commandant confounded, "the Pope, Sire, is not here," "How not here? He must be here!" "Sire, he is no doubt then on board that French steamer, (there was, in fact, the Tenare,) which arrived in the night, when

the fool-hardy fellow, contrary to every custom at sea, discharged a triple salvo, which I was not a little inclined to return with ball! Thank God, since the Pope is on board, that such a thing did not take place!" Cardinal Antonelli, advancing, disclosed the secret to the king. His Majesty turned laughing to the commandant; "Bravo, my good Gross, you are wonderfully vigilant! You have the Pope in your fortress and you have not heard a word of it! Oh most watchful commandant!" Poor Gross looked around like one in a dream. In the mean time the king directed the queen and the young princes to the palace, while he himself in the midst of the crowd which every moment increased round him, advanced slowly to give time for the Pope to reach the palace. Already the Cardinal and the Chevalier d'Arnau had gone to attend him, and putting on his three-cornered hat and taking the cane of Don Liebl he made his way to the palace, where he had entered only a few steps when the king joined him.

Who could find words to describe the noble and sublime spectacle of this meeting? The Sovereign Pontiff, a fugitive from the cruel persecutions of those whom he had loaded with benefits, flying to the refuge of that generous crown; the pious monarch prostrating himself before his illustrious guest, filled with emotion, his eyes suffused with tears, embracing the feet of God's holy Vicar, giving and dedicating to him, himself, his family and his kingdom, was a spectacle that the most eloquent pen would fail to describe, and which none but the most gentle and devout heart is capable of conceiving. The queen kneeling with her sons presented her homage to the Father of the faithful, and repeated the courtesies and cordial offers of the king. Having entered the palace, king Ferdinand pressed the Pope with the warmest invitations, dictated by filial love and royal courtesy, that he would take up his residence in Gaeta, and avoid the risk of a long navigation to a country far from Italy: that it would be invidious to give the preference to one nation over another, and to choose one would awaken competition and jealousy between those which aspired to the blessing and glory of possessing the head of the Christian Church. At Gaeta he would enjoy a tranquil and secure asylum, near his own States, in a mild climate, amidst a faithful people, within the walls of an impregnable fortress, possessing a battery of three hundred guns, and with the king and his army devoted to the defence of his sacred person. Let him remain, and Italy, sanctified by his presence, would quickly be restored to peace; it would deem itself happy in the possession of the Sovereign Pontiff, glorious in having preserved him to more prosperous times, and would finally behold him, after so many storms, elevated to a more exalted state on the throne of St. Peter in the Vatican. The expression of these noble sentiments determined the Pope to take up his residence at Gaeta; he expressed to the pious and generous monarch the deep gratitude of his soul, pointing out the exultation of the Church of God, the crown of merit prepared by the divine Saviour, and the blessings which he would shed from above upon the royal family and all his kingdom. Ferdinand received this condescension with a countenance beaming with gladness, and the queen and her royal sons again casting themselves at his feet could not return sufficient thanks, nor sufficiently attest their joy in the possession of the Vicar of Jesus Christ.

The king immediately made arrangements for the accommodation of the Cardinals and Prelates of the papal court, and abandoning his own palace to the Pope, he took up his residence with his queen and family in a royal pavilion not far distant, whence he paid a daily visit to his Holiness, dining with him, with the queen and the princes his sons. The Spanish steamer had delayed for a while its

entrance into port, but upon the decision of the Pope to remain at Gaeta, it cast anchor in the roadstead and took its station there for several months, together with the vessels which arrived from every Christian power; the port was filled with ships, presenting the most beautiful view imaginable. I myself, after the entrance of the French into Rome, went to Gaeta, arriving precisely at the time when a fine American ship entered the bay, the captain and officers of which had landed to pay their respectful congratulations to the Pope, entreating him to honor them with a visit to their vessel, which they declared would be thenceforward the most fortunate that sailed under the flag of the United States.* The Pope received their invitation with the greatest affability, and the royal barge was immediately prepared to take him on board. The mole was crowded with people; it was near mid-day under a burning sun, notwithstanding which the king with head uncovered accompanied the Pontiff from the palace to the port; and although the Pope entreated him to put on his hat, he would not be prevailed on, and with his brother Count di Trapani, similarly uncovered, followed the Pope at the distance of a few steps. Having arrived at the port he assisted the Pope in entering the barge, and declining the seat offered by him at the stern, he stationed himself at the side facing his brother, both still remaining uncovered. Such reverential conduct filled the crowd of spectators with admiration and many were unable to restrain their tears. The numerous vessels in the port now hoisted their ensigns; their sails were trimmed and the hands drawn up on deck, the masts and yards hung with banners of every color, waving in the breeze the various devices of their respective governments. As the Pope's barge passed, each ship discharged a broadside, the thunder of which resembled that of a great naval battle.

While the reverence and attention of the king became every day more conspicuous, ambassadors and ministers from every court crowded round the Pope, striving on the part of their different sovereigns to show honor to his august person. A great number of the Cardinals, who had escaped from the hands of the conspirators in Rome, had gathered round the pontifical throne, and by their dignity, their virtue and wisdom, contributed to invest it with brilliancy and majesty in the eyes of a wondering world, which rejoiced at the light shed around the head of the Church even in the obscure retreat of this fortress, amid tribulation, poverty and the supreme desolation of exile. The honors that surrounded the Sovereign Pontiff formed indeed a luminous contrast with the scorn and unbridled license, the perverseness and madness of the rebels, who sought by every means to excite the popular contempt and malediction of the sacred person of their deliverer and father, and of the pontifical throne, which, in defiance of divine decrees, they flattered themselves they would drag into the dust and exterminate from the earth.

At first the demagogues, confounded at the unexpected departure of the Pope, were struck dumb; then stung with the reproach of being destroyers, they used every exertion for the maintenance of order, a result at all times easily attainable in a city whose inhabitants, with the exception of those instigated by the rebels to disorder, have acquired the character of being too peaceable, having permitted themselves to be trampled upon by a handful of miscreants, whom but for their slothful negligence they might have crushed and scattered to the winds. During these first days of their indecision they sent messages to the Pope, which were rejected before they had crossed the frontiers: by a thousand artifices they sought hypocritically to allure him within the snares of their false promises; but when

* The frigate *Princeton*.

they perceived the impossibility of obtaining a hearing, they began to exclaim that the Head of the Church, the Great Father of the faithful, was held a prisoner by the tyrant; that his acts, his protests and the abrogations which he pronounced at Gaeta against every edict, form, law and statute of the usurpers of the Roman State, were surreptitious, and therefore valueless and of no authority; and wo to those who should dare to render them obedience, fidelity or homage! The better to convince the people, Don Pirlone designed a coarse caricature representing the Pope suspended in a cage from one of the bastions of Gaeta, and the king turning a barrel-organ and looking up to him, with the words: "Now sing away."

Step by step they plunged into a career of detestable treachery. A provisional government was formed, then the Roman Constitution, and finally the Republic, accompanied by a solemn decree from the consistorial advocate, Carlo Armellini, conceived thus:—"The Pope is deposed from all authority, power, jurisdiction and temporal headship in the Roman State, which is restored to the Roman people, its sole ruler, the source of all authority, the principle of all power and the essence of all law. The Republic will recognise the people as its god; to the people it consecrates itself in the plenitude of godly worship, as its servant and votary; in its defence the conscript fathers are ready to shed the last drop of their blood."

While Rome was disgraced by these impious and insipid fooleries, and the miserable demagogues were declaiming from their rostrums and from the capitol, the whole Catholic world was sending to the Vicar of Christ, in his banishment at Gaeta, proofs of the deepest veneration and most profound homage of faithful hearts; it sent forth its protestations, acknowledging and reverencing him not only as the Head of the Church, but also as the Supreme Ruler of Rome. Letters were despatched to the glorious exile from the most remote corners of the earth; from the islands of Oceanica, but yesterday as it were converted to Christianity; from the Marquesas, the abodes of cannibals, and from Australia and New Caledonia, to comfort the Pontiff in his afflictions, to exalt him in his humiliations, to honor him in the insults and opprobrium heaped upon him by his barbarous and cowardly subjects in Rome. China, Tartary, the Indies, Armenia, Mesopotamia, Lebanon, Moldavia, Servia, Egypt, Algeria, the States of America from Canada to Chili, Europe from the extremity of Norway to Cadiz and Lisbon, all in every language of the world praised and glorified the invincible Pontiff, pouring forth the veneration and love of their hearts in expiation of the hatred and insults of the conspirators of Rome, whom God has consigned to the ignominy, detestation and the anathemas of the entire world.*

The sovereignty of Rome, which was thus insanely disputed by the revolted subjects of the Pope, (an immemorial sovereignty which is more ancient than the celebrated donations of Pepin and Charlemagne,) notwithstanding the vociferations of Mazzini, who proclaimed that it should never again be restored, has been by the unanimous voice of the European powers most solemnly pronounced the "most ancient, legitimate, incommutable and imprescriptible possession," that the right of property can boast of among all the nations of Christendom. To this day, although they have seen with their own eyes the Pope re-instated by the Al-

* All these letters have been published in Naples, at the press of the ***Civilta Cattolica***, and remain a perpetual testimony before the whole world of the veneration and love of the episcopacy, clergy, and the princes of Christendom for the immortal Pius IX, the Vicar of Jesus Christ upon earth.

mighty and by the Catholic powers, in full sovereignty on his throne, they still persevere in their obstinacy; denying the existence of the light which dazzles them; like madmen vociferating that Rome is still the dominion of the Triumvirs, and wondering from their lurking places when the red cap of the republic will again arise on the capitol, and the tower of Quirinus once more raise its head.

SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.

I.—Don't talk to me about Religion!

Answer. And why not?—Religion is the knowledge of the love and the service of God. It is the science and the practice of what is good. What can be more worthy of your attention, and that of all reasonable and upright men? Believe me, you do not know what religion is. With your ideas of it, you must of course be averse to it; but religion is quite different from what it is represented by people of the world.

This I am going to show you in a familiar way. I will show that religion is made for you, and that you are made for religion; because it brings truth to your understanding, and peace to your heart; because it teaches you what you are, whence you came, and whither you are going; because, without it, your existence is a failure; you are lost, you are unhappy.

Besides, what is more worthy the attention, the study, the respect of a man, than the doctrine which has formed and matured the greatest geniuses of which the world can boast? What can be more venerable, even apart from the consideration of its brilliant evidences, than the belief of a Vincent of Paul, a Francis Xavier, a Charles Borromeo, and a thousand other most illustrious individuals? "The greatest service I have rendered to France," said the Emperor Napoleon, "is to have restored the Catholic religion. What would become of men without religion? They would cut each other's throats, for the sake of a woman, or of a dollar."

Ah! if with me, you daily beheld the influence of religion, in drying up the tears of the poor, reforming the most wicked hearts, converting degraded criminals into saints; if you saw it spreading everywhere the light of truth, inspiring resignation, hope, joy, establishing the reign of purity and peace, you would change your language, and say: Oh! speak to me of religion, always speak of it! Enlighten my mind with its light; purify my heart by its holy influences; assuage my grief by its consolations! Let me then speak to you of religion. And to show you the reality of its happy influence, I will begin by relating an affecting story of which I was an eye-witness, and in the incidents of which I was an actor.

Two years ago, (in 1848,) a poor sergeant, who had been condemned to death, was awaiting, in the military prison of Paris, the execution of the dreadful sentence. His crime was of a very grave nature. He had, with premeditation, killed the lieutenant under whom he served, in order to revenge himself against the latter, who had threatened to punish him. As I was the chaplain of the prison, I visited Sergeant Herbuel, and offered him the succors of religion, which he willingly accepted, having already repented of his crime. On the second or third day after receiving his sentence, he approached the sacraments, and from that moment he appeared altogether changed. "Now," he would say to me, "now I am happy.

. . . . I am ready. . . . . Let God do with me as he pleases; I enjoy a profound peace: I desire to live, only to do penance." He went to confession and received the holy communion nearly every week.

After having been two months in prison, he was informed that the time of his execution was at hand. He heard this summons with the calm of a Christian. His body, it is true, trembled involuntarily, but his soul overcame its emotion, and his heart was perfectly at peace. "God's will be done," said he to the commander. "I must confess that I did not look for my execution, after so long a delay." I now heard his confession for the last time, and then administered to him the holy Viaticum. He spent the whole night in prayer, conversing from time to time with the two soldiers who guarded the place. About six o'clock, a vehicle drove up, which was to convey him to Vincennes. Herbuel embraced the jailor and commander: a spectacle which drew tears from the eyes of all. I entered the carriage with him. On the way, he was calm, and even cheerful. "You could hardly believe, Rev. sir," said he, "how well I spent yesterday! How happy I was! I knew it was All-Saints' day: I prayed all the time. . . . . In the evening I was quite happy, and I am so still. Nothing can express the peace I enjoyed last night: it was a joy that cannot be imagined." And he was about to die! "Death," added he, "is nothing for me. I know what is to become of me. I am going to my Father above. I am going home. . . . . In a few moments I shall be there. I am a great sinner, the greatest of sinners. I place myself beneath all; I have offended God,—I have sinned. . . . . But God is good, and I have an immense confidence in him. . . . . O how firmly I believe all the truths taught by the Church! O what calm I experience! What a beautiful day! I shall be shortly with God!" Turning towards me with a smile, he said: "Father, I go to wait for you. I will come to introduce you into heaven, or else it will not be in my power." Then entering into himself, "I am nothing," said he; "God alone is every thing. Whatever good I have is his, it comes from him alone. . . . . I deserve nothing; I am a great sinner!" Showing me his *Christian's Manual*, he said: "Soldiers should always have this little book in their hands. If I had read it all my life, I would not have done what I did, and I should not be where I am. . . . ."

The moment of the execution was now drawing near. When I presented the crucifix to the poor prisoner, he took it with a transport of joy, and fixing his eyes upon it with a look of inexpressible tenderness, he repeated several times: "My Saviour! my Saviour! Yes, it is He who died for me! I am going to die also for the love of Him." And he kissed the emblem of redemption.

Every thing being now ready, we left the carriage, and Herbuel received the last blessing on his knees. Then placing himself before the men who were to shoot him, "Fellow-soldiers," he exclaimed aloud, "I die a Christian! Behold the image of our Lord Jesus Christ! Mark well that I die a Christian!" And he showed them the crucifix. "Do not what I did; respect your superiors!"

I embraced him for the last time. . . . . A moment afterwards the terrible discharge was heard . . . . and Herbuel appeared before God, who forgives every thing to repentance!

Tell me, what do you think of a religion that leads a great criminal to die in sentiments like these? Is there nothing in all this to make you reflect?

TO BE CONTINUED.

CATHOLICISM IN 1800 AND 1852.

BY COUNT DE MONTALEMBERT.

Belgium has preserved, with greater fidelity than any other people, the manners and the institutions of the old Catholic world; the Middle Ages had never there been disguised by the spirit of courtliness. Hence she has been the first called to apply the conditions and to reap the first fruits of the Catholic action in the modern world. Her nationality, nobly reconquered, reposes upon a constitution which her Catholic children have had the glory of giving to her, and of defending with fidelity down to the present day. She has consecrated all the vows and all the conquests of Catholicism in modern times: the absolute independence of the Church, the free choice of the bishops by the Vicar of Christ, complete liberty in all matters relating to education and religious associations. Her territory has gradually become covered with monasteries, colleges and pious foundations. She alone, in Europe, has witnessed the revival of one of those universities, such as they existed in the ages of faith, devoted exclusively to the defence of truth. Evil, it is true, has not there been overcome so that it cannot return. Every day, by the aid of an unbridled press, the unrestrained use of which constitutes for Belgium the most serious danger, it struggles hard to regain the ascendency, to re-establish therein the traditions of Josephism, and implant on its soil the corruption of contemporary materialism. Debarred by the Belgian constitution from indulging in its ordinary enterprises against education and the right of association, it has indemnified itself by odious attacks upon liberty and charity. But the principle of good, at least, comes to the fight in that country with equal arms; it avails itself of them for the maintenance of the invaluable conquests of 1830. Certain timid minds appear at the present day to have forgotten all those blessings and all that glory, because they had to be purchased at the price of many battles; because they can only be preserved in the bosom of that struggle which is the condition of life, and which is sometimes turned against good itself; because the game of political institutions has despoiled the Catholics of a power which they had loyally used, but has, however, left them all the rights which suffice for their honor and the safety of religion; because there, as in other places, as is the case almost everywhere, and at all times, the rogues and the presumptuous can always usurp or cajole the government. But fear not the contagion of this pusillanimous discouragement; we have confidence in the good sense, in the ancient pride of the Belgian clergy and people. They will not seek for a remedy in despotism; they will not sigh after a system of government, the danger of which they have ascertained and repudiated. However afflicting to them may be the political ascendency of an incorrigible party, they will find it less humiliating and less dangerous than that system which gave Joseph II the power of effacing, with one dash of his pen, all the traditional liberties of the country and of the Church; to Napoleon the power of incorporating the great seminary of Gand in a squadron of the train of artillery;* and to King Wil-

* In April, 1813, two hundred and thirty-six pupils from the seminary of Gand were sent to Wesel, to be incorporated in a corps of artillery. See the decree of the provisional government, restoring them to their liberty, dated 9th of Aprll, 1814, in the *Bulletin des lois*, 5e *Série*, t. i, p. 31.

liam I the effrontery to condemn to the pillory a bishop guilty of resistance to his arbitrary will.*

Let us not forget Holland, for there also we discover precious elements of regeneration, which are being developed to the eyes of the astonished observer. Yes, in that Holland, where persecution against Catholics has been for half a century so active and so effectual; that country which has so cruelly pursued the missioners, religious men, all the soldiers of truth, in the two hemispheres, both by sea and by land, in Asia as in America; which has utterly destroyed, together with the Portuguese sway, the hopes of the Church in the Indies; and which, having arrived at the term of its colonial conquests, had itself become a sort of colony of incredulous and Jansenist writers; in that Holland, where the existence of Catholics was, as it were, unknown to the whole world, they have by degrees reconquered the power and importance which are due to the half of a people. Their number already amounts to two-fifths of the entire population. The gravity of their manners, the fervor of their faith, their pious munificence, have secured for the Church in that country an eminent and honored existence. Protestant intolerance is alarmed at this unexpected progress; the old Reformers of Dordrecht seek to conceal the nothingness in which their own doctrine has fallen, by maintaining the ancient yoke upon the necks of their victims. Like the false mother in Solomon's judgment, they demand the death of the child which continues to live, to console themselves for having extinguished the life of their own offspring. In the place of liberty and equality between all confessions, to which the constitution of the country guarantees an existence, a system of universal exclusion is substituted, by virtue of which the Catholics are deprived of all participation in public situations, and even in the elective functions. Secret societies bring to this work of iniquity the aid of their perverse and powerful action. But, aided by the press and the invincible courage of a few independent writers, the Catholics have not shrunk from the contest; they have already obtained the full liberty of their relations with Rome; they are disputing, step by step, the ground which the law secures to them, for which arbitrary power and prejudice strive with them; they resist with that generous perseverance which God ever puts to the test, but which he is always pleased to crown; and every day witnesses the increase of their numbers and the extent of their courage.

But it is more especially in France that the transformation is calculated to strike the attention of the most casual observer. Is this indeed the same country which appeared, thirty years ago—ten years even—not to know how it could sufficiently express its repugnance for the influence of the clergy, its contempt for religious institutions? What now is become of that formidable unpopularity with which the least manifestation of Catholic thought or of Catholic action was assailed? Whither have departed those teachers, those writers, who found, in the resuscitation of stale diatribes against the monks and priests, an inexhaustible source of profit and honors? It might have been imagined that there was no echo, no credit, no publicity to anything but their invectives: and yet the Church appears again more powerful, more beloved, more popular than in any other epoch of our modern history? All succeeding powers invoke her support and her sympathy; they all, in their turns, show her their respect, their confidence, their humble devotedness; they

*The Prince of Broglie, Bishop of Gand. Having evaded, by flight, the sentence which impended over him, he was only placed in the pillory in effigy, between two thieves, on the 8th of October, 1817.

all dispute the honor of proclaiming her indispensable influence, and to loosen, if not destroy, the fetters by which she had been bound. We, poor slaves of political life, so long despised by all parties—so long classed in the rank of tiresome dreamers, and disregarded petitioners—even we have triumphed; not indeed forever, nor, perhaps, for any long period, but quite sufficiently to make known the secret of our power, and the value of our support. Liberty in education, so long called for in vain, has at length been obtained; it has been voted even by the very men who had stoutly refused it. More houses are offered to the bishops than they can possibly direct: to the Jesuits, more pupils than they can instruct. To the Jesuits! do we say? Yes, those Jesuits, for the dispersion and complete extinction of whom every effort was exerted at Paris and at Rome, are now peaceably re-invested with the only right to which they have ever laid claim—that of devoting themselves to the salvation of souls! Behold them once more recalled by public authority itself, to fill those missions which are most conformable to the indefatigable flexibility of their institution; to the government of the colonies of children in Algeria, to the moral reform of the penal settlements of Cayenne! As for the other religious orders, they are settled, and in free operation, on the soil from whence they were banished by so many laws, still extant in our own codes, and but recently appealed to against us. Our bishops, who were but recently forbidden to communicate even by writing, have been allowed to assemble without opposition, and present to astonished Christendom the spectacle of thirteen provincial councils, held with all the majesty of the ancient law, rivalling one another in zeal and eloquence, in the expression of their solicitude for the moral interests of France, of their devotedness to the prerogatives of the Holy See. These conquests of Catholic liberty, I am well aware, are no longer, or are not yet, placed under the sanction of the laws; that the organic articles, so unworthily annexed to the sacred text of the concordat, are not abrogated; neither am I ignorant of the fact that, in the arsenal of legislation, there are still many formidable weapons available; but in a country in which the written code is condemned to undergo variations so sudden and frequent, we may be allowed to look upon the facts that we have just enumerated as being stamped with a serious and incontestable authority.

There are, moreover, certain facts, which are acts destined to signalize a whole epoch, and to be ranked among the most precious recollections, and the most unexceptionable engagements, of a great nation. Such we may consider the eloquent protestations of attachment to the Church, which the present head of the state has so often renewed since his first candidature for the supreme dignity; such the marks of respect and sympathy bestowed, on all occasions, by an immense majority of the constituent assembly and of the legislative assembly to the Catholic religion; such is, more particularly, the sublime end of the Archbishop of Paris, indicated by that heroic simplicity, which threw into the midst of our civil discord a reflection of the heroic days of the Church. It is for the greatest glory of Catholicism and France that the history of this prelate, who shed his blood *for the love of God and the French people*,* has spread throughout the globe, even amidst the *sierras* of Spanish America and the scattered islands of Polynesia, as the most touching and veracious of legends.

Let us, however, cross over the Straits, and contemplate, with respect and gratitude, one of the most astonishing spectacles that God ever gave to the world. England, that sovereign nation, the heiress and rival of ancient Rome in point of

* The design of the medal struck for the day of his interment.

extent and power, in the permanent majesty of her institutions, the energy of her political system, the perseverance of her designs; England, so long the cherished and faithful ally of the Church, which subsequently revolted against her mother, and, in her apostasy, arose to the summit of human prosperity; England, whose power nothing can resist, and which braves, with imprudence and impunity, the perils to which all other states have succumbed; that imperious and all-powerful England now finds herself invaded, braved and vanquished, by the invincible weakness of that Church which she has so often expected to annihilate. She bears attached to her loins, with the ever-present and indelible stigma of her capital offence, the instrument of her punishment, which may become, whenever she may be disposed to receive it, that of the Divine mercy towards her. Ireland, so long the forgotten of all Europe—even Catholic Europe—has never abandoned her faith. She has out-lived a long period of suffering, the martyr of her indomitable love for the Roman Church. Three centuries of confiscation, persecution, famine and degradation, have passed over her head, without intimidating her, or forcing her to yield. At length she produced an avenger of her wrongs; but an avenger after the manner of Christ, who saves while he punishes us. A man arose, who, without having ever occupied an official station; without having ever asked or received a favor, title or decoration, reigned over his country during thirty years—reigned over the hearts, the arms, and even the purses of five millions of his countrymen. He reigned without ever shedding one drop of blood; without giving rise to a single violent or illegal struggle, but solely by the mere force of his eloquence—of that eloquence at once both free and restricted, which the wonderful institutions of England permit to be exercised even by the adversaries of her domination. He reigned, and his reign was more serviceable to the Catholic cause than that of any modern king. His fellow-countrymen bestowed on him the appellation of *Liberator*, and posterity will continue to award him the title, not merely as the deliverer of his country, for others might have accomplished that, but as the deliverer of the Church of God, in the most powerful empire in the world, which had not then been granted to any individual to effect. He it was, who with Ireland at his back, knocked at the door of the English parliament in the name of his people. It was opened, and the Catholics of the three kingdoms were admitted with him, and forever. The conqueror of Napoleon delivered up his arms to the moral chief of a people unarmed, but rendered invincible by the force of right, and preluding the defeat of their oppressors by the victory which they had obtained over their own intemperance.* The great and glorious act of *Catholic emancipation*, after fifty years of discussion was consummated.

* Drunkenness had ever been the popular and secular vice of Ireland; and, so to speak, the sole consolation of that people in their misery. O'Connell commenced, at the period of his election at Clare, in 1829, by obtaining from his constituents a promise to abstain from all intoxicating drinks during the time of the election; and this success may be considered as the strongest proof of his omnipotence. Since that period, however, there has arisen another Irishman, a Franciscan monk, Father Matthew, who has induced many of his countrymen to bind themselves by a solemn pledge to abstain totally from all intoxicating liquors. The result of his endeavors recalls to mind the brightest days of religious fervor. From 1838 to 1842, five millions of Irish population, in America and Ireland, received from him the temperance pledge; and the excise duty upon spirituous liquors in Ireland diminished one-third. A revolution, analogous to this, has been effected in Germany and Silesia, by a Polish Capuchin, Father Brzozowski. He commenced establishing temperance societies in 1844; and, in a short time, the official

The Irish race, prolific as it is faithful, thronging from all parts to the manufactories, workshops and public works, and especially to the colonies, carry with them the true faith henceforth enfranchised; and that immense British empire, extending over the five parts of the globe, and upon which, it may be truly said, that the sun never sets, becomes, like the Roman empire of old, a vast nursery of Catholic episcopal sees and missions.* And in order that England may not be humiliated by this victory, obtained by a foreign and subjugated race, God permits that there should be developed in the very bosom of the Anglican clergy an unforeseen and prodigious movement towards the tradition, the authority, the unity of Rome. The faith of the great Alfred, of St. Anselm, and St. Thomas of Canterbury, is resuming its rights over the souls of its repentant sons. After a long and fruitless struggle inspired by the delusive hope of discovering a mean term between truth and error, between unity and division, the *élite* of the Anglican clergy are detaching themselves, and, sacrificing livings, riches, ties of friendship, family connexions, coming to recruit the legitimate militia of the sanctuary, or to edify the world by the humble fervor of their secular virtues. We have never entertained the dangerous dreams of those who predicted, with ridiculous assurance, the complete and immediate conversion of England; and still less do we share in the fanaticism of those who would wish to rekindle antiquated antipathies against a nation so essential to the destiny of Catholicism throughout the whole world. But we hail with joy those gradual conquests of truth upon a soil from which it had so long been banished; those churches, those monasteries, and especially those schools, which, under the influence of the most complete liberty of instruction, are arising daily by the side of the ancient cathedrals and universities founded by Catholicism, and from which Catholicism is excluded; those twelve bishoprics, which are scarcely adequate to the spiritual wants of a kingdom, in which, a century ago, a single vicar-apostolic was all that was required for the direction of a handful of the faithful, scattered up and down. These are the pledges of a gradual, but certain, regeneration. England's return to Catholicity no longer depends, as it did under the reign of James II, upon the will of a sovereign—an intrigue of the court and of the cabinet: it is placed, together with liberty itself, under the safeguard of that truly glorious constitution, founded, in the first instance, by the Catholics, sanctioned afterwards, at their cost, in 1688, but forming at the present day, their shield and their haven of security.

Ah! the fanaticism of heresy will certainly not allow itself to be conquered in a day: vulgar prejudices, the apprehensions of statesmen, the perfidious rancor of lawyers, (almost everywhere the enemies of the Church,) still continue to lay snares for, and to prepare struggles to try the patience and courage of the English Catholics. They will still be subjected to more than one exaction, have more than one fine to pay, more than one campaign to endure, such as that of the *Ecclesiastical Titles Bill.* But none of these circumstances will ever succeed, any more than that bill has succeeded, in creating a serious obstacle. Nothing of this nature will make any change in the fundamental state of things. Nothing will impair the incomparable force which the Catholic cause derives from the publicity, the equity, the discussion, and the whole political customs and liberal institutions of

reports stated, that of the 900,000 souls who people the government of Oppeln, 500,000 had taken the pledge.

*There are at present in the countries under the sway of the crown of England EIGHTY-NINE bishoprics or vicariates-apostolic.—Petri, *Gerarchia della S. Chiesa in tutte l'orbe.* Rome, 1851.

England. Already have the most eminent statesmen, the depositaries of the great political principles of Sir Robert Peel, generously advocated, at the expense of their momentary popularity, the rights of their Catholic fellow-countrymen,* and, since the last general election, the Catholic phalanx returned by Ireland to the House of Commons is becoming, amid the conflicts of parties, mistress of the field. Were these Catholic members but capable of conducting themselves with prudence and loyalty, had they some chief capable of directing them, the future success of Catholicism in England would be certain. O the mystery of mercy and the omnipotence of God! A century has not yet elapsed since the first petition, praying for the emancipation of the Catholics, was ignominiously kicked under the bar of that same House of Commons, in which at the present day the elect of Catholics are the arbitrators of English politics!

Finally, the crowning point of this Catholic regeneration, which we have the happiness to witness, is the place which the papacy has regained in the world. We should certainly have to go back to a very remote period in history, to find a time when the Holy See occupied, moved, and ruled the human mind to that extent which it has done since the accession of Pius IX. Destined, like Him of whom he is the Vicar, to pass, during his mortal career, through all the vicissitudes of greatness and affliction, sometimes the object of the most flattering popularity, at others, besieged in his palace, a fugitive, an exile, he has constantly attracted the attention of the world, and established the incomparable majesty of the Roman pontificate, either by reviving the sympathy of the indifferent and incredulous, or by exciting in the episcopacy, and among all the faithful,† the manifestations of union in the obedience and subordination to the Church their mother and mistress, to such an extent as was not surpassed in the most flourishing period of the Middle Ages. Worthy to love and to comprehend the nature of liberty, he wished to bestow it, to the extent that was consistent with justice and their welfare, on a people whom democratical agitations had rendered utterly incapable of appreciating it. But amid all the vicissitudes of this difficult position, by his celebrated allocution of the 29th of April, which shone like a first ray of light and truth through the gloom of 1848, and by refusing to go to war with Austria, he convinced the world that policy would never lead him to a forgetfulness of the sublime neutrality of the common father of all nations. Ecclesiastical reforms, and the spiritual interests committed to his charge, were matters of far higher importance with him than political reforms, to which, however, he very justly directed his attention. Whilst the whole of Europe was prepossessed with his fate, and at the very time when his fall and the creation of the republic were proclaimed at Rome, the Pontiff, calm and free in his exile at Gaeta, with his eyes raised towards heaven, and his mind occupied exclusively with the government of souls and the duties of his apostolic charge, addressed to all the bishops in the universe a bull, designed to accelerate the moment when the doctrine of the Immacu-

* It is well known that Mr. Cardwell, one of Sir R. Peel's colleagues in the ministry, and several other distinguished members of his party, were excluded from parliament at the period of the last election, on account of their courageous opposition to Lord John Russell's Bill against the Catholic Hierarchy. Every thing, however, seems to promise that this exclusion will only be temporary. The like is to be found in the career of Burke and of most independent men in all free countries.

† See the curious collection, intituled *Orbe Cattolico* (Rome, 1850, 2 vols. 4to.,) containing the letters addressed by the different bishops and other personages to the Pope, during his exile at Gaeta.

late Conception should be declared an article of faith. Restored to Rome and set free, by the valor of the French army, with the co-operation of the Spanish, Austrian and Neapolitan arms, he then re-established his paternal authority, beneath the shelter of the tri-color standard which formerly waved at the arrest of Pius VI and Pius VII. The secrets of the future belong to God; but, whatever may be the issue of the French occupation, the taking of Rome and the re-establishment of the pontifical power by the army of the republic, recall the brightest recollections of the Church and of France. Whoever witnessed our troops on that occasion, kneeling, in their power and simplicity, on the open space before the Vatican, waving their liberating banners, having before them the church of St. Peter, the world's cathedral, beneath their feet the ashes of the martyrs, over their heads the hands of Pius IX, extended to give them his blessing, may consider that he has seen the noblest spectacle under the sun. And it will then only remain for him to repeat in accents of grateful admiration, the words engraven by Sixtus V. on the obelisk of Nero:—*Vicit leo de tribu Juda: fugite, partes adversæ. Christus vincit, Christus regnat, Christus ab omni malo plebem suam defendat.*

JAPAN—ITS RELIGIOUS HISTORY.—No. II.

When Xavier arrives in Japan he finds idolatry of the most abandoned character in possession of the minds and hearts of the people. Nine sects of various degrees of corruption lord it over the whole empire, yet only one dares to make man no better than the beast. The priests of this last are called Xanxus, and its members are made up of the most dissolute among the higher classes, who find in the degraded morality of their sect no restraint upon the indulgence of their licentious inclinations. Of the other eight the Japonian theology has no reason to boast, for though they admit the immortality of the soul and a future state of rewards and punishments, they are so full of manifest imposition, that it requires no great reflection to be convinced of their falsehood. On this account the most learned among whom we may call the laity are practical atheists, confining all their religion, if religion it can be called, to the fulfillment of certain principles of morality, which were brought over from China and were supposed to be the maxims of Confucius. This sect is called Suto or the way of the philosophers, and communicates so far with the others as to join in the celebration of their festivals and of such other exterior practices as had become engrafted on the habits and manners of the people. The sun and moon have their worshippers but in small number. The Sintoo or the way of Camis, called also Sin Syn or the way of the Gods, is supposed to have been the first religion, which their fathers brought with them when they first settled upon the island of Kiusiu. For in their annals Kiusiu was the first land that appeared above the dark abyss of waters, that from eternity had risen and fallen beneath the vault of heaven. This sect of Sintoo was in the first ages the least corrupt, inasmuch as it recommended the utmost purity of life to all its members. Its rules of conduct were much the same as we read of in Leviticus imposed upon the Jewish people for external cleanness, and the similarity of ways by which a legal defilement could be contracted and removed, as well as the length of time it lasted, would be considered by lovers of analogy as no mean proof of a Jewish origin. In their temples only a mirror of

polished metal was used, before which they made their reverences and acts of devotion. On either side of this were hung strips of very white paper in the form of a broom, and both emblems were supposed to denote the purity and attention with which the heavenly Camis was to be performed. In the course of time all who had been great benefactors to the nation, of whatever condition, were proposed for reverence and worship under the name of the earthly Camis and their images were set up in the temples. The number of the heavenly Camis is 492, of the earthly ones or deified mortals 2,640. The latter however, have only a mediative power according to Japonian theology, although their service is far more extended than that of the former. The priests or Bonzies are apparently very strict and regular, and the civil laws are exceedingly severe upon those who infringe any of the regulations by which their monasteries are governed. But notwithstanding this, it would be hard to find a community of men so utterly depraved, as was made known to the missionaries by many of the converts, who had lived a long time among them and were perfectly acquainted with their practices. Upon this doctrine of the Sintoo, Xaca, a Chinese or Tartar sophist, engrafted the worship of the Fotoquis, the principal of whom, Amida, was called by him the supreme chief of the gods. This worship shows its Brahminical origin by its doctrine of the transmigration of souls, which was carried to the utmost bounds of folly. After the death of Xaca, his disciples carried away by the same spirit of error and innovation, elevated their master to the throne he had given to Amida, and erected temples and offered sacrifices to his divinity. The priests of Amida are called Xodoxius; those of Xaca, Foquexus, and both are held in more esteem than those of any other sect. The corruptions added by Xaca to the primitive religion, were rendered worse by the additional superstitions of his follower and chief disciple Cambadoxis, and as a necessary consequence this one too dethroned his master in the hearts of his followers and formed a new religion of which he was himself the God. Cacubau, who was a favorite of Cambadoxis, did the same to his master, and thus sect generated sect until their number amounted to thirty-five, when, as if they had run through the cycle of falsehood and were incapable of adding to the gross inventions of their predecessors, they gave themselves up to the most unnatural vices at home, and abroad showed themselves the irreconcilable enemies of all that did not belong to their particular sect. This notwithstanding, they all acknowledge one head superior called Xaco, and profess obedience to whatever he shall command.

The Japonians seem to have no idea of the true God, the first cause and principle of all things, and Xavier, after having carefully examined their annals, could not discover that knowledge of our Saviour and his merciful redemption had ever reached them. Yet their regular hierarchy and very many of their ceremonies seem so much the copies of what is seen among us, that many are inclined to believe that in the earliest ages of their existence they had been instructed in the principal mysteries and discipline, but had afterwards lost the truth as so many of the other eastern nations, to whom it is certain that Christianity was preached. Were it allowable to conjecture in a matter so full of uncertainty, I would say that some time after Xaca's death, those of his disciples, who were most devoted to him, hearing something of the Christian religion, made their master the hero of all the mysteries which faith teaches us of our divine Saviour, and so presented that spectacle, which surprised and puzzled the first missionaries. In the other truths of revelation, which are the foundation of the moral practice of Christians, they were equally as ignorant, although they had a series of commandments containing some

of the precepts of the Decalogue. They are: 1. Not to kill or eat any thing that is killed; 2. Not to steal; 3. Not to commit adultery; 4. Not to lie; 5. To abstain from wine. But the Bonzies pronounce these impossible to be observed by any but themselves, and they offer the profane a vicarious observance, for which they will be rewarded, if, it is well understood, they pay all the expenses. For these contributions the profane are allowed to live as they please here, while their substitutes insure them a continuance of their happiness hereafter in the abodes of Xaca or Amida, or of any other god, of whom they profess themselves the clients. It may be easily suspected that this vicarious observance is none of the most faithful, and indeed it is well known among the Japonians, that the Bonzies are far more profane than those for whom they pretend to serve the gods. "I find," says Xavier in a letter to his brethren in Portugal, "that the laity are far less flagitious and more inclined to listen to reason than the Bonzies, who, far from blushing or seeming ashamed, when reprehended for their unnatural crimes, glory in their iniquity and deride us for our purer doctrine." Of these Bonzies the number is almost infinite. Large colleges of them are to be found in almost every town and village throughout the empire. But Meaco, the capital of their spiritual emperor, the Dairi, and the country immediately depending upon it, literally swarm with them, as no less than five hundred colleges, each containing from fifty to one hundred or more, were found by the Jesuit missionaries, when they first arrived there. Yet this was only the shadow of what their histories give, for when the religious spirit was undisturbed by the wars and contentions between the Dairi and his chief ministers, no less than three thousand and eight hundred colleges and temples were to be found in the same regions. To these temples pilgrims came from all parts, and such is the force of opinion, that no king, not even the emperor himself, dare enter upon a war, or attempt any thing of importance, without making one or other a costly present. The most remarkable among them is at Jeson, where there is a shrine fabled to have been built by the goddess of the sun, and every Sintoo's goodness is measured by the regularity of his pilgrimages to this, and hence it is almost always surrounded by a crowd, who consider their salvation secure, if they can only carry home with them a bill of exchange on the heaven of the goddess. These bills are sold at a high price by the Bonzies, but the rate of interest is always proportionately increased according to the sum that is paid. March, April and May, the first three months of the Japonian year, are most usually employed in these journeys of devotion, but any other time may be taken without the imputation of sloth. Besides the shrine at Jeson, there are about twenty others of inferior note in various parts, but particularly towards the north, and the pilgrims are almost as numerous as at the principal one. Many wonderful things are related of them, as well as of the Bonzies that attend them, or guard the way that leads to them, but they are scarcely worth relating except to excite pity for the blindness of those who deem themselves bound to seek in them the pardon of their crimes.

Against such errors and such authority three humble missionaries enter the lists to champion the cause of truth, and such is the favor that God grants them, first with the king of Saxuma, to whose dominions Cangoxima belongs, and then with the people, that in a few days after they begin to preach, many of the idolators beg for baptism. The method adopted is to prove the falsity of the various sects of Japan, so contrary to reason, and then to show how truthful and reasonable is the law of God, which they desire to substitute for the errors they refute. Having then explained some article of our holy faith, they profess their readiness to answer every objection and resolve every difficulty, which any of the audience may think

proper to propose. But as Xavier finds that the people still look up with reverence and admiration to the Bonzies, though perfectly aware of their infamous lives, he determines to try all means for their conversion, for if they once yield to the truth, the people make no difficulty in following them. Accordingly he visits the Superior of those that reside at Cangoxima, and by his candor and respectful behaviour so wins upon the old man as to give him a favorable inclination to Christianity. In several conferences with him Xavier quickly discovers that he scarcely knows what to believe regarding the immortality of the soul, and thence he takes occasion to prove by reason the truth of that fundamental doctrine. The old man is not much pleased at receiving instruction on such a point, and from a stranger so much younger than himself; but his objections are so respectfully yet so perfectly answered, that he is compelled to yield, and cannot withhold the expression of his esteem for the Saint's learning and talent. This conduct of one, who was regarded by all with reverence on account of his age and station had very great influence upon the rest, and though their libertinism leaves them no relish for the self-denial and purity of the Christian law, they cannot but admire its holiness. Two of them, in company with some other Japonians, go over to the Indies in order to learn more of a doctrine that seems so conformable to reason.

After nearly six months' labor the hearts of the missionaries are rejoiced by the baptism of a hundred adults, and they erect a chapel, in which the sacred mysteries are celebrated with more convenience and devotion. The numbers, who are drawn to this new temple by devotion or curiosity, are so great that the Bonzies, much offended, begin to fear for themselves, and already plan in their minds its destruction. They dare not, however, show openly their opposition to what the king and queen had sanctioned, and the lives of the holy men are so evidently blameless, that they can find no opportunity for lessening their favor with the people. God too works for his apostles. A miracle, wrought through the prayers of Xavier and Fernandez, is an argument for the truth, which error finds it impossible to answer. A young girl had just died in the flower of her age. Her father, who doated tenderly upon her, was so affected by his loss that reason began to fail, and it was thought that he himself would soon die of grief. He had made many offerings during her sickness to his false gods, and had promised more, if they would restore her to health and strength, but to no purpose. In the fury of his disappointment he gives utterance to the most opprobrious language in their regard, a crime that scarcely enters into the mind of a Japonian, even in the most trying accidents of life. Among others who had gone to condole with him are two of the lately baptized Christians. Hearing his extravagant language, they speak to him of the holy man through whose means they had been thus blessed by heaven, and say so many things of his virtue and goodness, that they succeed in persuading the grieving father to apply to him for relief. He does so, and promises Xavier that if he restore to him his beloved daughter, he will abandon his idols and become a Christian. The Saint, whose heart is moved by the intense affliction of the poor man, seeing how much a miracle of this nature would contribute to the propagation of the faith among a people so wedded to their ancient customs, and feeling himself inspired to ask it of God, makes Fernandez kneel with him and join in a fervent prayer to heaven that the petition may be granted. After a short while he returns to the father and says with a smile: "Go, now, your daughter is alive." Disappointed because Xavier does not accompany him home, and irritated because he thinks that his excessive grief is made a subject of ridicule, the man returns homeward. He is soon met by his servants, who through haste and joy can scarcely tell him their

glad tidings, and entering the house, as if he were himself restored to life, he can scarcely believe his own eyes. After embracing his daughter in the delirium of his happiness over and over again, he asks her how it is possible that she is restored to his love. She tells him that immediately after her death, she was seized by two hideous spirits, who dragged her off and were about to cast her into an immense lake of fire, when they were met by two venerable men of great modesty, who ordered the spirits to depart. These men took her kindly by the hand, and brought her back to the place where her body was lying, and immediately restored her to life and health. It is not difficult for the father to know who are these venerable saviours of his child, but he brings her immediately to the house of Xavier, in order to testify his gratitude for this unheard of exercise of power in favor of an afflicted parent. As soon as she perceives Xavier and Fernandez, she exclaims: "These are my liberators: to these I am indebted for life;" and both father and daughter throw themselves at the Saint's feet and beg to be instructed in his faith. He raises them up and tells them that their thanks must be given to the Almighty God, whose servants had been able to work this wonder only the better to secure their eternal happiness. They must therefore profit by this mercy to study His law and practise it with as much fidelity as they are able. He then admits them to the instructions with the others, and after having sufficiently prepared them, baptizes them with great solemnity. So striking a wonder, which the annals of their country had never attributed to any of their gods, not even to Xaca or Amida, is not without its effects upon the people, and many are added to the faith.

Other miracles of a similar nature give so much power and authority to the missionaries, that the Bonzies begin to apprehend the total abandonment of their pagodas and their own consequent penury. Overcome by this fear, they go in a body to the king and boldly demand that the preachers of the new religion should be no longer protected and befriended. Unless these are silenced and the converts to the strange worship compelled to take up again the practices of their ancestral religion, the gods will become enraged and inflict the most terrible punishment on all traitors. They insinuate too the possibility of his Christian subjects uniting with his enemies to deprive him of his crown, a misfortune which the king dreaded more, perhaps, than the imaginary vengeance of beings for whom he felt neither love nor hatred. Circumstances seem to unite with the enemies of the Christian name to win the royal assent to their desire. He hears that the Portuguese, who had up to this time landed at Cangoxima and by their commerce materially increased his resources, had found a better harbor at Firando, and were transmitting thither their vessels, thereby enriching his declared enemy at his loss. He cherishes the hope that if they hear of the persecutions which the Christians are obliged to endure on account of their abandoning his ports, it will be a powerful inducement to return, and thus he will not be deprived of the great advantages which their commerce had already procured for his states. He dismisses the Bonzies therefore with the assurance that he is still a friend to the gods, and will guard their interests as his own, promising that if they are but patient, in a very short while they will have no reason to be dissatisfied with his conduct. Thus, under the cloak of religion, he seeks to vent his spleen against his enemy. Xavier, who is not acquainted with the change in the Portuguese trade nor with its effect upon the king, goes to visit his majesty, and is every where received with extreme coldness. This encourages the Bonzies, who had taken occasion to excite their devotees to acts of violence against the missionaries and the new Christians, and they strive to push the king still farther. An edict is published by his orders, in which every one is forbidden, under the penalty

of death, to abandon the ancient religion of the empire, and all who had embraced the strange law lately introduced into his states, are commanded to return to the customs and practices of their ancestors. With incredible speed this edict is carried from one end of the kingdom to the other, but the only effect it has is to draw the Christians more closely together and animate them to profess their faith with generous ardor. Xavier redoubles his labors, gives them frequent instructions and exhortations to perseverance, but is at last compelled, with Father Cosmus and Brother Fernandez, to leave them. He recommends Paul of the Holy Faith to be their guardian, and watch carefully for their preservation in the faith. With a holy pride Paul enters upon this duty, and has the consolation to find, that though the father has been sent away from his children, these lose nothing of their fervor and piety in his absence. The Bonzies, irritated to excess that not one of the Christians abandons his God to return to their false idols, excite so great a persecution against Paul that he also is compelled to go into banishment. But his departure does not damp the courage of the neophytes, nor make them diminish in the least their profession of serving the Lord of all things. They immediately elect another in his place, and the good seed continues to multiply more and more throughout Cangoxima, so that in a few years they had converted more than five hundred, and their lives were so edifying and blameless, that the king himself, struck with wonder, afterwards begged for missionaries, who might teach all his subjects so holy a manner of life.

Meanwhile Xavier and his companions, thinking that the same cause that made them so coldly received at Saxuma would be a recommendation at Firando, set out to visit the prince of this place. On their way as they are passing by a fortress belonging to the king of Saxuma, which is commanded by a nobleman named Ekandono, they are invited by some of the servants to enter and salute the governor. The place had nothing in its exterior to recommend it except its strength, for it was dug into the solid rock and fortified so strongly by nature and art, that it could have easily resisted the attacks of an army an hundred times its force. The interior however, was as charming to the eyes as the exterior was forbidding and terrible, for it was laid out in a beautiful garden in the midst of which there is a stately palace, that would lose nothing in comparison with the most sumptuous and elegant in the empire, for the richness of its decorations and the splendor of its furniture. Xavier profits by the invitation so far as to preach the gospel to the garrison, and God gives such efficacy to his words that the very same day, after sufficient instruction, he baptized seventeen, and shortly after, at the governor's request, his wife and eldest son are added to the number. Many others also desire to be baptized, but the governor, fearful of the king's anger, will not allow them. The missionaries remain long enough to confirm the little flock in their new manner of life, which they arrange in such a way that not even the most regular religious communities would have been ashamed to resemble them. On his departure, Xavier leaves a copy of his catechism, with particular instructions on the manner of baptizing, the observance of the Sundays and holidays, with an old and venerable man of great prudence, the governor's steward, whom he constitutes superior of the new congregation. To the lady he gives a little book in which he had written some prayers. This book and the instruments of penance with which he mortified his body, and which he left as models by which they might make others for themselves, became afterwards the source of many spiritual and temporal blessings to the garrison. The governor and his wife in particular experienced their miraculous virtue, in being restored to health when they were at

the point of death and given up by their physicians. After a few days journey the holy men arrive at Firando, where they are received with marks of extraordinary joy on the part of the Portuguese merchants. The whole town is roused by the discharge of all the cannon on board of the vessels, and hastens to see what is the cause of the rejoicing. It is the triumph of religion. The merchants present Xavier, in spite of his repugnance, to the king, and tell him that their master, the king of Portugal, prizes this poor missionary more than any one else in his dominions, and will consider any favor done to him as much as if it had been done to himself. The king of Firando, as much to please the Portuguese as to spite his enemy, the king of Saxuma, from whose dominions he had been given to understand Xavier and his companions had been banished on his account, receives him very kindly and gives him permission to preach the new law in his States. The missionaries, who had by this time obtained some fluency in the language, begin their instructions immediately and have the happiness of bringing over in a very short time many to the faith. The signal success which crowns their efforts at Firando, makes Xavier think that if the emperor will grant permission for the whole empire, the harvest of souls will be far more abundant, and accordingly he resolves to visit Meaco and lay his petition before the court. This had been his intention from the first moment he had thought of preaching in Japan, but adverse winds and the necessities of the new Christians had hitherto prevented him from accomplishing his designs. He therefore leaves Father Cosmus at Firando, and starts in company with Brother Fernandez and two Japonian Christians named Matthias and Bernard, and after a short stay at Facata, the capital of Chicugen, he embarks for Amanguchi. This is the capital of the kingdom of Nangato, and on account of its fine situation for trade and the silver mines in its vicinity, is very much frequented. As usual with large commercial cities, vice abounded as much as riches, and the condition of the people being made known to Xavier, fires his zeal to win them to truth and virtue. He goes through the streets with a crucifix in his hand and preaches the kingdom of God with the freedom of an inspired apostle. The astonishing truths which he announces, and the authority with which he proclaims them, together with something heavenly that shines in his countenance, commands the attention of his hearers, while his arguments and the sanctity of his life, of which they took care to inform themselves, confirms the reasonableness of his doctrine. It is however, as yet only a barren admiration. Some few indeed are converted and baptized, but the purity of the new law is too severe for men so wedded to their pleasures, and only excites ridicule and persecution against the preacher. Some of the most depraved proceed so far as to stone him as he passes along the streets, but an audience with Oxindono the king, before whom he silences a famous Bonzy, calms the storm, and after a month's stay he and his companions proceed on their journey to Meaco.

TO BE CONTINUED.

CATHOLIC WORSHIP.*

All festival was Antwerp; and the joy
Glow'd in the Pilgrim's heart, though scarce she knew
More than the name of Corpus Domini:
Yet with a strong, though ignorant love, she sought
The full cathedral. A procession pass'd,
Bearing along the aisles with awful pomp
The Lord in triumph: fill'd with mighty awe
The Pilgrim to the pavement meekly bow'd.
And she still knelt, while round the pulpit rich,
Crowds hung upon the Preacher's lips, and heard
The teaching of the Church. Her wandering eyes
Rested where Rubens' pencil had portray'd
The bleeding Christ; the Virgin in her grief
Beneath the cross stood looking on her Son.
The Pilgrim wept; but 'twas a mingled pang;
Her early days returned upon her mind—
For those she loved had taught her to revere
That self-same Crucifixion: memory fill'd
Her soul with such a flood of tenderness,
She thought she could have died for those she loved,
So she might bring them there to worship thus;
But she look'd round upon the Church; she saw
All that the earth holds precious, marbles, gold,
All that man's art can offer; sculpture carved
To utter all devotion; paintings, dyed
All hues, embodying histories divine;
Chapels instinct with worship; and o'er all
The crucifix supreme, with organ's sound,
Tuned to sweet angel voices in the choir.
Yet in this gorgeous temple of our God
The meanest finds a place; the bare-foot child
Kneels fearlessly upon the altar step;
The market-woman lays her basket down,
To kneel awhile upon the marble floor
With the rough wagoner; the aged sire
Touches his children with a finger dipt
In holy water, and the husband gives
The blessed token to his wife. Some pray
Apart before the altar of their choice,
Immersed in their own cares: "'Tis liberty,
The liberty of sons, where all abide
In fearless peace within their Father's house;"
So thought she, as with slow, reluctant steps,
She pass'd from that cathedral; wandering on,
She scarce knew where, until she reach'd St. Paul's.
There, strange, yet peaceful, was a Calvary;
Upon the Virgin's knees the Saviour lay;
Beside the Sepulchre the Maries wept;
Saints and Apostles stood in marble round,

* From *The Pilgrim*, a poem recently published in England, and which describes the Catholic impressions received by travelling on the Continent, deepening as the writer approaches the Eternal City, and ending with admission into the true fold.

Life-like in size and form, but white and cold:
An aged man among them sat, as though
Familiar with the things of Heaven, and smiled;
For she was awe-struck at the images
Of those that were to her as heavenly dreams,
Too shadowy to have a form defined,
Too distant to be loved with all the heart.

SOCIAL INFLUENCE OF CATHOLIC THEOLOGY.

TRANSLATED AND ABRIDGED FROM DONOSO CORTES.

The preaching and diffusion of Christianity introduced a new theology into the world, which gave rise to a new order of things. This theology is Catholicism, which forms a complete system of civilization, embracing the science of God, the science of the angel, the science of the universe, the science of man. The infidel is confounded at the contemplation of what he terms its inconceivable extravagance, while the believer bows with reverence before its astonishing grandeur. For upwards of eighteen hundred years men have studied in the schools of its doctors and theologians, and they have not yet fathomed the depths of its science. We there learn how time and all things had their beginning, and how they will end: there are unfolded the wonderful secrets always hidden from the speculations of heathen philosophy: there is revealed to us the final cause of every thing, the movement of mankind, the nature of bodies and the essence of mind, the term to which men are hastening, the mystery of their pilgrimage, the secret of their tears, of their life and death. The child that has drawn from this fountain of Catholic science, knows more on all these subjects than Aristotle and Plato, those two great luminaries of Greece: yet, they who teach this sublime knowledge, are humble men. It was reserved for Catholicity to exhibit on earth a spectacle which was presented only by the angelic order in heaven; the spectacle of science prostrate in humility at the foot of the Eternal.

This theology is called Catholic, because it is universal, and universal in every respect: embracing all truth, stretching throughout all space, extending unto all time. Catholicity has taken possession of the body, the soul, and the heart of man. Her professors of dogma have taught him what to believe; her moralists have pointed out to him the line of duty; and her mystic divines, rising still higher, have shown him how to mount on the wings of prayer, on that ladder of Jacob, by which God descends towards the earth and man lifts himself to heaven, until both become united in the flames of infinite love. By the means of Catholicity, order has been re-established in man, and through him in human society. On the day of redemption, the moral world recovered those laws which it had lost at the time of the original transgression. Catholic dogma has become the criterium of science; Catholic ethics the law of practical life; Catholic charity the rule of the affections.

From the religious world order passed into the moral world, and from the moral into the political world. God, the creator and conservator of all things, has subjected them to the government of his providence, and directs them by means of his agents. "There is no power but from God," says St. Paul, (*Rom.* xiii,) and in the eighth chapter of *Proverbs* we read "By me kings reign, and law-givers decree just things." The idea of authority is of Catholic origin. Civil rulers in

ancient times established their sovereignty on a mere human basis: they governed for themselves and by means of force. Catholic rulers, on the contrary, regardless of themselves, were but the ministers of God and the servants of the poor. When man was elevated to the divine nature by the mystery of the Incarnation, he at once ceased to be the slave of man. Hence, those words of our Saviour: "You know that they who seem to rule over the gentiles, lord it over them, and their princes have power over them. But it is not so among you: but whosoever will be greater, shall be your minister. And whosoever will be first among you, shall be the servant of all. For the son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many."—*Mark* x.

The governing and the governed both gained by this happy revolution. The former, who had ruled over the body only by the law of force, now ruled over body and mind by the force of law. The latter passed from the dominion of man to that of God; from a forced to a willing submission. But, if both parties gained by this disposition, it was not in the same way. The temporal ruler, by the very fact of governing only in the name of God, represented the impotence of humanity to constitute, of itself and in its own name, a legitimate authority; while the people, by the very fact of obeying God in the person of their ruler, represented the highest and most glorious prerogative of man, which consists in owing allegiance to none but a divine authority. Thus do we see, on the one hand, a singular modesty of character in those sovereigns mentioned in history, who have received from men the title of great and from the Church the appellation of saints; and, on the other, an admirable grandeur and nobleness in the bearing of all nations that are truly Catholic. One word of peace, of consolation, of mercy, spoken to the world and echoing through the consciences of men, has established the truth, that the poor and the humble are born to be served, because of their poverty and littleness; while the rich and the great are born to do this service, because of their greatness and wealth. In divinizing authority Catholicity has sanctified obedience; and in sanctifying the one and divinizing the other, she has condemned the two most fearful developments of human pride, the spirit of domination and that of revolt. There are two things which are absolutely impossible in a state of society truly Catholic—despotism and revolution.

The same God who is the author and governor of society, is the author and governor of the family. In God we behold unity and diversity, and also in the creation. Adam, Eve, Abel, are all, in the generic sense of the term, man or human nature: yet they differ essentially from each other, as father, mother and son. These relations are all divine. The idea of paternity, the basis of the family, could never have originated in the human mind. In the relation between father and son, we see only the fact of priority. Force is likewise a fact. But neither force nor priority can, of itself, constitute a right, though it may give rise to another fact, that of slavery. Hence, among all nations that have lost the memory of the principal biblical traditions, paternity is but another name for domestic tyranny. Paternity comes from God, and can proceed only from Him.

The family, which is of divine institution, has always followed the changes of Catholic civilization: so much so, that the purity or corruption of the former is ever an infallible criterion of the purity or corruption of the latter; and in the fluctuations and convulsions of the one may be read the vicissitudes and revolutions of the other. In Catholic times, the tendency of the family was towards perfection: from a natural it passed to a spiritual condition, and from the fireside it extended to the cloister. No sooner does Catholic civilization lose its empire and begin to decline,

than the family also degenerates: its elements become decomposed and its ties are broken asunder. Between the father and mother, whom God has united by the bond of love, there rises up a barrier of cold reserve, while a sacrilegious familiarity destroys the sentiment of respect which should distinguish the relation between parent and child. The family, now debased and profaned, is scattered, and loses itself in clubs and places of amusement.

The history of the family may be traced in a few words. The divine family, exemplar and model of the human, is eternal. The spiritual human family, the most perfect on earth, is co-eval with time. The natural human family, consisting of father and mother, lasts a life-time; of parents and children, for many years. The anti-catholic human family lasts, between father and mother, for several years; between the parents and children, for some months. The artificial family of the club exists for a day: that which assembles in a place of amusement, only for a moment.

STATE EDUCATION.

We promised to return to the subject of State Schools at an early opportunity. We propose to do so now by considering the principle assumed by their defenders, viz: That the State has a right to tax the people for the support of schools in which the course of studies, the discipline, the qualifications of teachers, are under the control of the State; and in which all children that are educated at all, must be educated.

We do not hesitate to assert, that this principle is contrary to maxims hitherto considered fundamental of this government; and to the natural law.

1. The power to make laws in matters of religion, or interfering in any way with liberty of conscience is expressly denied to Congress in the Constitution; and this maxim is fundamental to our government.

Now it is essential to liberty of conscience, that parents be allowed to train up their children in that religious belief which they may deem essential to salvation. The parents may be wrong in deeming their religious belief essential to salvation. Be it so. But as long as they think so their belief must be respected.

An Evangelical may be wrong in thinking that his children would be lost were they to imbibe prelatish doctrines; a Protestant may be wrong in deeming it his duty before God to guard his little ones from the "errors of Popery;" a Catholic (*per impossibile*, and for the argument's sake) may be wrong, in thinking, that as he values the souls for which, as a parent, he is to render account, he must train his child up in the old faith; yet the Evangelical, the Protestant, and the Catholic, must have full liberty each to educate his children as he deems it his religious duty to educate them. For Congress shall make no law interfering with the liberty of conscience.

Now the principle of State Schools morally takes away from the parent this religious right. The avowed intention of its proposers is to crush all private institutions: and thus morally compel all children to attend the State Schools. But in the State Schools either no religion will be taught, or else the religion of some particular sect. If no religion is taught, then infidelity is taught, for infidelity is only the negation of faith. If the religion of any particular sect is taught, then the conscience of all the others is violated. So that in either case the fundamental principle of our government is trampled on.

In fact, the framers of this system do not hesitate to avow their object of controlling the sentiment of the masses, and directing them to a particular end. They

cloak their design under popular names, and profess only patriotism. Whatever in public opinion does not agree with their ideas of things, they set down as a "foreign influence" to be eradicated by an "American education." The opinion that Jesus Christ was God—that He founded a Church which He is both able and faithful to preserve from error—that He left a living authority—the Pope of Rome—to decide all controversies relating to faith and morals—is a "foreign opinion," to be eradicated by an "American education."

The children of the poor faithful Irish who, first fleeing from the most loathsome oppression of those whom our educationists delight to call allies, and next struggling by hard, honest labor, to gain a material living, have but scanty, if any means to provide for the education of their offspring, are to be picked up, and have "eradicated" from them the few "foreign notions" of faith and devotion to the Blessed Virgin, and obedience to the Church which their mother has had time to instil into their tender minds.

Who gave these men the right to call Catholicity a "foreign influence?" Is the doctrine that man should do his duty towards himself, towards his neighbor, and towards his God, a foreign influence? Is virtue, the restoration of ill-gotten goods—of fame—a foreign influence in our country? Are not Catholics citizens of the country? Were not many of us born in the country, and those who were not, have they not been adopted citizens—nay, and stood by the country in its dark hour, when the Hartford ancestors of Horace Mann, and the other fathers of this system were burning blue lights—as signals to our enemies, the English? "Foreign influence"—forsooth!

2. The system of State Schools is contrary to the natural law. In it the State assumes the right to control public sentiment. The State decides what studies are to be pursued, and in those studies what treatises are to be read: that is, the State decides what is true (for what is study but the pursuit of truth?) in every science. The State determines what is true in geography, in astronomy, in philosophy, in ethics, and consequently in theology. Now it is contrary to the natural law to attribute to the State any power that it cannot have. But this system gives the State right to act as though it were infallible; and infallibility belongs to none besides the Church. Therefore this system of education is contrary to the natural law. Protestants are exceedingly shocked at our daring to believe in Jesus Christ, when he said he would guide His Church into all truth, and keep her from all error. How then can they bear the idea of the State's assuming itself to be infallible?

What right has the State to control public sentiment, and direct the education of young souls created for eternity, unless it is sure that it directs them right? If it is sure that it is right, then it is infallible; if it is not sure, then its pretensions are arrogant and to be reprobated.

We are accused—we Catholics—in this country, of which we are citizens, of meddling in politics. The enemies of our religion seek to establish over us a religious despotism, under the name of a political law. They avow their intention of employing the public money, of which we pay our part—to subvert our literary institutions, to crush our colleges, our convent schools—our free schools, our private select schools—to root out our religion as a "foreign influence;" and because we raise a feeble remonstrance against this wholesale sending of our children to hell—we are held up to odium as "meddling in politics." We have too much confidence in the public sense of justice, however, to believe that these clamors of interested cliques will ever injure us very far beyond the purlieus of bigotry, in which they originate.—*Cath. Tel.*

AUTHORSHIP IN AMERICA.

Let us not be understood to maintain that want of success in authorship is always evidence either of want of merit, or of want of prudence. We mean no such thing: on the contrary, we know that works of the most unquestionable excellence have often to wait for appreciators,—in fact, that genius, as a general thing, must create its own audience; but this is as true of other professions as it is of literature. It is true in art; true in science; true in mechanical inventions; and sometimes true in practical enterprise; and all that we design to urge is simply that authorship is no exception to other pursuits. We believe that if competent men engage in it with industry, patience and consistent purpose, conducting their affairs with average foresight, they will reap at the least the average pecuniary rewards. The depreciating view that prevails is an unjust as well as an injurious one,—and one therefore that ought to be removed. It is unjust because it exaggerates the disparagements of a true and worthy literary life, and injurious because it happens in this world, that the respectability of a pursuit too much depends upon what the Californians call the "prospecting," or the chance of turning up some genial and ravishing deposit of sunny ore.

Nowhere has the literary profession been supposed to be more hopeless than in the United States; and yet, we are persuaded that here as elsewhere, in spite of all the drawbacks, adventitious or necessary, a career of honor and profit is open to all who engage in it with the proper qualifications, and pursue it with fidelity and self-control. We do not say that the pecuniary rewards of it are as generous as they ought to be, or probably will be hereafter; we do not say that it will become in the present state of society as fertile as trade, or even as the learned professions; but we do say that, besides its peculiar harvests in the way of reputation and influence on the great cotemporary and prospective movements of thought, it holds out the guerdon of reasonable pecuniary success,—and of social compensations that ought to satisfy reasonable desires.

In proof of this, we appeal to the experience of those writers among us, who have shown by their works, their fitness for their vocations. They are nearly all in comfortable positions, and many of them are affluent. Mr. Putnam's book* contains an account of some twenty of them, (announcing others that are to follow)—and scarcely one of the number can be said to be poor. Mr. Prescott enjoys a princely income, a part of it inherited, it is true, but the other part derived from his books: the old age of Irving is made glad by more than competence, worthily won by his pen: Mr. Cooper's novels enabled him to live generously during his whole life: Bancroft is indebted for his political and social position to his merits as a historian: Bryant, though not altogether by his poetry, yet by the exercise of his literary abilities, for the newspaper is a branch of literature, has been placed at his ease: while among those not included in this volume, Melville, Mitchell, Headley, Stephens, Curtis and others, have reaped large rewards from their publications. On the other hand, if Hawthorne and others are not yet at the summits of fortune, they have at least a glimpse of the golden heights.

These results are the more remarkable, because in this country, success is rendered difficult by an artificial obstruction thrown in its way. The American author has to contend against two rivalries,—both formidable—first, that of his native

* "Homes of American Authors."

competitor; and second, that of the foreign writer. And in respect to the latter, he enters the lists under the additional disadvantage, that while his own works must be paid for by the publisher, those of the foreigner are furnished like the showman's wonders, "free gratis and for nothing." No sooner is a literary venture of Bulwer, Thackeray, or Dickins afloat, than a whole baracoon of "bookaneers," as Hood called them, rushes forth to seize it, and so long as they may do this, they will not spend money,—not much of it certainly,—in any regular merchandise. Who will buy domestic goods when he can import foreign goods without price? It is not in human nature to drive so thriftless a trade. Our manufacturing friends of the protectionist school, declaim dolorously against the policy of government which exposes their arts to the cheap competition of Europe; but what a clamor would they raise if the exotic productions, which come into market against their own, were admitted, not merely duty free, but without having been subjected to an original cost? Yet this is precisely the sorrow of the American author! At great expense himself, he works against an antagonism which costs nothing; for the slight *per centage* allowed to foreign writers by our American publishers, for the privilege of a first copy, is virtually nothing. His case, therefore, is even worse than that of the broom-seller of the old anecdote, who, stealing his raw materials, wondered how his rival could undersell him; until he was told that the cunning rogue stole his brooms ready-made. Thus, the publisher gets his commodity ready-made, and floods the market with it, while the poor American producer hawks and sings his articles about the streets in vain!

Putnam's Monthly.

NOTICE OF THE RIGHT REV. DR. O'HIGGINS,

LATE BISHOP OF ARDAGH.

Dr. O'Higgins was born in 1793, and was the youngest of a large family of brothers and sisters, nearly all of whom, with their descendants, have preceded him to the grave. Having been instructed in the rudiments of the Irish and English languages by his mother, he was placed under the tuition of one of a class no longer known—wandering classical teacher—who talked nothing but Latin at his little pupil for three years and a half. His lordship used to excite many a hearty laugh by his amusing anecdotes of this good-natured and eccentric old pedant, whom he used to picture as a person of slovenly habits, and dressed in a huge red wig, which, as if in sympathy with the habits of the proprietor, was continually finding itself in the very position which it ought not to hold. From this peculiarity of his old tutor his lordship gave the name of redwiggism to all low pedantry. When between fourteen and fifteen years of age he was removed to a school, kept by a Protestant minister in the neighborhood, where he finished his classical studies with great credit and success. In after-life he retained a grateful recollection of this old clergyman, and ever spoke of him in terms of regard and esteem.

Having completed his preparatory studies, Mr. O'Higgins entered an ecclesiastical seminary at Paris, and three years after, he became connected as professor with the Irish college in that city, in the re-opening of which he had successfully co-operated with some of his fellow-countrymen. After his ordination to the priesthood, he continued his academical labors for several years, and graduated

with distinction at the Sorbonne as bachelor of divinity. His health now beginning to decline, he repaired to Vienna, and afterwards to Rome, where having recruited his strength he applied himself for five years longer to the study of the ecclesiastical sciences. In 1825, after a brilliant academical display, he was admitted to the degree of doctor.

The following year he returned to Ireland, and successfully competed for the chair of dogmatic theology at Maynooth, in the first public concursus ever held in that college. He had only been about one month at Maynooth, when he was examined before commissioners appointed by his Majesty to inquire into the doctrine taught at Maynooth, and indeed in the whole Catholic Church. The depth and variety of his information; his lucid, masterly statements of the Catholic doctrines; his correct and satisfactory exposition of the Gallican and Ultramontane theories; his admirable definition of the papal authority, and the logical precision and accuracy of his replies to all the various questions put to him on that occasion, have been frequently the theme of admiration, even by those most hostile to his creed. The ability, tact, and zeal with which he filled the important chair of dogmatic theology, are well known. He numbered fifteen bishops, with innumerable professors and superiors of colleges, who had studied under him, in the various institutions in which he taught philosophy, theology, Scripture and canon law.

On the death of his dear friend, the Right Rev. Dr. McGauran, in 1829, he was called on to preside over his native diocess, and was consecrated Bishop on the 30th of November in that year. He was now placed in a position in which his genius, his patriotism, his piety, and the nobler qualities of his nature had ample field for display, and nobly did he discharge his trust. His generous encouragement gave an impulse to the zeal of his admirable clergy and people, and religion quickly began to assume a proud and flourishing appearance. The thatched cabins on the mountain side, in the secluded glen which sheltered his fathers during the celebration of the tremendous Mysteries, fast disappeared and were replaced by commodious and stately houses of worship worthy of the times. The Ardagh cathedral, but yet, alas! in process of erection, is an acknowledged memorial of his zeal and munificence. Indeed, nothing mean or small had place in his conception. When he would build a house to God, he wished to make it, as far as human means could effect it, worthy of the Divinity. He built it to God and not to man; hence, in the most secret recesses of that splendid edifice, where the eye of the Divinity alone can penetrate, as much pains have been taken—as much intricacy of detail exhibited, as in those most visible to the eye of man. Indeed, this church, an edifice of the purest Grecian architecture, is in its chaste and severe simplicity and greatness a faithful expression of the character of the good prelate who founded it. Whenever the Irish Church was to be represented at any foreign court, Dr. O'Higgins was sure to be selected for the honorable office, for which his familiarity with various European languages, the courtesy and dignity of his manners, and his acquaintance with many of the principal men of Europe eminently qualified him. Amongst his papers have been found autograph letters from Emperors and Popes. He was deputed to visit the Irish college at Paris; he was unanimously chosen to go and treat with the court of Belgium about the Irish educational foundations lost during the revolution, a great portion of which he recovered, and twice he went to Rome, sent by a majority of the prelacy on the question of education.

But it is not in his spiritual capacity alone that Ireland has to bewail the death of Dr. O'Higgins. He was an ardent patriot as well as a zealous ecclesiastic.

He was ever foremost in the battle for Ireland and her faith. He gave his active and zealous co-operation to the Liberator in every struggle of his country for the last twenty-three years. And how highly O'Connell valued the services of his episcopal friend, he lost no opportunity of testifying both publicly and privately. His lordship possessed, as a rare treasure, many private letters from O'Connell and his son, breathing the warmest attachment and admiration. An ardent and powerful supporter of Repeal, he openly denounced the Young Ireland policy, as destructive of the great confederation which it had required so much intellect and labor to achieve. The event which he apprehended arrived, and when the lamp of the Liberator was quenched in gloom, the heart of the prelate sunk him in the grave. His health sensibly declined from the day of O'Connell's death. He made many efforts to unite the friends of Ireland under the supremacy of the son of his old friend, whose love for the old faith he valued above aught else. Indeed, much of his lordship's hostility to the Young Ireland party arose from his hatred of the godless colleges, which he so much abhorred. His last visit to Rome was made in company with his friend, the Archbishop of Tuam, to procure the condemnation of those obnoxious establishments, and the arrival of the papal rescript was the only consolation which he witnessed since O'Connell's death. After all this political notoriety, Dr. O'Higgins used to startle his friends occasionally by declaring that he was no politician, and, indeed, he was not as the world understood the term. But if to desire with his whole soul the freedom of the Catholic religion, to struggle with his whole strength to vindicate it from the bondage of centuries, and to remove the brand of inferiority from off the brow of its children, he most certainly was a politician.

In private life he was loved and respected by all parties and creeds. The Protestants of the town in which he resided joined as heartily as the Catholics in the general illumination which used to hail his return home after a protracted absence. The refined urbanity of his manners, polished at many of the principal courts of Europe—his sweet and amiable disposition, and the enchanting brilliancy of his conversation, in which he most excelled, made him the idol of every circle in which he moved. Every bitter feeling of political and sectarian animosity was laid by his presence, and those whose lives were devoted to overthrow what every pulsation of his heart was devoted to sustain and establish—those who were ever more hostile to the tenets and advancements of his Church forgot their instincts in his conciliating presence. Sincere and single-minded himself in the last degree, he treated the belief and feelings of others with forbearance and respect.

Perhaps no more honorable testimony to his amiability in private life could be given than that of a Protestant journal, which lost no opportunity of abusing him during life. "We would not," he said, "be doing justice to our feelings if we did not say that he was a learned, a talented and a most benevolent man, and that we believe no feeling of hatred, malice, or any uncharitableness ever found place for a moment in his bosom. The poor in his neighborhood have good reason to lament his death. He was a most generous benefactor who visited their dwellings and relieved their wants. Like the venerable Fenélon, his lordship *died worth as much money as paid his debts and no more.*"

On his return from the continent, in December last, he seemed to have recruited his health: but he had been only a few days at home when he was visited by his old malady, a nervous prostration, which baffled the efforts of medicine. On the 3d of January, at the age of 59, he was summoned to receive the reward of the good and faithful servant.—*Abridged from the Tablet.*

LITERARY NOTICES.

A General Introduction to the Sacred Scriptures; in a series of Dissertations, critical, hermeneutical and historical. By Rev. Joseph Dixon, D. D. 2 vols. 8vo. Dublin: James Duffy.—Baltimore: Murphy & Co.

The publication of these volumes commences a new era in our English Catholic literature. The various departments of biblical science, embracing the canon and inspiration of the Scriptures, their different versions, the laws of criticism and exegesis, the geography of the holy land and the manners and customs of its inhabitants, are here presented in a body to the English reader, who before was but partially supplied with information on these subjects and only in separate treatises. The principal aim of the distinguished author has been, not so much to provide a work for the learned, as to furnish the intelligent Catholic public with a source of instruction, in regard to "facts and doctrines highly interesting to a Christian." He has not touched upon the argument which establishes the authenticity of the different books of Scripture, and which would aim more particularly at the refutation of the infidel: he rather addresses himself to those who already admit the authoritative character of the Bible. One of the most valuable portions of the work, is the dissertation on the reading of the Scriptures in the vulgar tongue: that which gives a notice of the Catholic and Protestant commentators, is also extremely useful and interesting. In the exposition of these various topics, Dr. Dixon has employed a clear and simple style, well suited to the object he had in view. Though his work may be termed a popular course of study on the subjects to which it refers, all classes of persons will find it to be a most valuable repertory of biblical knowledge. We are pleased to learn that it will soon be reprinted in this country, and hope that it will have an extensive circulation.

Elements of Natural Philosophy: Acoustics and Optics. By W. H. C. Bartlett, LL. D., Professor of Natural and Experimental Philosophy in the United States Military Academy at West Point. New York: A. S. Barnes & Co.—Cincinnati: H. W. Derby & Co.—Baltimore: Murphy & Co., 1852. 8vo. pp. 360.

This treatise on acoustics and optics, that is on the theory of sounds and of light, is a real acquisition for our high seminaries of learning. Most of our text books, even when intended for colleges, are extremely deficient in these two branches, and some of them scarcely touch upon the doctrine of sounds at all. The work of Prof. Bartlett will give great satisfaction to those instructors who do not content themselves with a glimpse or popular view of the subjects they discuss, but wish to dive as it were into the most profound recesses of the questions under consideration. The subject of sound and light requires, however, a free use of mathematical formulas, and this is the point which terrifies some whose weak nerves can scarcely bear the sight of a complicated equation. The present treatise is not intended for that class of students, but requires long, sound and patient investigation, and we venture to say that the cadets who master such books as the present, will not be mere smatterers, and will form a glorious exception to the tendency of the present age—an exception, however, which it is meet to find in an institution founded and endowed by the United States, and which ought not to be in any manner inferior to the polytechnic school of Paris.

Prof. Bartlett has coupled together in the same volume the two subjects of sound and light, (which heretofore in the old treatises on natural philosophy were so unlike and heterogeneous, if we may so speak,) because he has adopted and followed throughout the new theory of optics, that is, the wave or undulation theory which seems to have now fairly superseded the Newtonian or emission theory of light. Sound is the vibration or wave of air: light is the vibration or wave of a more subtile medium which we call ether: hence there is the greater analogy between the two subjects, and many formulas obtained for the one are applicable to the other. But although we believe the new theory of light to be the true one, and consequently are glad to see it introduced in full in elementary treatises, yet we must say that we were surprised to find Prof. Bartlett adopt-

ing this new theory without even mentioning the other, which has been so long accepted in natural philosophy. Newton and many great philosophers who have followed him, deserve at least the honor of a refutation. Strict adherence to the rules of sound philosophy requires it: it is evident, in acoustics, that the undulations of air produce sound: there cannot be any other theory. The experiment of the bell in vacuo precludes at once the possibility of any other supposition for the nature of sounds. But *ether*, the vibrations of which in the new theory constitute light, is not a subject of immediate, direct and tangible experiment. Its admission is to some extent only hypothetical. Hence, sound reasoning requires that direct proofs should be given against the emission theory of light.

We will take this opportunity of remarking how the progress of science, far from injuring the cause of revelation, as some sciolists had supposed, will on the contrary always redound to its greater lustre. According to the old theory of light, the sun and other luminous bodies emit or throw off from their substance a subtile species of matter which is the light, producing in us the sensation of vision, and it appeared very strange to some that the book of Genesis represented the sun and the stars created on the fourth day, whereas light itself had been created on the first day. Very good reasons were assigned to explain this apparent contradiction even in the old theory. But, in the new theory, the objection falls to the ground of itself, since light does not come from the sun, but is a body distinct from and independent of it, put in motion however by the sun, though capable of being set in motion by some other cause. Hence the answer to the objection in the new theory of light, is, that the Almighty on the first day created that ether, the vibrations of which constitute light, and created it in a state of vibration: so that there remains not even the shadow of an objection.

Practical Mathematics, with Drawing and Mensuration applied to Mechanic Arts. By Charles Davies, LL. D. New York: A. S. Barnes & Co.—Cincinnati: H. W. Derby & Co.—Baltimore: Murphy & Co., 1852. Pp. 312.

Prof. Davies is well known by the numerous works for schools and colleges which he has written, in his special department, the mathematics. The present volume is not intended to remove farther the boundaries of mathematical science, or to exhibit the vast researches or the profound knowledge which the professor has of its abstruse truths. Its object is less aspiring; it pretends to teach mathematics to mechanics and artificers, and hence it has special sections for bricklayers, masons, carpenters and joiners, slaters and tilers, plasterers and painters, pavers and plumbers. The author inculcates mathematical principles without any demonstration or process of reasoning, as it is clear that they for whom it is intended have no time or wish to argue and discuss, but are essentially *practical* men. The professor seems to have had some twitch of conscience at the idea of divesting mathematics of that rigor of reasoning which is the peculiar prerogative and boast of that science, and he in some way apologises for it in his preface. This reminds us of the anecdote related of Euclid, who had a royal pupil, King Ptolemy of Egypt, to instruct in geometry. The king became tired and vexed at the long, intricate and abstruse reasonings of some geometrical theorems, and wished to know from Euclid if no easier method of learning geometry could be adopted in consideration of his person and dignity. The mathematician coldly answered in the negative, there being no peculiar method for kings to acquire a knowledge of mathematics. But the time of Euclid and of Ptolemy is gone, and we are now in an age of utilitarianism, when every thing must be made subservient to some *practical* result, *practical* in dollars and cents. Apart from this, which is imputable to the present age, not to Prof. Davies, the volume under consideration contains a large amount of useful and practical matter, and a great variety of topics connected directly or indirectly with mathematics, and we doubt not that it will be much in demand among our enterprising and intelligent mechanics.

Hints to a Layman. Philadelphia: C. G. Henderson & Co. 12mo. pp. 67.

The writer of these hints, which are of the broadest description possible, is very wrothy with a layman for having animadverted upon a work entitled *New Themes*, which called for reform in the Church, Protestant of course and of the so-called evan-

gelical type. Our author advocates reform, and denounces his adversary for wishing to restrict liberty of opinion, which in the Church, says he, is the "spirit of charity." Why then does he assail a layman so bitterly for having expressed his opinions? If every one is free, according to the work before us, to hold such religious views as he may think fit, the writer of it is condemned upon his own showing.

Uncle Tom's Cabin, or Life among the Lowly. By Harriet Beecher Stowe. Boston: Jewet & Co.

If this book had not become a literary phenomenon by its rapid and extraordinary circulation, passing in a short time through numerous editions amounting to over two hundred thousand copies, it would still derive this character from the fact of its having been considered, alike suited to the Methodist Sunday School and the drolleries of the theatre. This fact is an excellent commentary upon Mrs. Stowe's production, and is no bad index to its fanatical and extreme views. The descriptive powers of the writer, and the scenes which she places before us, by their very nature interesting and calculated to excite our sensibilities, render it undoubtedly a fascinating work: but when we see Mrs. Stowe arrogating to herself the prerogative of supreme judge in politics and religion, proclaiming the sinfulness of social slavery as it exists in the United States, employing all the powers at her command to rekindle the flame of civil strife, which the most laborious efforts of the nation's wisdom were scarcely able to quench; we turn with utter disgust from the immorality of her volume, from that false philanthropy, which springs from a false religion, and which seeks to gratify its selfishness even at the risk of the public peace and the Union.

Publications Received.—*Lady-Bird*, a tale by Mrs. Fullerton, D. Appleton & Co., New York.——*A Treatise on Analytical Geometry*, prepared by Rev. B. Sestini, S. J., professor of Natural Philosophy and Astronomy in Georgetown College.——*Remarks on Bishop McCoskery's Sermon* at the Jubilee in England.——*The Catholic Church and Naturalism*, by Rev. Dr. Manahan.——From Harper & Brothers, New York:—*Görgey's Life and Acts in Hungary.*—Anthon's *Cornelius Nepos* and *Tusculan Disputations.*—*Gray and Adams' Elements of Geology.*—*Alison's History of Europe* from 1815 to 1852, Part I —*Castle of Avon.*—*Henry Esmond*, by Thackeray.——From H. McGrath, Philadelphia:—*Griffet's Meditations* and several Catechetical books.

LITERARY INTELLIGENCE.

American Publications of 1852.—Table showing the number of American Publications, original and reprinted, for 1852:

	American.	Reprints.	Total.	New Eds.		American.	Reprints.	Total.	New Eds.
January,	69	28	97	7	August,	70	20	90	8
February,	60	23	83	3	September,	149	25	174	16
March,	73	34	107	8	October,	89	34	123	8
April,	80	24	104	3	November,	99	36	135	8
May,	69	33	102	5	December,	101	37	138	11
June,	66	12	78	8					
July,	41	16	57	8	Total,	966	322	1,288	93

It will be seen by the above, that reprints form but-one third part of our issues, which is by no means a large proportion. These publications proceeded from one hundred and ninety-one different publishers; seventy-two of whom were in New York, twenty-nine in Philadelphia and twenty-seven in Boston, leaving sixty-three for other places.

Autographs.—At a recent sale of Baron Tremont's collection in Paris, the autographs of many distinguished persons, good and bad, were disposed of, among which were those of Mmes. Campan, de Chantal, the Duchess de Chevreuse, Mdlle. Dain, the Comtesse de Genlis, Baroness de Stael, Mme. Denis, the niece of Voltaire, the Marquis de Chastelet, Mdlle. de Lespinasse, Mdlle. de Graffigny, Mme. Guyon, Lady Hamilton, the Baroness de Krudener, the Princess de Lamballe, Mme. Racamier, Niñon de l'Enclos, Sophie Arnould, Marie Duplessis, celebrated as the Dame aux Camelias, and

lastly Queen Pomare. There were 1,480 documents, and the gross sale was 27,249 francs. A letter written by Chevalier Bayard brought 311 francs. The signature of Benvenuto Cellini, 122 francs. A letter from Queen Christina of Sweden, from Brussels, addressed to Gessendi, proposing the assassination of Monadelschi, 63 francs. Letters from Galileo, 206 francs, Descartes, 60 francs, and Madame Guyon, 132 francs. A letter of Benjamin Franklin, though catalogued, was not sold; it was a press copy, by himself, on thin paper. The library of Brussels gave 300 francs for a letter of Rochefoucauld, author of the Maxims. The autograph of St. Ignatius de Loyola brought 180 francs; an Englishman bought it. Mr. Hervey, secretary to the English embassy, gave 430 francs for a *signature* of Molière. A pen-and-ink sketch of two horses' heads and three men's arms, with five lines of writing, by Raphael Sanzio, the great painter, was bought for 350 francs by M. Feullit de Conches, Master of Ceremonies to Napoleon III. The following prices were obtained:—Mademoiselle de la Valliere, 196 francs; Leo X, 157; Louis XVI, 200; Louis Phillippe, 57 francs. Two letters of Mary, Queen of Scots, 116 francs and 175 francs; Mary I, of England, 74 francs; Duke and Duchess of Marlborough, 51 francs and 70 francs. A small billet by Marie Antoinette, 161 francs. Michael Angelo, 309 francs; Rabelais, 210 francs; Oliver Cromwell, 72 francs; Racine, 129 francs; Madame de Sevigné, 175 francs; Agnes Sorel, 201 francs. The second part of this collection was to be sold early in February.

International Copyright.—A copyright treaty between England and the United States is now under consideration.

Recent Publications.—The Divina Commedia by Dante, translated by Rev. E. O'Donnell, has been published by Richardson & Son, London and Dublin. The Freeman's Journal of the latter city speaks of this translation as "eminently successful in revealing the beauties of the poet" in literal prose.——Lady-Bird, a tale by Lady Georgiana Fullerton, author of Grantley Manor, &c.—New York: D. Appleton & Co. A reprint of the English edition.——The Oratorian Lives of the Modern Saints are continued with energy. The first volume of the life of St. Francis Assisi has appeared, and another volume containing the lives of St. Catharine of Ricci, St. Agnes of Montepulciano, &c.—Richardsons, London.——Spain: her Institutions, Politics and Public Men. By S. T. Wallis, Esq.—Boston.——Relation Abrégée de quelques Missions des pères de la Compagnie de Jesus dans la Nouvelle France; by Bressani.—Montreal.

RECORD OF EVENTS.

Archdiocess of Baltimore.—We regret to learn that on the 1st of February a fire occurred at St. Patrick's Church in this city, which is supposed to have been the work of an incendiary. The damage amounted to about $160, which was promptly paid by the insurance company.——The tenth annual report for 1852 of the Mount Hope Institution, under the charge of the Sisters of Charity, has appeared, from which we learn the following particulars: The number of patients admitted into the insane department from January 1st, 1852, to January 1st, 1853, was males 141, females 112—253. Of this number there were males 64, females 8—72 cases of *mania-a-potu*. Of this number males 58, females 7—65 were discharged recovered. The number of insane patients discharged during the year was, males 44, females 42—86; of these there were males 19, females 23—42 recovered; males 13, females 11—24 removed prematurely, but much improved; males 9, females 3—12 removed prematurely, unimproved. Males 3, females 5—8 died. In the general department there have been treated during the year males 26, females 44—70. Of this number the report gives 48 recovered, 12 improved, 7 unimproved, and 3 deceased.——On Friday, Feb. 4th, the Rt. Rev. Dr. O'Connor, Bishop of Pittsburg, delivered a lecture in Baltimore, on the evils of State education, which was

listened to with great interest by a large and respectable audience. We hope to present an abstract of this excellent address to our readers.

Archdiocess of Cincinnati.—The Most Rev. Archbishop Purcell confirmed seven persons at Bellefontaine and three at Urbana, in the month of January. At the latter place he preached twice in the court-house. In both towns a church is to be shortly commenced.——The new church at Hillsborough is under roof.——January 30th, the new church of St. Aloysius at Cumminsville was blessed by the Most Rev. Archbishop, who officiated and preached on the occasion.—*Tel.*

Archdiocess of New York.—On Tuesday, the 25th January, in the Cathedral, the Most Rev. Archbishop conferred the Minor Orders and Subdeaconship on Messrs. Patrick Eagan, Barnard Farrell, Patrick McGovern, and Thomas Mooney; on Thursday, the 27th, Deaconship; and on Saturday, the 29th, with Rev. William Everett, they were promoted to the holy Priesthood.—*Freem. Journ.*

Diocess of Chicago.—On Sunday, Jan. 16th, a French church was dedicated at Chicago, Ill., by the Rt. Rev. Bishop Vande Velde.

Diocess of Mobile.—The net proceeds of a fair, lately held at Mobile for the benefit of the Catholic Orphan Asylums in that city, were $3,112 40.

Diocess of Boston.—The *Pilot* informs us that the Catholics have increased much in Provincetown, and are about to build a church. The proceeds of the fair held in Boston for the "House of the Angel Guardian," amounted to $7,386 64.——Rev. Mr. Gibson has purchased, at public auction, the Methodist church, at Templeton, Mass. It is 40 by 50 feet. It is to be removed to Janesville, an adjoining village. This will be a convenient location, as it will accommodate the Catholics of Winchendon, Royalston, Gardner and Athol. It is to be dedicated to St. Martin.

Diocess of Pittsburg.—We learn from the *Pittsburg Catholic*, that the new church of the Immaculate Conception at Maguire's Settlement, Crawford county, was dedicated to the worship of God on the 30th of January, by the Rev. Mr. Smith.

Diocess of Hartford.—On the 23d January a new church (St. Mary's) was dedicated at Bridgeport, by the Very Rev. J. Hughes.—*Celt.*

We learn from the *Freem. Journ.* that the Rt. Rev. Dr. Spalding, Bishop of Louisville, who is now on a visit to Europe, has succeeded in obtaining ten missionaries for his diocess.——A foundation of the Benedictine Order is about to be made in Indiana. Two monks are said to have left the abbey of Einsiedlen, Switzerland, for this new establishment in the United States.——The Protestant press has already commenced its attacks upon Mr. Ives, late Episcopalian Bishop of North Carolina. This is natural enough.

Conversions.—Lieutenant Allen Bathurst, R. N., grandson of the late Dr. Bathurst, Bishop of Norwich, has been received into the Holy Catholic Church at Rome. Two of Mr. Bathurst's sisters, also converts, are now religieuses of the Order of the Good Shepherd.——A correspondent of the *Tuam Herald* states that three young ladies, daughters of the Marquis de Pau, have been admitted into the Church; and that the Marquis and his lady will probably follow their example.

Deaths.—His Eminence Cardinal Diepenbroch, Archbishop of Breslau, Austria.——The *Shepherd of the Valley* announces the death of Rev. A. Parodi, of St. Louis, on the 11th January, aged 42 years. The deceased was a native of Italy, belonged to the Congregation of the Mission, and was distinguished for his piety and zeal.——At the Trappist Monastery, Tracadie, N. S., on the 1st of January, Father Vincent de Paul, Superior of the institution, aged 80 years.——January 17th, at the St. Louis Hospital, of consumption, Sister M. Clare McDarvy, a native of County Carlow, Ireland, aged 32 years. The deceased was a member of the community of the Sisters of Charity of St. Joseph's, Emmetsburg, Md.; *Shep. of Valley.*——At the Convent of the Visitation, Wheeling, Va., on the 28th of January, Sister Mary Josephine Walsall.——At the Visitation Convent, Summerville, N. C., on the 30th January, Sister Mary Antonio Bray; *Mir.*——Mr. William Peters, at Philadelphia, on the 7th February, British Consul at that place for the last twelve years.——Professor Sears C. Walker, an eminent astronomer and mathematician, at Cincinnati, on the 30th January.——Hon. Alex. C. Magruder,

at the residence of his son, Prince George's Co., Md., last month The deceased was an eminent member of the Maryland bar, and had been Judge of the Court of Appeals under the old constitution.

Personal.—Hon. Mr. Dixon, U. S. Senator from Kentucky, has gone to the South for the benefit of his health.——Hon. Edward Everett was elected by the Massachusetts Senate, on the 3d February, a Senator of the United States from the 4th inst.——The Newman Fund in France, on the 31st December, amounted to $11,000.——The Hon. William R. King, Vice-President of the United States, who is sojourning in the South for the benefit of his health, has been invited by the Captain-General of Cuba to take up his quarters at his palace in Havana.——The Rev. Eleazer Williams, an Indian missionary at Green Bay, has acquired great notoriety by an article in *Putnam's Monthly* for February, which sets forth the evidence in favor of his being considered the son of Louis XVI, of France. The circumstances, which make up the evidence, are very curious, and if *proved* would constitute a very strong claim. There are, however, two sides of the question. Besides other improbabilities that attach to it, it may be mentioned that Mr. Williams is said, in the above-mentioned article, to have dark, hazel eyes: but an elderly gentleman of Baltimore who saw the Dauphin in his youth, and remembers his personal appearance very well, has informed us that his eyes were *blue*.

Ireland.—A subscription has been started for the purpose of restoring the Oratory of St. Flannan in Killaloe, built in the seventh century, and now in a state of decay.—— A monument to the late Archbishop of Dublin is to be erected in the Cathedral, Marlborough street. The design is that of a kneeling figure, vested in alb and cope, furnished by Mr. Thomas Farrell, a young artist.——The receipts in Ireland during the past year, for the Association of the Propagation of the Faith, were £8,756, over $43,000.

The most gratifying item of intelligence from this country, by the last steamers, is the eminent success of the collections for the Catholic University. The *Tablet* furnishes the following sentences from the report of the committee: "The voice of the Supreme Pastor, speaking as one having authority, was heard and obeyed, not only by the prelates of this land, but by the whole body of the newly established hierarchy in England, presided over by a Cardinal Prince of the Church; by the thirty-two Bishops at the other side of the Atlantic, from the most venerable and learned the Archbishop of Baltimore and Apostolic Delegate of the Holy See, down to the Bishop of Messena, and Vicar-Apostolic of the Indian territory, east of the Rocky Mountains; by the Archbishop of Halifax, in Nova Scotia; by his Suffragans, and other Bishops, in the British Colonies of North America. In one word, by every Archbishop and Bishop, without a single exception, in that portion of the Christian world where the English language prevails. These prelates were not especially invited to approve the project, yet so potent is the voice of Rome, that its echoes are caught up by both hemispheres, and its suggestions and instructions received and respected to the uttermost ends of the earth. Ireland is divided into 28 diocesses, 1,058 parishes; of these parishes 540 have made parochial collections for the University. Contributions have been received from every diocess, varying in amount from £3,408 in Meath, and £3,652 in Dublin, down to £26 from the diocess of Raphoe, £41 from Limerick, and £23 from Kilmacduagh. All the parishes have contributed in Cashel, Ross, Cloyne, Meath, and Armagh. All but one in Waterford, and all but two in Clogher and in Clonfert; whilst in other diocesses the parochial collections have been very few. The amount contributed in all Ireland is £22,840, of which sum, Meath, Dublin, and Armagh have contributed more than one-half. If the uncollected parishes produce on an average as much as those which have already made returns, the amount would exceed £40,000 for Ireland."——Mr. Sadleir was defeated in the late election at Carlow, for a member of Parliament.

England.—The Very Rev. Dr. Newman was not allowed a new trial in the case against Achilli, and was fined £100 by the court. We look upon this as a merely nominal fine, and especially without imprisonment it implies an admission on the part of the judges, that the charges against the apostate monk had been proved, and that the publication of them by Dr. Newman was justified by circumstances.

France.—On the 22d January, in presence of the Senate and Legislative body, Louis Napoleon announced his intention of marrying the Countess of Teba, as follows:

"Messieurs:—I assent to the wish so often expressed by the nation, and come to you to announce my intended nuptials. The alliance contract is not in accordance with the old political traditions, and therein lies its advantage. France, by its successive revolutions, has ever abruptly severed herself from the rest of Europe. Every enlightened government ought to seek to lead her back within the pale of the old monarchies; but this result will be more certainly attained by a just and straightforward policy, and by an honesty of conduct more than by a royal alliance, which creates false security, and often substitutes family interests for those of the nation at large. Besides, in this respect, examples of the past have left in the spirit of the people superstitious feelings.

"It is not forgotten that for seventy years foreign princesses have ascended the steps of the throne only to see their race dispersed and proscribed by war or revolution. Only one woman has seemed to bring happiness—to live more than others in the affections of the people—and this woman, the modest and good wife of Gen. Bonaparte, was not of royal blood. It must be admitted, however, that in 1810 the marriage of Napoleon the first with Maria Louise was a great event. It was a guaranty for the future, and a real satisfaction to the national pride to see the ancient and illustrious house of Austria, which had so long been at war with us, solicit an alliance of the elected chief of the new Empire. How, on the other hand—under the last reign—had the *amour propre* of the country to suffer when the inheritor of the crown vainly sought for several years to ally himself with a sovereign house, and obtained at length a princess, accomplished no doubt, but of a second-rate rank and of a different religion.

"When, in the face of old Europe, one is borne, by the force of new principles, to the height of ancient dynasties, it is not by antiquating one's escutcheon, and seeking to introduce himself at any price into the family of kings, that one makes himself accepted. It is much rather by always keeping one's origin in remembrance, in preserving one's own character, and in taking frankly, before Europe, a position of parvenu—a glorious title when it comes from the free suffrages of a great people. Thus obliged to depart from the precedents followed even to the present day, my marriage became but a private affair, and there remained only to choose a person. She who has become the object of my preference is of high birth—French in heart, by education and remembrance of blood shed by her father for the cause of the Empire. She whom I have chosen has, as a Spaniard, the advantage of having no relative in France to whom it might be necessary to give honors and dignities. Endowed with all the qualities of soul, she will be an ornament to the throne, as in the days of danger she would become one of its most courageous supporters. A devout Catholic, she will address to heaven the same prayers as myself for the welfare of France. Good and gracious, she will revive, I have a firm hope, the same position of the virtues of the Empress Josephine.

"I come then, Messieurs, to say to France that I have preferred a woman whom I love and respect to any unknown lady, whose alliance would have brought advantages mingled with sacrifices. Without disdaining any one, I yield to my feelings; but after having consulted my reason and my convictions. In short, in placing independence, the qualities of the heart, and family happiness, above the dynasty of prejudices and the calculations of ambition, I shall not be less strong because I am more free. Ere long, proceeding to Notre Dame, I shall present the Empress to the people and to the army.

"The confidence they have in me assures me of their sympathy towards her whom I have chosen; and you, gentlemen, after learning to know her better, will be convinced in this also. I have been directed by Providence."

The formalities of the civil law for the matrimonial alliance of the Emperor, took place on Saturday, the 29th of January, at the Tuileries, and on the following day the religious ceremony was performed at the church of Notre Dame, with the greatest display. The Archbishop of Paris officiated on the occasion.——Louis Napoleon has signalized his marriage by an act of clemency, having liberated three thousand political prisoners.——The new empress has already acquired a strong hold upon the affections of

the people, by her acts of charity and disinterestedness. She declined the dowry as well as the set of jewelry voted her by the government, and she has manifested on various occasions a most humane and compassionate disposition. The *Bulletin de Paris* says:—"Lately as the Duchess was passing in her carriage through one of the quarters which are so miraculously transformed at this time by the will of the Emperor, at the moment when a poor workman had just fallen from a scaffolding, she immediately stopped her carriage, alighted, and went to the man, whose wound fortunately was but slight, and gave him assistance. Another day, when at the Barrier de l'Etoile, a poor woman, carrying two young children in her arms, who appeared both cold and hungry, attracted the attention of the Duchess, who stopped and questioned the poor woman. Without allowing her to complete the recital of her misfortunes, she took a wrapper from her carriage, which she threw over the woman and her children, and then emptied her purse into the emaciated hand of the poor woman and disappeared. These different scenes were witnessed and have been related, and that is why, among the ardent minds which constitute the true force of a nation, and whom the vice of ingratitude has never sullied, the future Empress will be hailed with immense acclamation."

Spain.—The Spanish Cabinet consists of the following members:—General Roncali, President and Minister of Foreign Affairs; War, Gen. Lora; Marine, Gen. Mirasol; Justice, M. Vahey; Finance, M. Aristizable; Interior, M. Honete.

A very important arrangement has been made by the Spanish government, for the Island of Cuba and other colonies. By a royal decree, the clergy of St. Vincent of Paul or Lazarists, are to be established at Havana and Santiago de Cuba, for the direction of seminaries and missions: also the "Fathers of pious Schools" will have a house in each of those cities, for the education especially of children of the poor and working classes. The Jesuits will have a college at Havana: the Order of St. Francis will be introduced for the especial benefit of the colored people, and the Sisters of Charity for works of mercy.

Italy.—Father Roothan, superior-general of the Society of Jesus, has published a letter protesting against any solidarity between the Jesuits and Mr. Cretineau Joly, author of "History of the Company of Jesus," "Clement XIV and the Jesuits," &c. This protest has been elicited by an acrimonious discussion between Mons. Joly and Father Theiner, an oratorian, in relation to Clement XIV, the spirit of which is justly denounced by the superior of the Society of Jesus.

A great humbug, in the way of reforming Catholic Italy, was recently detected between an Italian priest (?) and some Anglican clergymen, who had been led to think that an association of Catholic priests had been formed in Italy for the purposes of reforming pretended abuses. One of the Anglican ministers has exposed in the public prints the imposition practised upon them by their Italian friend.

On Sunday, the 26th of December, his Holiness administered the sacrament of confirmation to Mr. Ives, lately Protestant Bishop of North Carolina. His Holiness then said mass, at which the new convert received his first communion from the hands of the Sovereign Pontiff. The whole function was quite private. At its conclusion, the distinguished and learned American presented to the Pope, as a token of filial duty and submission, his pectoral cross, ring and episcopal seal, used by him in his former capacity. They were graciously accepted, and are to be hung, as memorials of the first Protestant Bishop's conversion, at the shrine of St. Peter. Mrs. Dickens, a lady who is travelling with Mr. Ives' family, has also been received into the Church, as well as an English gentleman, whose name is at present withheld.

Resignation of Bishop Ives.—The following letter from Bishop Ives, has been addressed to the Convention of the Protestant Episcopal Church, in the Diocess of North Carolina:

Rome, *Wednesday, Dec.* 22, 1852.

Dear Brethren:—Some of you, at least, are aware that for years doubts of the validity of my office as Bishop have at times harassed my mind and greatly enfeebled my action. At other times, it is true, circumstances have arisen to over-rule these doubts, and to bring to my mind temporary relief. But it has been only temporary, for, in spite of

resolutions to abandon the reading and the use of Catholic books; in spite of earnest prayers and entreaties that God would protect my mind against the distressing influence of Catholic Truth; and in spite of public and private professions and declarations, which in times of suspended doubt I sincerely made to shield myself from suspicion and win back the confidence of my diocess, which had been well nigh lost—in spite of all this, and of many other considerations which would rise up before me, as the necessary consequence of suffering my mind to be carried forward in the direction in which my doubts pointed, these doubts would again return with increased and almost overwhelming vigor, goading me at times to the very borders of derangement.

Under these doubts, I desired temporary relief from duties that had become so disquieting to me, and determined to accompany Mrs. Ives, whose health demanded a change of climate, in a short absence abroad. But absence has brought no relief to my mind. Indeed, the doubts that disturbed it have grown into clear settled convictions; so clear and settled that, without a violation of conscience and honor, and every obligation of duty to God and His Church, I can no longer remain in my position.

I am called upon, therefore, to do an act of self-sacrifice, in view of which all other self-sacrificing acts of my life are less than nothing; called upon to sever the ties which have been strengthened by long years of love and forbearance, which have bound my heart to many of you, as was David's to that of Jonathan, and make my heart bleed as my hand traces the sentence which separates all pastoral relation between us, and conveys to you the knowledge that I hereby resign into your hands my office as Bishop of North Carolina; and further, that I am determined to make my submission to the Catholic Church.

In addition, (my feelings will allow me only to say,) as this act is earlier than any perception of my own, and antedates, by some months, the expiration of the time for which I asked leave of absence, and for which I so promptly received from members of your body an advance of salary, I hereby renounce all claim upon the same, and acknowledge myself bound, on an intimation of your wish, to return whatever you may have advanced to me beyond this 22d day of December.

With continued affection and esteem, I pray you to allow me still to subscribe myself your faithful friend,

L. Silliman Ives.

The *German Reformed Messenger* makes the following comment on the conversion of Mr. Ives:—"We sincerely regret to be compelled to record such facts, and we regret still more that there are, alas! too many reasons weighing on the minds of such men to despair of Protestantism. God is evidently teaching the Protestant Church a wholesome lesson, of which she very much stands in need at this time. Such facts proclaim that there is something wrong about the Protestantism of the present day, which needs correction, and it is high time that Protestants go to work in earnest to wipe off their reproach, instead of abusing and slandering the Catholic Church. How many more conversions to Romanism may be required before the Protestant Church will get her eyes fairly open, is only known to God."

Mr. Madiai and his wife were in daily expectation of their pardon. The Grand Duke had ordered them to be kindly treated until their liberation. Dr. Cahill has published a letter to the Earl of Carlisle on the case of the Madiais. We copy the following passage:—"But I will tell your lordship the offence of Signora Madiai and her 'dear' husband. They perseveringly held closed-door conventicles against the warnings of the police repeated ten times; they distributed at least *eleven thousand* copies of your Bible, containing, as I can prove, upwards of sixteen hundred variations from the original text; they persuaded, inveigled and bribed the Italian children to come to these conventicles and hear their instructions and to take these anti-catholic sources of instruction; they were associated with several *colporteurs*, as they are called, in sending these Bibles through the country; they had indecent pictures of the Blessed Virgin in fly-sheets, to be distributed by two players of barrel-organs whom they hired for the purpose; they had slips of paper on which was written in large letters in Italian, 'wafer-Gods;' they had pictures of purgatory, with representations of souls looking through

the bars, and the priest in soutane *bargaining* with them to loose them for two 'scudi;' they had uttered most indecent things on the 'Confessional,' and they ended *all these readings of the word of God* by an attack on the Pope, characterising him as the man of sin—the Anti-Christ. This case, perhaps the most atrocious that can be imagined against the feelings, the convictions, the conscience, and the peace of their quiet and unoffending neighbors, and expressed by your lordship as "reading the Bible," was decided on the 8th of June last by Signor Niccola Nervini and the penalties of the violated law enforced. The 'judicial sentence' therefore, has been pronounced against individuals palpably in connection with wealthy English associates; men who could import eleven thousand Bibles; pay *colporteurs*, as Lord Clarendon did in Spain; employ barrel-organ players; print caricatures of Catholicity; revile the laws of the country; insult the Pope; defy the police; ridicule our Holy Eucharist; pay printers for a constant supply of all sorts of fly-sheets, and entertain with great expense the fifty holy men who would not read the Bible in a public church, but make the word of God a pretext for maligning the laws, creating civil strife, and violating the public peace."

The trial of Guerrazzi had not yet been brought to a close on the 29th ult.

The *Giornale di Roma* publishes in its impression of the 5th instant, the address of General Gemeau to the Holy Father on the first day of the year, and also the substance of the reply of the Sovereign Pontiff. The words of the honorable gentleman, so Christian and full of the expression of his devotion to the Holy See, were, in some measure, words of farewell. Rome will cherish their remembrance.

Cŏunt Rayneval has presented to the Holy Father letters accrediting him in the capacity of the French Emperor's ambassador to the Holy See. The representative of France went to the Vatican in his state carriage. He was accompanied by all the employēs of the legation in uniform. The carriages were escorted by French gendarmes. The ambassador visited Cardinal Antonelli, Secretary of State, and Cardinal Macchi, Dean of the Sacred College, that venerable old man who has not forgotten his nunciature in France, and who still cherishes the liveliest sympathy for that country. He has not failed to observe the Christian custom, practised by the new ambassadors, of repairing to the Church of St. Peter, after having an audience with the Holy Father, there to venerate the tomb of the Prince of the Apostles, and to render solemn homage to the first Pope, the head of the incomparable dynasty of sovereigns, who, for 1,800 years, have ruled the Catholic world.

The Bishop of Geneva, the noble victim of Swiss radicalism, arrived at Rome in the first days of January. He there found a colleague in the episcopate, and a brother-confessor in the illustrious Archbishop of Cagliari; and it is very probable they will be joined by some of those confessors of the faith whom New Grenada offers at this moment to the admiration of the faithful. The shrine of the Prince of the Apostles is naturally the rendezvous of all persecuted bishops. They seek, and infallibly they find there, strength, courage and consolation from Peter living in his successor.

In their sitting of the 10th instant, the Continental Council of Turin voted a sum of 10,000f. for the expenses necessary to the celebration of the centenarian anniversary of the miracle of the Holy Host; which took place in the year 1453.

Varieties.—The anti-liquor law seems to be achieving triumphs in the North, as it appears from the following statement in the *Pilot:* "Returns from 88 towns of the vote upon accepting the liquor law of the last legislature, (Vermont,) stand as follows: yeas 9,811; nays 9,020; majority for the law in these towns, 791—a small moral force with which to carry a stringent sumptuary law. A great many more towns are to be heard from, but the impression appears to be that the State has voted Yea." This fanatical movement has made a beginning in Baltimore; but we hope that the common sense of the people, if not a due regard for the civil liberty of citizens, will frown down any further attempts of this kind. It is a dangerous precedent, opening the door to the operations of a principle which is precisely that of the Connecticut *Blue Laws*, and which gives to the officers of government, both legislative and executive, the right of interfering and meddling with all the domestic and private concerns of life. There is no end to the mon-

strous consequences which may follow from the recognition of such a principle, as is implied in the anti-liquor law of some of the Northern States.——At Baltimore, Md., there are 3 high-schools, 21 grammar, and 26 primaries: number of teachers 173, 35 males and 138 females: total number of scholars, 9,081: expenditure of year 1852, $75,308 89.——An arrangement has been made, by which passengers will be conveyed from Baltimore to Cincinnati, via Pittsburg and the Ohio River, for $11.——During the month of January there arrived at New York city 4,901 emigrants, less than one-half at the same time in the preceding year.——The food sent from Boston for the relief of the starving inhabitants of Madeira, consisted of 867 bushels beans; 2 barrels of bread; 1,188 bushels of corn; 192 barrels of corn meal; 338 barrels flour; 412 barrels potatoes; 548 bushels do., and 16,903 lbs. rice. In New York, $8,400 were collected for the same object, up to February 6.——The rail road from Portland on the Atlantic coast to Island Point on the St. Lawrence has been completed.——During the late season, 361,871 hogs were packed at Cincinnati, an increase over the previous year.——The legislature of Pennsylvania has passed a bill for erecting a monument in Philadelphia, on Independence Square, commemorative of the original thirteen States and the signers of the Declaration of Independence.——A bill has been introduced into the Legislature of Michigan, providing "that any qualified teacher may establish a private school, within any district, and on presenting a certificate of the number of children taught by him, may draw his proportion of the public moneys."——During 1852, 339 vessels left the port of Bremen, with 58,551 passengers for the United States.——A Miss Haynes, of Cincinnati, was recently placed in a lunatic asylum, having lost her mind by dabbling in "*spiritual* raping."——The United States Agricultural Society, at its recent session in Washington city, passed a unanimous resolution to petition Congress for the establishment of an agricultural bureau.——In Loudoun county, Va., measures have been taken to establish an agricultural school and model farm.——"Rev. Antoinette L. Brown," a female minister of a church in Western New York, lately lectured in Albany, on Woman's rights. What a burlesque!——The United States squadron, consisting of the Susquehanna, Plymouth, Saratoga and storeship Supply, were at Hong Kong on 29th September, all stationed about the Canton Estuary, awaiting orders, it is supposed, to proceed to Japan.——It is stated that a fatal malady broke out a short time since at Galena, which defies all the efforts of physicians. It is a new type of disease, and with symptoms entirely peculiar, so much so that the physicians fear its attack more than any other epidemic which has raged through the country for years.——On the 8th of February the Hibernian Society of Baltimore presented a block of marble to the Washington National Monument.——The extent of telegraphic communication, completed and in operation throughout the world, at the beginning of the present year, may be estimated at nearly 40,000 miles. Of this amount there are nearly 4,000 miles in Great Britain, and in America 20,000 miles completed and in operation, with 10,000 more in process of construction. Russia has just commenced her system of telegraphs between St. Petersburg, Moscow, and Cracow, and the ports of the Baltic and Black Seas. About 4,000 miles are about to be constructed in India. The only unsupplied portions that will soon present themselves on a telegraphic map of the world, will be Australia, Africa, and China.——An insidious attack upon religious liberty, or rather upon the Catholic Church, has been commenced in the New York Legislature, by a Mr. Babcock, (whig,) by the introduction of the following resolution:—Sec. 1. No grant or devise of real or personal estate to, nor any trust of such estate for, the benefit of any person and his successors in any ecclesiastical office, or to or for any person, by the designation of any such office, shall vest any estate or interest in any successor of such person. Sec. 2. This act shall take effect immediately.——A weekly line of steamers from New York to San Francisco is to be started on the 20th inst. The days fixed upon are, 5th, 13th, 20th, 28th from New York, and 1st, 8th, 16th and 24th from San Francisco.

THE

METROPOLITAN.

Vol. I. APRIL, 1853. No. 3.

READING OF THE SCRIPTURES IN THE VULGAR TONGUE.

What we have to say on this subject shall be divided into two parts, of which the first shall treat briefly of the practice of the Church of God in this matter, at all times—the second shall offer a few words in vindication of the discipline of the Catholic Church, on this head, in these latter times.

First.—If in the historical question, of which this first part treats, we push our enquiries back as far as the time of the Jewish Church, we shall find that, at no period of the Church's history, did any law exist rendering it obligatory on the people generally, to read the Scriptures. It was the duty of the king and judges to read them, that in the government and regulation of the people, they might be guided by the law of God; it was the duty of the priests to read them, "whose lips were to keep knowledge and at whose mouth the people were to seek the law." *Malachy* ii, 7. It was the duty of the Levites—see II *Paralip.* xvii—the duty, consequently, of the Sanhedrim, or great council, at whatever time it may have been instituted, and of the scribes and doctors of the law. As to the body of the people, they were provided with teachers, viz: the priests, scribes, Levites, through whom they were ordinarily to learn the law, and the meaning of the Scriptures. And hence the priests and Levites had their dwellings dispersed among the several tribes.—*Josue* xxi. Hence, in doubts regarding the meaning of the ordinances of the *law*, God does not prescribe to the Jews, that each one shall read the law after praying for light to understand it, and that then he shall follow his own judgment as to its meaning; but in the following manner does God ordain that difficulties about the meaning of the law shall be decided:—"If thou perceive that there be among you a hard and doubtful (matter) in judgment between blood and blood, cause and cause, leprosy and leprosy, and thou see that the words of the judges within thy gates do vary: arise and go up to the place which the Lord thy God shall choose. And thou shalt come to the priests of the Levitical race, and to the judge that shall be at that time: and thou shalt ask of them, and they shall shew thee the truth of the judgment. And thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee, according to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. But he that will be proud and refuse to obey the commandment of the priest, who ministereth at that time to the Lord thy God, and the decree

of the judge, that man shall die, and thou shalt take away the evil from Israel."—*Deuter.* xvii, 8, &c. We find it here laid down that, if in a particular case, the meaning of the law should appear doubtful to the inferior judges appointed in the several towns to pronounce according to the law, upon the cases which might there occur; then recourse should be had to the place which God would appoint, which from the time of David, was Jerusalem, and before that time was the place, whatever it might be, in which the high priest dwelt; and that there the high priest for the time being, in conjunction with the other priests, should declare the true judgment in the case, and that *the judge* was to make his decree in conformity with this declaration of the priests, which decree was to be most strictly obeyed. Vatable is of opinion that the judge here mentioned, to whom the appeal was to be brought, was the high priest himself; others suppose that it was the chief secular authority among the Jews, who was bound to make the decree in conformity with the judgment of the high priest and his council.—See Cornel. a Lapide, *comment. in locum.* Our Redeemer also, in the Gospel, gives us to understand in what way the multitude, in the ancient dispensation, was to learn the law of God, for thus we read in the beginning of the twenty-third chapter of *St. Matthew*:—"Then Jesus spoke to the multitudes and to his disciples, saying: The scribes and the pharisees have sitten on the chair of Moses. All things, therefore, whatsoever they shall say to you, observe and do," &c. Hence, the ordinary mode of learning the law and will of God in the Scripture, as far as the multitude was concerned, was by having recourse to the constituted teachers, not by their own private perusal of the sacred volume. Hence, we are not surprised to find that, from the time of the Babylonish captivity, when the people, commonly, ceased to understand the Hebrew language, up to about the time of Christ's coming upon earth, there was no version of the Scripture made for the use of the Jews of Palestine, who spoke the Syro-Chaldaic tongue. Of the Chaldaic paraphrases, the most ancient are those of Onkelos on the Pentateuch, and Jonathan Ben Uzziel on the Prophets and Historical Books—and these at the earliest, date but a few years before the Christian era. During that long interval, however, the people were supplied with the ordinary means of arriving at such a knowledge of the sacred volume as it behoved them to possess; for, the Scriptures, *i. e.* select portions of them were read on the Sabbath days in the synagogues, in the ancient Hebrew, and afterwards explained to the people in the Syro-Chaldaic tongue. If it be said that before the captivity, the synagogues were not in existence, and that, therefore, the people had then to acquire their knowledge of the Scripture from their own private reading, we answer, that before the captivity, there were the schools of the prophets, in which were sung the praises of God, and where, upon Sabbaths and new moons, the more pious people assembled to be instructed by the prophets. Moreover, as has been already observed, we are informed in *Josue,* (chap. xxi,) that the priests and Levites—the constituted teachers of the people—had their cities, wherein they abode, scattered through the several tribes.—See *Archæologia Biblica* of Jahn, *De locis sacris,* s. 332.

The Septuagint version, indeed, is much more ancient than any Chaldaic paraphrase, but whatever cause may have led to the making of that version, no ancient authority, either Jewish or Christian, ever supposed for a moment, that it originated in the desire to provide the multitude of the Jews, who spoke the Greek language, with the means of discharging its obligation of perusing the Scriptures. We all know that according to the common opinion, the idea of making such a version did not originate with the Jews at all, but with the king of Egypt and his librarian

Demetrius Phalereus. If the Jews of Alexandria made this version of their own accord, then the object appears to have been to consult for the convenience of the doctors in the synagogues, who would find it less troublesome to read the Scripture in the Greek language for the people, than to imitate their brethren in Judea, who first read it in the Hebrew and then explained it in the language with which the people were familiar. As there was no obligation on the part of the people commonly, to peruse the Scripture, so we cannot say to what extent the custom prevailed at any time among them, of attending to the private reading of the Scriptures. Certainly, as we have just now seen, between the captivity and the time of Christ's coming, the people of Palestime were not provided with the Scriptures in that language which they understood; nor is it likely that at any time, even before the captivity, had the people generally the means of perusing the Scriptures; seeing the difficulty that then existed of multiplying the copies of the sacred volume, to the extent that would have been requisite for this purpose. Thus, looking even to the favored kingdom of Juda, in the reign of king Josaphat, we may infer from a passage in the second book of *Paralip.* and seventeenth chapter, that the sacred volume was not in the hands of the people of that kingdom generally, at that period; since the teachers, whom that pious king sent through the various cities of his kingdom to instruct his people, are expressly said to *have had with them* for that purpose, the book of the law of the Lord; a circumstance that would hardly have been thus mentioned if copies of the book of the law had been commonly in the hands of those whom they went to instruct. The following is the passage referred to:—"And in the third year of his reign, he sent his princes, Benhail, and Abdias, and Zacharias, and Nathanael, and Micheas, to teach in the cities of Juda: and with them the Levites, Semeias, and Nathanias, and Zabadias, and Asael, and Semiramoth, and Jonathan, and Adonias, and Tobias, and Thobadonias, Levites, and with them Elisama and Joram, priests. And they taught the people in Juda, having with them the book of the law of the Lord: and they went about all the cities of Juda, and instructed the people."—II *Paralip.* xvii, 7–9. Several of the fathers—Origen, St. Jerome, St. Gregory Nazianzen—assure us that the synagogue did not permit young persons to read certain portions of the Scriptures, that is, the beginning of Genesis, the beginning and the end of Ezechiel, and the Canticle of Canticles, which is a clear proof that the rulers of the Jewish Church did not acknowledge the existence of an obligation, on the part of the people, to peruse the sacred volume.—See Glaire, *Introduc.* tom. i, p. 319. Here will be objected to me the words of our Redeemer in the Gospel, addressed to the Jews:—"Search the Scriptures."—*St. John* v, 39. The advocate of Bible reading will tell me that if these words are properly rendered in the imperative mood, then they prove the obligation on the part of the Jews generally to read the Scriptures; whilst if they are to be rendered in the indicative, they will at least declare the fact that the Jews did generally read the sacred volume. But I answer—that whatever may be the proper way of rendering this text, the words in question were not intended to apply to the Jews generally, but only to the scribes, priests and pharisees, who were much given to Bible reading, and whom our Redeemer here tells, if He speaks imperatively, not to be satisfied with a superficial perusal of the sacred book, but to read it attentively, so as not to mistake its meaning. . . The example of the Bereans, mentioned in the Acts of the Apostles, and to which we shall advert more particularly in the sequel of this chapter, does not prove, either that the Jews commonly were bound by any precept to read the Scriptures, or that in the time of the synagogue, the Jews were generally given to the private reading of the Bible. That

neither the one point nor the other is proved by that example, will be sufficiently clear to any one, who will reflect for a moment upon the passage of the Acts which has reference to the Bereans. But of this, more just now.

We now proceed to detail briefly what has been the practice of the *Christian Church*, with respect to the reading of the Scriptures. We shall find upon inquiry, that the practice of the Christian Church at all times, upon this head, has been quite irreconcilable with the supposition, that the Founder of that Church or His apostles, imposed any obligation upon all Christians, generally, to read the Scriptures. No doubt it was always considered a sacred duty on the part of the clergy—the spiritual guides and teachers of the people—to read the Scriptures. These should read them in the prayers and offices of the Church. They should read them also, in order to qualify themselves for the instruction of those committed to their care. As to the simple faithful, the rule in the Christian Church has always been that they should learn the doctrines of religion, and their duty to God, by means of the instructions of the constituted teachers in the Church. The private study or perusal of the sacred volume has never been made obligatory upon them. For a length of time after the promulgation of the new law, there could be no question of the reading of the New Testament, because it had not yet existed. And even, when after the lapse of a considerable time, this portion of the sacred writings was complete, there must have been still many who did not read it, either because they had not learned to read, or because copies of the book were not so easily procured, as to leave it within the reach of all to possess it. For, we must remember, that during that long period of the Church's existence, which preceded the invention of printing, copies of books were multiplied with great difficulty, and sold at a high price. Of course the epistles of St. Paul must have been read repeatedly for the assembled faithful of the several churches, to which they were addressed. The rulers of these churches, to whose hands, in the first instance, the epistles were committed, would no doubt consider it their duty to have them thus read. Nor was this public reading in the church confined to the epistles of St. Paul: it extended to the gospels and the other portions of the New Testament—nor was the Old Testament left out. And the Church, from an early period, made provision for the continuance of this practice, of publicly reading the Scripture in the assembly of the faithful; for, not to speak of the manner in which she has embodied in her liturgy, the several portions of the Scriptures, she instituted the minor order of Reader, whose duty among other things, as the catechism of the Council of Trent observes, "was to read to the people, in a clear and distinct voice, the sacred Scriptures."—See *Catechism of the Council of Trent on the Sacrament of Orders.* The private perusal of the Scriptures was far from universal at any time among the simple faithful, for, as St. Irenæus informs us, "*there were many barbarous nations who diligently preserved the ancient tradition, without the aid of paper and ink.*" This private perusal became still less common in the Church, in proportion as these languages—Greek, Latin, Syriac—in which the Scriptures are found from the early days of the Church, were out of the knowledge of the people. For not only were there nations of other tongues brought into the Church, but even among the people who spoke the languages above mentioned, these languages, in progress of time, became so much altered as to cease to be intelligible, to the great bulk of the people, in that early dialect in which the Scriptures were found. Now, the supply of versions at all times was very far from keeping pace with these changes, by which such versions became necessary, if the people commonly were to be afforded an opportunity of perusing the Scriptures. This point

is well proved by the illustrious Bishop of Bruges, M. Malou, in the second volume of his work, *La Lecture de la Sainte Bible en Langue Vulgaire*, p. 327, Louvain, 1846. The custom must have prevailed for a considerable time in several places, to read first for the assembled faithful in the church, a portion of the Scriptures in one of these languages, which may be well termed ecclesiastical, and afterwards to explain it in the language or dialect with which the people were acquainted. And when versions began to be introduced, these, in various places did not, for a length of time, extend beyond certain portions of the sacred text, as for instance, the epistles and gospels read in the liturgy during the year. Hence, we may conclude from what has been already said, that down at least to the period of the invention of printing, the private reading of the Scripture must have been for great numbers in the Church, an impossibility, which impossibility arose from one or more of the following causes:—First, the want of knowing how to read—Second, the want of means to purchase books—Third, the want of versions intelligible to the people. After the invention of printing, the reading of the Scripture, no doubt, became more general, as we may infer from the number of editions in the modern languages, which, as we have already seen, issued from the press, even before the period of the so-called Reformation; yet, even then, the obstacles before mentioned continued, although not to the same extent, to prevent many from reading the sacred volume. After the commencement of the Reformation, when, under the guise of a pretended zeal for the diffusion of Scriptural knowledge, the reformers attempted to pervert the faith of the people by means of corrupt versions, and by exhorting every one to interpret the Scripture for himself, then the Church considered it necessary to impose certain restrictions on the liberty of reading the Scripture in the modern versions. Nor was this the first occasion on which the ecclesiastical authority interposed, in order to guard against the abuses which might follow from the unrestricted use of these versions; for, we find Innocent III, in the year 1199, praising the zeal of the Bishop of Metz, who denounced to the Holy See certain persons of his diocess, who, having procured a French version of some portions of the Scriptures, held clandestine assemblies, in which they not only read these Scriptures, but also presumptuously usurped to themselves the ministry of preaching. Pius VII, in his letter to the Bishop of Mohilew, quotes largely from the admirable epistle which Innocent III addressed, upon this occasion, to the faithful of Metz. Again, in the year 1229, the provincial Council of Toulouse prohibited to the laity the use of versions in the vulgar tongue.—See *in Labb. the Council of Toulouse*, held in the year 1229, canon 14. The object of this decree was to guard the simple faithful againt the artifices of the Albigenses, who were continually attempting to force upon the people the most false and ridiculous interpretations of the sacred text. However, it was after the Reformation, that that law, in reference to the use of the modern versions, was introduced, which prevails generally now throughout the Church, and we may say everywhere, at least as to the substance of the law. This is the law laid down in the *Rules of the Index Librorum*. These rules were drawn up by a number of the Fathers of Trent, chosen for the purpose by the Council, and they were afterwards confirmed by Pius IV, in the constitution of the 24th of March, 1564, which begins with the words *Dominici gregis*. The third rule has reference to those versions and commentaries which proceed from condemned authors. The fourth rule regulates as follows:—"Since experience has made it manifest that the reading of the Bible in the vulgar tongue, if it is permitted to all indiscriminately, causes through the temerity of men more detriment than utility, let the judgment of the bishop or the

inquisitor be followed in this matter, who, with the advice of the parish priest or confessor, can permit the reading of those versions in the vulgar tongue that have been made by Catholic authors, to those whom they shall know to be fit to derive from this reading, not detriment, but an increase of faith and piety—and let this permission be in writing." These rules were confirmed by Clement VIII, in 1596. In the decree of the Congregation of the Index, of the 13th of June, 1757, under Benedict XIV, it is laid down that—"These versions of the Bible in the vulgar tongue are permitted when they have been approved by the Holy See, or are published with notes drawn from the Holy Fathers or from learned Catholic writers." Both the law laid down in the fourth rule of the Index and this addition to that law in the decree of the Congregation of the Index of the 13th of June, 1757, have been often insisted upon by the Popes since, as may be seen in the various documents relating to the Bible Societies, which have emanated from the Holy See in these latter times. We deem it unnecessary to quote the words of these documents. They are principally the following—which may be seen at full in the work of Bishop Malou, above mentioned, tom. ii, p. 520, &c.—viz.: the letter of Pius VII to the Bishop of Gnesne, in Poland, in 1816; letter of the same Pope to the Bishop of Mohilew, in the same year; notice of Bible Societies in the encyclical letter of Leo XII, in 1824; notice of the same Societies in the encyclical letter of Pius VIII, in 1829; the encyclical letter of Gregory XVI, by which he condemns the Bible Society founded in America, for the circulation of the Bible in Italy: this letter bears the date of the 8th of May, 1844. From an examination of all these documents—that is, the fourth rule of the Index, the decree of the Congregation of the Index of the 13th of June, 1757, and the other documents to which we have referred just now, it appears that the faithful are permitted to read a modern version of the Scriptures, if it have the approbation of the Holy See declaring that it is fit to be read by reason of its fidelity as a version, and of its being accompanied with a sufficient number of notes. But if an approbation of this kind shall not have been given by the Holy See to a version—then, according to the fourth rule of the Index, the bishop (or the inquisitor, where there is such a functionary,) is to be the judge of how far such a version is to be permitted to be read or not, (of course, as it has been observed before, this fourth rule of the Index only speaks of versions made by Catholic authors.) Now it appears clear enough that the discipline here stated prevails, at least as to the substance of the thing, throughout the whole Church at the present day, although the law of the Index is not so literally enforced in some places as in others. Perhaps, indeed, in these countries the restriction imposed upon the reading of the Scripture in the vulgar tongue, is less than in any other part of the Church, as would appear from considering how brief and few are the notes appended to the sacred text in our Douay and Rhemish version, when compared with the notes of other modern Catholic versions.

We proceed to vindicate this discipline, which, as we have observed, prevails now, at least substantially, everywhere in the Church. But, before passing from the historical part of this dissertation, we shall just observe that at no period of her existence did the Catholic Church ever conceive the wonderful project of attempting the conversion of infidel nations, by merely disseminating the sacred text among them in their own languages. Such an attempt, on the folly of which we shall dwell more fully afterwards, was reserved for the innovators of these latter times.

Dixon's Introduction.

CONCLUSION NEXT MONTH.

THE MADIAI AFFAIR.

LETTER OF THE MOST REV. ARCHBISHOP HUGHES ON THE MADIAI.

THOUGH we stated, in a preceding number of this Magazine, the real causes of the punishment inflicted upon the Madiais, and thus exposed the unreasonableness of the excitement created on the subject in some parts of this country and in Europe, we lay before our readers the following letter of the Most Rev. Archbishop Hughes as a full and dispassionate view of the matter, and one which will receive, as it justly claims, an attentive and respectful consideration on the part of those who have been clamoring against the Tuscan government:

To the Editor of the N. Y. Freeman's Journal:

THE heading of this communication suggests the matter which it proposes to discuss. No preface or introduction is necessary. The case of the Madiai, as reported in newspapers, had already attracted the attention and active sympathy of distinguished gentlemen, especially in England, previous to its having been taken up in this country. It had been the occasion of meetings at Exeter Hall in London. It had been especially adopted by Sir Culling Eardley and Lord Roden, who are by no means distinguished as promoters of religious liberty in their own country. Under such sanction in England it would be strange if the movement did not produce some corresponding action in this country. For latterly it seems as if the philanthropists of this land deem it their highest honor to be imitators of the corresponding class in England. There is nothing done by the aristocracy of England in the name of benevolence and philanthropy which does not immediately provoke the desire of imitation among the aristocracy here. And the only example that we have failed to imitate is the establishment of Ragged Schools, which have become so popular in London and its vicinity. This we have not yet ventured on, although Heaven knows, so far as the title is concerned, the materials are not wanting. England, as an accompaniment of the emigration of at least her Catholic subjects, has not allowed them to leave her shores unprovided with all the requisites fitting them for admission into Ragged Schools.

With this exception, whatever becomes popular among a certain class of English nobility and gentry is sure to be imitated on this side of the ocean. In this way we can account for the convocation of a Madiai sympathy meeting at Metropolitan Hall. The call of the meeting was signed by some of our most respectable citizens. It was attended by a very large assemblage of persons who would attend the meetings of Exeter Hall against Catholics with as much sympathy and pleasure. The proceedings of the meeting were in strict accordance with its purpose, which was to shut off all free discussion, and to excite an unkind, uncharitable and bitter Protestant feeling against the Catholics of the United States and of the world. I should perhaps observe in this place, to the credit of the Protestant clergy of this city, that if they attended the meeting at all, it was only in the capacity of silent spectators,—whilst the resolutions were brought forward and speeches delivered by Reverend brethren imported apparently for the occasion from the suburban and neighboring villages around New York.

I need not refer to the course which was given to the whole discussion on that occasion. I may remark, however, that it comprised a scurrilous denunciation of the Grand Duke of Tuscany, of the Jesuits, of the Pope, of Catholic governments in Europe, of the Catholic citizens of the United States, and of the Catholic reli-

gion and its members at all times and places. This was the purpose to which the Madiai meeting directed its powers of eloquence and denunciation. Whether the gentlemen who signed the call for that meeting, Hon. Luther Bradish, Collector Hugh Maxwell, Hiram Ketchum, Esq., and other gentlemen of equal respectability, intended to furnish an occasion for denouncing their Catholic fellow-citizens in this country, is more than I can take upon me to decide. From my previous knowledge of some of these gentlemen, and my respect for all, I should be unwilling to believe that they would loan their honored names for a purpose so unworthy of their social position and so much at variance with the civil institutions of their country. I cannot, however, acquit them of responsibility, in this: that having accepted, or assumed the trust of calling a public meeting, they delegated that trust to other trustees in whom the public could not have the same confidence. Other meetings like that at Metropolitan Hall have already been held in other parts of the country, and the probability is that Messrs. Bradish, Maxwell and Ketchum, whether it was their intention or not, will have inaugurated a Protestant crusade against their Catholic fellow-citizens hardly less violent, or less dishonorable, than that which resulted from the "Awful Disclosures of Maria Monk."

The wisdom and expediency of giving any encouragement to religious excitements, in connection with civil and social rights, appear to me extremely doubtful. The Catholics of this country have had nothing to do with the trial and the imprisonment of the Madiai in Florence. What good effect, therefore, will be produced by an attempt, through the medium of public meetings, to denounce them for an act which they had no power either to accomplish or prevent? Is it wise to encourage strifes among the various denominations of which the people of the United States are composed? Would it not be wiser to recognise the rights of each denomination and of each individual, fully and frankly, as they are recognised by the constitution of the country? Some have the same right to be Catholics as others have to be Protestants. All have the right to profess what religion they please. And, since this is the condition of all the people of the United States, is it wise or just to denounce any portion of them for the offences, real or imaginary, committed by their brethren of the same creed in foreign countries? The time may come, and perhaps sooner than is expected by our wisest public men, when the United States will have need of the support of all her citizens. Who can tell whether the future of this country may not reveal dangers, either from foreign enemies or from internal divisions which will test the loyalty and fidelity of every citizen of whatever religion? In such an emergency the Catholics, in spite of the denunciations to which they have been lately exposed, will be found among the fastest friends of the Union and the bravest defenders of the soil. They have ever been such—and during the last few years, when even statesmen, not of their religion, were ready to follow the lead of a foreign demagogue, the Catholics have exhibited evidences of self-control, of calm and wise loyalty to the United States, of a well poised self-possession which have entitled them to the respect of their countrymen. If it be true then that from the earliest colonization of these States, and through all the struggles which they had to undergo in peace or in war, the Catholics have ever sustained an untarnished reputation, have never furnished a coward on battle-field, or a traitor in council; if they have discharged honorably their civil duties in times of peace and their obligations of patriotism in times of war, why should they now, under the auspices of the gentlemen who called the meeting at Metropolitan Hall, be given over to the coarse and vulgar denunciations of the Reverend orators who figured on that occasion?

The charge alleged in the preamble of the resolutions adopted at that meeting, and on which the resolutions themselves are founded, is that *for no other crime* except that of "possessing and reading their Bible," the Madiai, husband and wife, were tried, convicted, and incarcerated by the government of Tuscany. If this charge be the truth, the whole truth, and nothing but the truth, I am quite free and quite willing to denounce the proceedings of the government of Tuscany as oppressive, unjust and cruel. Such an act would be a disgrace to any government, Catholic or Protestant. But I must beg leave to say that I do not believe the truth of the charge. I regard it as a falsehood, and I have no doubt that it will turn out to be so. If this should prove to be the case, the proceedings at Metropolitan Hall will reflect but little credit on those who sanctioned and took part in them. Observe, I do not doubt the truth of the statement that the Madiai "possessed and read their Bible," but I do doubt and deny that for this and for this *alone*, they were tried and condemned to prison. I must observe at the same time that I have no knowledge of the circumstances of the case, except what has come under the notice of every one who has read the newspapers of the day concerning it. I have come to this conclusion on grounds of probability, which to my mind are not less strong in their aggregate than positive and direct testimony.

First.—There is no law in Tuscany against "possessing and reading the Bible."

Second.—Even if there was such a law, it is impossible that the Madiai should have been convicted under it, inasmuch as, in their very prison, they are allowed to "possess and read their Bible." It is not probable that any country would punish an offender for a crime, and yet allow him to continue, during the penalty, in the commission of the same. For instance, in our own courts men convicted of forgery are not allowed to carry on the trade in the State's prison. I think that these reflections will satisfy any candid mind, that the Madiai are not condemned *solely* for the crime of "possessing and reading their Bible." And if they are not condemned *solely* for this, it follows that the proceedings at Metropolitan Hall are founded on obvious falsehood. The circumstance, however, was not thought worthy of consideration, and the truth would have been rather a detriment than an advantage to the purpose of the meeting. The impression intended to be made by the speakers on that occasion was, that the government of Tuscany, the Jesuits, the Pope, and the members of the Catholic Church throughout the world have a mortal dread of the Bible. This would be strange indeed. To them the book, the New Testament at least, was originally given in manuscript by its inspired authors. They have been its witnesses and its guardians from the beginning. It has been recognized and used by them as, in so far as it goes, a duplicate on parchment of the doctrines which our Saviour had inscribed with a pencil of divine fire in characters of living faith on the heart of the Church. The art of printing facilitated its diffusion, and the Church availed herself with eagerness of that art for the purpose of multiplying copies of the Holy Scriptures. Numerous editions of the Bible were published in the principal languages of Europe under the patronage of Popes, Cardinals, and Bishops, long before Protestantism came into being. The Italians were well acquainted with the Bible in their own beautiful language before Martin Luther was born. The first Italian edition was published in Venice in the year 1471, and forty successive editions were published in the different cities of Italy anterior to the date of the Protestant translation which was published, not in Italy, but in Geneva, in the year 1562. In the very year of our American independence, the Archbishop of Florence brought out another translation, for which he received the special thanks of Pope Pius VI. In our own

country the Catholics have published not less than twenty or twenty-five editions of the Holy Scriptures, of every size from the folio down to the octavo, many of which are stereotyped. Is it not surprising then that our Protestant neighbors will persist in supposing that we are afraid of our own original and hereditary documents that have never been out of our possession?

Connected with the case of the Madiai, a new national policy has been broached in the Senate of the United States by no less distinguished a Senator than General Cass. This policy, with which the gentlemen at Metropolitan Hall appeared to be very familiar, purports to be a vindication of the rights of conscience, to be secured to all American citizens in whatever countries they may choose to travel or sojourn. The ground on which this policy is advanced is, that in this country strangers of every nation are allowed to exercise their religion as their conscience may dictate, and therefore in all other countries Americans have the right to claim and exercise a similar privilege. It is hardly necessary for me to observe that freedom of conscience, which is here contended for, is inviolable in its very nature and essence. To say that any man or any nation has either physical or moral power to destroy freedom of conscience, is to give utterance to a patent absurdity. Conscience without freedom is not conscience, but for this very reason the freedom of conscience is beyond the reach of man's power. God has provided in the human soul a fortress to which it can retreat and from which it can hurl its defiance against all invaders. I presume, therefore, that there is a confusion of ideas in the minds of those who, with Gen. Cass plead eloquently for that which requires no pleading, namely, freedom of conscience. That is universal,—that is indestructible,—that is inviolable. They must be understood to mean liberty of external action according to conscience, which is quite a different thing. This external liberty of action according to conscience in all countries is regulated to a certain extent by the enactment of positive laws. In some countries the range is wider, in others more restricted; but it is limited in all, not even excepting the United States. The liberty of conscience which is recognised and applauded in Connecticut will not be tolerated (on certain subjects) in South Carolina or in Alabama. The Mormons have been obliged to seek retirement in Deseret in order to enjoy what they call liberty of conscience. And the liberty which they there enjoy would not be allowed them under the toleration of the laws of New York. Is it expected then in the project of Gen. Cass, that they, too, shall have the privilege of exercising liberty of conscience in their peregrinations among foreign States?

Again, the assumption of Gen. Cass is a fallacy. He assumes that the freedom of religion in this country is a *boon* conceded by Protestant liberality to all the inhabitants of the land. This is not so. It is a privilege which was won by the good swords of Catholics and Protestants in the battles for national independence. It is a common right, therefore, and is not to be regarded as a concession from one denomination to the other. This arrangement, in regard to liberty of conscience, suited the policy of the country, and was absolutely indispensable after the Revolutionary war. Does Gen. Cass mean to say, that because it suited us, all other nations must adopt it, whether it suits them or not? As well might England say, that because it suited her finances to adopt free trade, she will insist upon it that all other nations shall do the same. Gen. Cass knows, as well as any man living, that until this country becomes vastly stronger, and foreign States much weaker than they are, all pleadings on this subject will be treated as drivelling by foreign States. Or, if you have a mind to arrange the constitutions and laws of European States by the power of armies and navies, that indeed is another matter. But the

United States will expose themselves to ridicule if they drag in such a question into their diplomatic intercourse with foreign governments.

It is a recognised principle in this country that every sovereign and independent nation has the right to adopt its own constitution and laws. The constitution and laws of a country are but the aggregate of general principles applicable to the peculiar situation, protection and welfare of the citizens or subjects of which it is composed. They may be regarded as the public and permanent expression of the *aggregate conscience* of that State. Thus without going out of our own country, Massachusetts has one form of public conscience, Louisiana has another. Does Mr. Cass mean to say that an abolitionist from Boston, under the plea of liberty of conscience, still has the right to talk in New Orleans, and preach, and harangue, and write and publish on the subject of slavery as he might choose to do in Faneuil Hall? If not, I would say with all respect, that the policy in regard to this subject which Gen. Cass advocates in the Senate is calculated to have no practical effect, either at home or abroad, except to stir up sectarian animosities against his Catholic fellow-citizens, and this is hardly worthy of his patriotic services, advanced age or accumulated honors.

Indeed, I am quite persuaded that the country has lowered itself in dignity, if it be true, as the newspapers have stated, that the President, through Secretary Everett, has become a petitioner side by side with Lord Roden, and taken his place of expectation and hope in the ante-chamber of the Grand Duke of Tuscany. The supreme government of this country ought not to stoop to an investigation, however sacred may be the occasion, of a police trial in the petty States of Italy. In doing so, it exposes itself to humiliation and rebuke without redress. The Grand Duke can easily ask Mr. Secretary Everett certain questions about the liberty of conscience in this country, which the latter would find himself exceedingly puzzled to answer. If the Grand Duke or his Minister should ask Mr. Everett whether liberty of conscience is recognized in the United States as unlimited;—the same in one State as another;—the Secretary will have to reply, "No." If the same interrogator should ask Mr. Everett, what became of the helpless female inmates of a certain Convent in Charlestown, near Boston, who were driven out without accusation or trial or condemnation before any civil tribunal,—expelled from their peaceful home in the depths of night, their house and furniture committed to the flames:—can Mr. Everett tell what happened to them afterwards? Again the Secretary would have to answer, "No." Did the State of Massachusetts make any compensation to these persons for the destruction of their property, or the violation of their rights? Mr. Everett would have to answer, "No." Is the State of Massachusetts bound to protect the individual rights of its citizens? Mr. Everett would have to answer, "Yes," (in theory;)—(in practice, in this case at least,) "No." How then, it might further be asked, do you pretend that liberty of conscience is extended to all the citizens of the United States? Is there any practical difference between the social intolerance which prevails in your country, where there are so many religions, and the legal intolerance of our dominions, where there is but one? It seems to me, that the Secretary of the United States who has it not in his power to give different answers to questions such as these, rather exposes himself and his native State, if not his country, by going all the way to Florence to plead for liberty of conscience, whilst such violations of its rights have been perpetrated and left unrecompensed at his own door. Other violations of liberty of conscience are by no means rare in our history. They occurred in Philadelphia, where churches and convents were burned to ashes by the intolerance of the mob.

There is this, however, to be said in extenuation, that at least, if the civil authorities of Pennsylvania did not protect its citizens from these outrages, it allowed compensation for the damage done to their property. I fear much that social intolerance is not to be ascribed so much to the principles of any religion, as to the diseased moral nature which is the common inheritance of us all. The evidence of this can be discovered no less in the United States than elsewhere. There is among us a superabundance of social and domestic intolerance, in despite of those laws of religious freedom of which we are so ready to boast, but which unfortunately have no power to protect the object of that intolerance. Is it rare that poor servants are driven out from their employment, because they will not, against their conscience, join the domestic religion "of State" which the family has made exclusive? Is it unusual to hear of men disinheriting their own offspring for no cause except that of practising their acknowledged rights of conscience? These are matters with which we are made too familiar, notwithstanding our boasted rights and liberty of conscience.

I have offered these remarks not in any spirit of controversy, but in the spirit of peace and truth. There are moments when every citizen who feels that he can say something promotive of the welfare of his countrymen and of advantage to his country, is authorized to give public utterance to his sentiments, how humble soever he may be. With such a feeling I offer the foregoing reflections to the consideration of my fellow-citizens for what they are worth—no more.

✠ JOHN, *Archbishop of New York.*

SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.

II.—There is no God.

Answer. Are you quite sure of it?—And who then made the heavens, the earth, the sun, the stars, the world, man himself? Did they make themselves?—What would you say if some one, pointing to a house, assured you that it had made itself? What would you say if he pretended even that such a thing was possible? You would no doubt observe that he was bantering you: would you not? or else you would take him for a simpleton; and you would be perfectly right. If a house cannot make itself, how much less can these wonderful objects which fill the universe, and among them our own bodies, the most perfect of all, be the authors of their own being?

There is no God!—Who told you so? Some hair-brained fellow, no doubt, who never saw God, and who inferred from this that he did not exist?—But are sensible things, which we see, hear, touch or smell, the only ones that exist?—Do not your thoughts exist? Does not your soul, the thinking faculty, exist? So true is it that your thoughts exist, and you are so conscious of the fact, that no reasoning in the world could convince you of the contrary.—Yet have you ever seen or heard the thoughts of your mind?—See then how ridiculous it is to say: There is no God, because I do not see him. God is a pure spirit, that is, a being who cannot be perceived by our bodily senses, but only by the faculties of our souls. Our souls are also pure spirits: God made them to his image.

It is related that in the last century, when impiety was fashionable, a man of wit happened to be at table with some would-be-philosophers, who spoke of God

and denied his existence. For his part, he remained silent. But, having been asked his opinion, he merely pointed with his finger to the clock, which was then striking, and repeated at the same time two French verses, the meaning of which was: "As for me, the more I think of it, the less can I be induced to believe, that this clock goes and was not made by a clock-maker." We are not told what his friends answered: but they must have been very ingenious, if they got over the difficulty.

A lady once replied with a great deal of wit to a celebrated infidel, who had vainly attempted to convert her to atheism. Offended by her resistance: "I could not have believed," said he, "that in a company of intelligent persons, I should be the only one not to believe in God." "You are not the only one, sir," replied the mistress of the house, "my horses, my dog and my cat share with you the honor. The only difference is, that the poor beasts do not boast of it."

Do you know what those wicked words, "There is no God," mean in plain English? They mean simply this: "I am such a wretch that I fear very much there is a God."

III.—When a Man is Dead, All is Over.

Answer. Yes, with dogs, cats, wood-peckers, etc.: but you are too modest if you place yourself in such company.

1. You are a human being, and not a brute. There is some difference between one and the other. Man has a soul, capable of reflection, of doing good or evil, and that soul is immortal; whilst the brute is to perish entirely. One of the constituents of man's nature is the rational soul: that is, the element which thinks within us, which knows truth and loves good. It is this which distinguishes us from the brute creation. Hence, it would be a great insult to say to a person: You are a brute, you are a dog, etc.; because it would be denying the chief glory of which he can boast, that of being a man. To say, therefore, "When I am dead, all will be over with me," is the same as to say: I am a brute, a mere animal. And what sort of animal would you be? Inferior to the dog, that runs faster and sees farther; inferior to the cat, that can see in the dark, and is at no trouble for clothes, shoes, and other things for which you labor. In a word, you would be the last and the most wretched of animals. You can say all this, if you choose: but, to believe it is another thing. You will permit us to be a little more aspiring, and to assert boldly that we are *men.*

2. What would become of the world if, as you say, death puts an end to every thing? It would be filled with cut-throats. Good and evil, vice and virtue, would be mere words, or rather odious lies. Robbery, adultery, murder would be indifferent actions, as laudable in themselves as honesty, chastity and fraternal love.

If I have nothing to fear in another life, and can avoid detection, why should I not steal and commit murder, when it is my interest to do so? Why should I not indulge in all the refinements of licentiousness and profligacy? Why should I restrain my passions? I have nothing to fear. My conscience is a lying voice which I must silence. One thing only must engage my attention: to escape the notice of men, particularly that of the constable and sheriff. Good, for me, will consist in eluding their vigilance; evil, to fall into their hands. I shall quietly enjoy the property that I have managed to take from others; I shall possess, besides, universal esteem, and after death will be annihilated. A magnificent funeral will be the only difference between me and those I shall have plundered!!

If you heard a man speak in this way, would you give yourself the trouble to answer him? "Poor wretch!" you would say, "he is gone crazy: he should be confined: he is a dangerous animal: with such notions in his head, he may do any thing." And yet, if the grave contained all that remains of man after his death, he who appears to you mad, would be right. No one could refute him, horrid and absurd as his language is. If there is no future life, I defy you to show in what respect St. Vincent of Paul is more estimable than the notorious robber Cartouche.—Good and evil are unmeaning words.

Judge of the tree by its fruits, as the Gospel and good sense equally teach. Judge of the principle from its dreadful consequences . . . . and then say again, if you can, "When one dies, he dies for ever?" We know now what this means.

3. The tree may be known by its fruits, but we may know it also by the persons who cultivate it. Who are the men who say that every thing ends with death, that there is no God, no immortal soul, no future life? . . . Are you acquainted with any good father of a family, any faithful husband or wife, any virtuous, moral, honorable man who propagates such doctrines? Vice alone is capable of suggesting them. Infidels pretend to believe in them and endeavor to disseminate them, when their conduct makes them fear the justice of God and the censure of the world. They hope by this means to stifle remorse, to impose upon public opinion, and to receive a more favorable judgment. By teaching this debasing materialism as the result of enlightened study, they hope to make proselytes, and to procure a majority in favor of impiety, debauchery and every vice. The number of their disciples, they think, will make them secure and give a kind of authority to their doctrines.

4. You must not suppose, however, that these enemies of religion have any faith in the system they have invented. They have adopted it to live more at their ease. But when death approaches, what a change in their language and conduct! Why so? Have they been reflecting more seriously on the subject of religion? No, but they are about to die, and to appear before the tribunal of Truth to be judged. This is enough: the voice of the passions is hushed, and the clamors of conscience so long stifled are heard in all their force. They no longer despise the priest, and sneer at confession, communion and prayer. They no longer say, that hell and heaven are childish stories fit only for the amusement of old women.

5. Mankind have always believed in a future life. There never was a nation that had not some traditions concerning a future state. Whence comes this but from primitive revelation, and from a consciousness of immortality, which proclaims that the dissolution of the body is a change of life, not its termination. "Why do you weep?" said Bernardin de St. Pierre to his wife and children; "the soul that loves you will always live. I leave you only for a moment: do not render the separation so painful. I feel that I quit the earth, but not life."

Such is the voice of conscience; such is the sweet, consoling voice of truth. It is also the teaching of Christianity. Religion exhibits the present life as a passing trial which God will reward with eternal bliss, and she urges us to merit this happiness by the practice of self-denial and the faithful discharge of our duties. In the last hour of his earthly existence the Christian commends his soul to God; and everlasting joy succeeds to a pure, holy and peaceful life.

Far be from us, then, that wretched materialism which would attempt to wrest from us hopes so sublime! Far from us those lying doctrines which debase the heart, which annihilate every thing good, respectable and consoling on earth, and which leave to the victims of poverty and oppression no resource but in despair!

ANTIQUITIES—THE MUSEUM OF GEORGETOWN COLLEGE, D. C.

BY A. J. SEMMES, M. A., M. D.

It was on one of those mild, soft and balmy afternoons peculiar to autumn, availing ourselves of a few leisure hours, we strolled through the cool and shaded walks, and cursorily examined the Astronomical Observatory, the Library with its rich and varied stores of twenty-two thousand volumes, the Botanical Conservatory, and the well-filled and tastefully arranged Cabinet of Mineralogy and Zoology of the classic and venerable College of Georgetown.

In the Museum, whilst inspecting the curious and interesting collections of coins, medals and antiques, our attention was attracted to a large lithographic print and a daguerreotype, presented to the University by his excellency Don Luis de la Rosa, late Minister from Mexico.

The print and daguerreotype purport to be correct and striking fac-simile representations of the celebrated Zodiac Stone of the Aztecs, which was discovered, whilst some excavations were being executed, in the principal plaza of the city of Mexico, on the 13th of August, 1790, two hundred and sixty-nine years after the conquest and occupation of the country by the Spaniards under Hernan Cortes.

From the extensive and persevering researches instituted by distinguished Mexican antiquaries and archæologists, we learn that the Aztecs devoted the chief and most solemn portion of their dark and ferocious worship to the Sun. According to their peculiar superstition they considered the great luminary as the father of nature, and exhibited his image, and symbols, resplendent with silver, gold and precious stones, within the consecrated vestibule of their great *teocalli* or temple, *Quauhxicalco*, which crested the lofty summit of the rugged and precipitous mountain Teotihuacan.

The Emperor, accompanied by the high officers of the imperial household, escorted by the princes and caciques in grand cortege, resorted thither on special and solemn occasions, and, with mystic and horrid rites, celebrated the festival of their divinity by drenching the black sacrificial stone with the blood of human victims. With one skillful sweep of the instrument, the palpitating hearts, torn from the breasts of the struggling victims and reeking with blood, were offered up as choice morsels upon the massive altars. Other *fêtes*, of forty days duration, decreed in honor of the Sun, were held with great ceremony in the magnificent temple of *Iztaccintcotl*—the God of the White Harvest—and the victims selected by the inhuman and inexorable laws for the revolting sacrifice, were those unfortunate persons afflicted with leprosy, or any other disease deemed repulsive or obnoxious.

The figures, sculptured on the great Zodiac Stone, represent the god worshipped on the day, styled in the native language *Nahui Ollin*, which was celebrated with barbaric pomp and splendor by the priests of the temple, who, with clouds of incense and flaming torches, bowing down before the golden image of the great luminary, decorated the statue with the sacred and fantastic plumage *Quezaltonanleyotl*, and immolated quails. When the Sun had attained the meridian of the heavens, the priests, in their flowing sacrificial robes, unsheathed their sharpened flint stones and butchered the captive victims, while thousands of worshippers of every age, sex and condition, performed acts of penance by tearing their hair and mutilating their bodies.

This interesting monumental stone is a contemporary history of the superstition of a remote age, more faithful than parchment. A critical examination of its details, besides elucidating the extent of knowledge among the ancient races that once peopled Mexico, exhibits, with surprising accuracy, the divisions of time in use among them, and the seasons of the year in which their religious festivals were held, or the deeds of their mythic divinities commemorated.

It demonstrates that the Aztecs had, an imperfect, it is true, acquaintance with the motions of some of the planetary bodies, and more especially, the revolutions of the sun from the vernal to the autumnal equinox. It is supposed to have once recorded the various degrees of solar heat, but neither the manner, nor principle, is explained; by means of gnomons attached to the dial-plate, the custodians of the temples were enabled to ascertain the hours of the day, enjoined by their liturgy, for the performance of the accustomed rites. The Zodiac Stone and other remaining monuments indicate, in an unmistakeable manner, the condition and civilization of the Mexican races, centuries preceding the Spanish conquest. We have sufficient evidence that they had no mean acquaintance with astronomy, chronology, gnomonics, etc., and that their rites and mythological system were as enlightened as could have been expected from an idolatrous and, comparatively, barbarous people in a remote age. Don Leon y Gama, in one of his recent publications, remarks that the discovery of the Zodiac has revealed to us, in relation to ancient Mexico, what the first six books of Ovid's Fasti tell us in regard to the festivals and habits of the ancient Romans. We would, in connection with this subject, invite attention to the *Descripcion Historica y Cronologica de las Quiedras que se hallaron en la plaza principal de Mexico*, etc., *por Don A. de Leon y Gama; Mexico, A. Valdes*, 1832. We were kindly permitted, through the courtesy of a late librarian of Georgetown College, D. C., to whom it had been entrusted for a limited time by an eminent Mexican *savant*, to make a cursory examination of this magnificent work. It is decidedly one of the most complete and elaborate works on the subject ever issued from the press.

The study of archæology is very much neglected in our country—the attention of the public is too much confined to the present and future, and hence we can readily account for the prevalent irreverence and contempt for the men and things of the past. It is strange, at the same time, with what complacency the *fast* men of the present century, will pirate from the store-house of ideas and things of the past, without giving due credit to the despised source from which they drew their inspiration. The fact is, that many of the startling inventions, claimed as of modern origin, were known to the ancients, but had, in the lapse of ages, slumbered or were lost. The discoveries made in the East by the magnificent and well-appointed scientific corps attached to the French army in Napoleon's Egyptian campaign,* indicate the utility of archæology in the elucidation of the history of remote ages.

Often have we paused, in contemplation, at the base of the towering and colossal Obelisk of Luxor, transported from Egypt by the French government and erected on the magnificent Place de Louis XV (now Place de la Concorde) in Paris: our mind has been wafted back to the men and things of two thousand years ago. The world is indebted to Champolion for the unravelling and deci-

* Description de l'Egypte, ou Recueil des observations et des recherches, faites en Egypte pendant l'Expédition de l'Armée Française, publié par las ordres de sa Majesté l'Empereur Napoléon le Grand. Paris, Imprimerie Impériale; MDCCCIX, 9 vol. text and 14 vol. of plates, (atlas folio.)

phering of the mysterious and, hitherto, unmeaning hieroglyphics, which have since thrown a flood of light upon early Egyptian history.

The more recent discoveries of Mr. Layard at the site of the ancient Nineveh, and of the Egyptiologists along the course of the Nile, clearly indicate that many things, hitherto supposed to have been inventions of but later ages, were well known at the remotest antiquity. The invention of glass has been attributed to the Phœnicians, but modern researches have demonstrated that it was known among the ancient Assyrians and Egyptians. Besides the invention of glass, the despised ancients in architecture had the arch; in agriculture, the supposed modern invention of sub-soil drainage. Their pictorial representations still exist, describing the blowing of glass vessels, tubes, etc. Their proficiency in the use of colors, pigments and dyes, is attested by works which have defied the decomposing processes of the subtile elements of accumulating centuries.

The above facts indicate what antiquarians have done for the diffusion of knowledge. These same considerations are applicable to Mexican antiquities; the time applied to their study is not misspent.

Mexico is indebted to the romantic and adventurous spirit of Cortes and his chivalrous followers for the extirpation of the abominable idolatry of the Aztec worship, and the introduction of the mild and more humanizing doctrines of the Christian gospel; and though, in accordance with the spirit of the age, some enormities were perpetrated, still an impartial posterity is grateful to the conquerors, for the addition of a vast country to the domain of Christianity and civilization. The crimes and abuses of the early Spanish colonists have been grossly exaggerated by ignorant and bigoted writers, and the truth itself has been painted in such distorted colors as hardly to be recognized by the candid historian.

Censure and vituperation of the Spanish conquerors come with bad grace from the descendants of those fanatical colonists who participated in the brutal and ferocious massacre of the unoffending Pequod Indians of North America. The Spanish conquerors hurled the idols from their pedestals, abolished the revolting human sacrifices, and sanctified the polluted temples by dedicating them to the service of the One Eternal First Cause, and erected the sacred emblems of man's redemption, the Christian Labarum, with its glorious motto, "In this conquer!" (εν τουτω νικη.)

The conquered Aztec was indebted to the courage and devotion of the Spanish missionary, Las Casas, for protection from the avarice of the more unscrupulous among the conquerors, and his eloquent voice plead not in vain against the abuses and injustice of the system of the *repartimientos;* his mitigation of its evils is gloriously described by an eminent historian of the subjected race. It is true that a few among the more zealous and enthusiastic of the missionaries, in their horror of idolatry, committed iconoclastic depredations by destroying the implements and idols used in the pagan liturgy. This must be charged to the over-zealous excitement and spirit of the age, and not to the actors in those scenes.*

* It can scarcely be said that the missionaries went further in this destruction, than was necessary for the spiritual benefit of their neophytes, which required that the memorials of idolatry should be removed from their midst. The interests of profane science should not be placed on a par with those of religion. The missionaries, who were enlightened and pious men, were much better able than we are, at the present day, to judge of the expediency of destroying the *teocallis* and their appurtenances. Moreover, by the labors of Father Sahagun and other antiquaries, we know much of Aztec antiquities, and we doubt whether mankind would be a whit better if anything more of them had been preserved.—Ed. Met.

PROTESTANT EVIDENCE OF CATHOLICITY.

THERE are among Protestants two classes of writers, who differ vastly in their views and statements respecting the claims of the Catholic Church, and it is quite sufficient to point out their distinguishing characteristics, to show on which side the spirit of truth prevails. One of the classes to which we refer, is composed of men whose vision extends no further than the sectional sphere in which they move, whose knowledge is bounded by the prejudices which they imbibed in their infancy, and the one-sided study which they have made of theology and ecclesiastical history. These superficial writers present nothing original: they accept every thing at second-hand: they never dream of analyzing their religious opinions, or ascertaining those fundamental principles which form the basis of certitude on which Christian faith must necessarily rest, in order to afford security in regard to the conditions of salvation. With such writers every calumny against the Catholic Church is accepted without examination. The historians who have recorded past events in a spirit of partisanship, are considered unquestionable authorities. The Bible is looked upon as an armory erected for the special purpose of supplying weapons for her destruction. Her doctrines, her practices, her institutions, are all prejudged, and if discussion arises on any of these points, the aim of these men is not to institute a calm and argumentative inquiry on the subject, with a view of eliciting the truth, but to adopt the most effectual method of achieving an apparent triumph over their adversaries. To this spirit may be traced the bitterness with which they assail Catholicity in the pulpit and with the pen, the gross misrepresentations of her dogma and discipline, and the astonishing blindness which, apart from the causes which we have mentioned, would be inexplicable in men of liberal education, and which draws a veil over the past glories of the Church and the undiminished vigor of her present vitality.

There is another class of Protestants, however, whose candor and learning form an honorable and pleasing contrast with those whom we have just described. If they admit the principle of private judgment, they have at least the consistency not to receive as infallible decisions, the declarations or teachings of any one man or sect of men, whose claims to authority or orthodoxy are no better founded than their own; *nullius addicti jurare in verba magistri.* They scout the idea that Luther, Calvin, or any of the so-called reformers, who at the commencement of their career stood, each one, "solitary and alone" in his protest against the Church of fifteen centuries, could have a right to remodel or overturn what had been settled by Christ and his apostles, or to impose his dicta upon the world as the law and the testimony. These writers judge for themselves, and having removed the film of prejudice from their eyes, they look into the history of the Christian Church, not through the distorted and second-hand channels of a Mosheim, or the Centuriators, or a Palmer, but with the aid of those luminous sources of information, the writings of the Fathers and others who have left us a record of the constitution, doctrines and observances of the Church in the earlier times. They recognize, and with commendable frankness they acknowledge the striking resemblance or rather identity between the Catholicity of the present day and the Christianity of the primitive ages. They see with admiration how the Church, by her supernatural character, has withstood the shocks of time, overcoming alike the persecution of tyrants and the assaults of error, the number of her children increasing in defiance of the one, and the sacred deposite of faith preserved in its original purity,

notwithstanding the other. The gospel is preached, the written word of God is transmitted, nation after nation is brought into the Christian fold; barbarous tribes are civilized; slavery is gradually banished or its evils mitigated; the cause of human liberty is promoted; education diffuses its blessings on every side; the wants of man are provided for, his miseries are relieved. Such is the gigantic and wonderful spectacle which the Church exhibits in every age, in the performance of her holy and sublime office; such is the majesty, authority and power which she still presents to the contemplative eye, verifying the declaration of her divine Founder, who promised to be with her all days to the consummation of the world.

It is difficult to conceive how men, who take this view of the subject, can remain long in the bosom of Protestantism, when they look for it in vain amid the evidences of primitive Christianity or among those glorious works which it was the manifest destiny of the Church to accomplish. Hence we have seen the De Hallers, the Schlegels, the Hurters, the Newmans, the Mannings, the Brownsons, the Ives, and a host of others, who were more solicitous for the peace of their souls and their eternal salvation than for any change that might come over their earthly prospects, humbly petitioning to be admitted into the "one fold under one Shepherd," into that Church which if we hear not, we are to be likened unto the heathen and the publican. Many more will follow their example, and when we read in the *Mercersburg Review* such sentiments as the following from Professor Schaff, we cannot but indulge the thought that he too will one day be added to the number. There is a spirit of candor and sincerity in his remarks, which in our opinion augurs much more favorably for this happy result, than the eminent talents and extensive erudition for which he is distinguished: for faith is a gift of God, and its acquisition is much more the effect of earnest and persevering prayer than of intellectual effort or profound investigation. Whatever may be the future in store for him, we cannot refrain from saying, *cum talis sis, utinam noster esses!*

"The proper coryphæi of the Papacy, such as Nicholas, Hildebrand and Innocent III, heretofore regarded as scarcely anything better than incarnate devils, are now looked upon as heroes and benefactors of humanity. Even Neander, who is well known to have naturally a great antipathy to every thing priestly and hierarchical, and who zealously endeavors to place the opposers of the ruling Church in the most advantageous light possible, candidly expresses his profound admiration for the moral character and great merits of these Popes. In the same manner has the judgment concerning the other prominent phenomena of the Middle Ages—the Crusades, the monastic orders and their founders, religious art, scholasticism and mysticism—assumed a more favorable form, in proportion as they are brought from the dust of the past to light, and understood in their organic connection with the nature and wants of that period. It is impossible to read with attention Neander's Bernard or Hasse's Anselm, without being filled with profound admiration for the spirit, virtue and piety of these men, although they move throughout in the spirit and mould of the Catholic Church, and belong, as is well known, to her most distinguished teachers and saints.

"But this altered conception of the Middle Ages involves an enormous concession to Catholicism, and a fatal blow against bigoted ultra-Protestantism. A Church which, throughout this transition period from ancient to modern times, sent out such a host of self-denying missionaries to heathen nations, who carried the gospel to the Germans, Scandinavians, Anglo-Saxons, Picts, Scots and Sclavonians—a Church which had power to excite all Europe to a heroic conflict against the false prophet for the recovery of the Holy Sepulchre of the Redeemer—a Church which

contended vigorously and successfully against the despotism of worldly potentates, slavery, barbarity and a thousand other evils of society, which gave wholesome laws to the States, raised the female sex to its present dignity, which interested herself in behalf of the poor suffering of all classes, which established asylums for misery and institutions of benevolence in all places, which erected unto the Lord numberless churches, chapels, and those Gothic cathedrals which even yet command the admiration of the world, which gave the first impulse to a general education of the people, which founded and sheltered almost all those European universities which even to this day exert an immeasurable influence—a Church which has produced within her bosom such an incalculable number of profound minds, elevated characters, and devoted saints; such a Church cannot possibly, in the nature of the case, be the Anti-Christ and synagogue of Satan, notwithstanding the many anti-christian elements which she may have included within her bosom, and of which no age and no denomination is entirely free. That extreme representation which the majority of our popular religious papers continue to repeat from week to week, cannot for one moment maintain itself against the results of later Protestant historical research, and must, therefore, in due time disappear from the consciousness of all educated and unprejudiced minds.

"Moreover, not only the Middle Ages, but also the first six centuries of the Christian Church, have been thoroughly re-examined and documents have been brought to light, which for the most part were unknown, even by name, at the time of the Reformation, when historical study and the publication of ancient works had scarcely begun. Even Luther once calls Tertullian, who lived as late as the end of the second and beginning of the third centuries, 'the oldest teacher which we have since the time of the apostles,'—(*Works*, ed. Walch 20, 1063,) so that for him the line of the Apostolic Fathers, and the numerous apologists of the second century did not exist, with the exception of uncertain fragments which he could not but know from the legends of the martyr Ignatius, Polycarp and Clemens, 'for whom,' as he once remarks, 'a bad boy forged books.' The Reformers were best acquainted with Augustine, and their reverence and love for this profoundly pious as well as spirited and highly gifted father, was of immeasurable importance for their theological and moral training and position, as otherwise the Reformation would most probably have assumed a far more radical character. Through the indefatigable diligence and zealous inquiry of modern times, and through the impulse which more especially Neander has given to historical monography, we have at present, in the German language, thorough and complete works on Leo, Augustine, Chrysostom, Gregory of Nazianzen, Basil, Athanasius, Origen, Cyprian, Tertullian, Irenæus, Justin, Martyr, and even back to the immediate successors of the apostles, so that the Nicene and Anti-Nicene Christianity, with the corresponding heresies of Arianism, Gnosticism and Ebionism, &c,, are as clearly presented to our view, or at least as accessible as the Christianity of the seventeenth century. If we now read impartially those valuable monographies, or similar and more comprehensive works, such as 'Rothes Anfange der christlichen Kirche, Dorners Geschichte der Christologie, Mohlers Patrologie,' &c., and if we, in connection with these, candidly study some of the more important productions of patristic theology, such as Chrysostom on the Priesthood, Augustine's Confessions, Cyprian on the Unity of the Church, Tertullian on the Prescription of Heretics, Irenæus against the Gnostics, and the Epistles of Ignatius, we must inevitably receive the impression that the Church of antiquity was in its predominant spirit and tendency far more Catholic than Protestant, and that the Middle Ages are only a natural continuation of

the Nicene Christianity. Could Ambrosius, Athanasius, Cyprian, Irenæus, Ignatius, Clemens and Polycarp suddenly rise from their graves and be transferred to Puritan New England, they would scarcely there recognize the Christianity of those venerable martyrs and confessors, for which they lived and suffered; but, on the contrary, would much sooner discover, not only among the Universalists and Unitarians, but among the Baptists and Puritans themselves, distinct traces of a congeniality of spirit with the heretics and schismatics of their own days. We state this, however, without any disrespect whatever, but simply as the impression received from an impartial comparison of historical facts.

"The most striking difference between the primitive Church and Protestantism lies in the doctrine of the Rule of Faith, of the relation of the Scripture to Tradition, of the Church, her unity, her Catholicity, her exclusiveness, and of the Sacraments. Even of the material principle of Protestantism, the justification by faith *alone*, in Luther's sense, the Fathers know nothing, not even Augustine, and instead of making this the article of the standing and falling Church, they assign rather to the Christology, to the mystery of the Incarnation, and to the Holy Trinity, the central position in the Christian system, and the confession or denial of Christ's real humanity, is with them, according to I *John*, 4th chapter, the sure criterion of orthodoxy or heterodoxy. In all these points of doctrine, as well as in the hierarchical constitution, the sacrificial worship, and the ascetic conception of Christian virtue and piety, we clearly discover in the Church Fathers, from Gregory and Leo up to Cyprian, Irenæus and Ignatius, at least the germs of that system which afterwards completed itself in the Roman Catholic Church. This is continually becoming acknowledged, the more in proportion as researches are extended in this sphere, and their results produced in a popular form. Without this resemblance it would be absolutely impossible to account for the fact that the Roman Catholic Church has canonized the most distinguished and pious of the Fathers and cherishes their memory with filial veneration and gratitude to this day. It is only through want of knowledge or a singular delusion, that any section of Protestantism could ever imagine itself to be a simple restoration of the Nicene or Anti-Nicene age. If, however, we concede this much from a mere historical stand-point, it is easy to see what an enormous influence such an admission must have upon the final solution of the Church question, for whoever despises the judgment of history, robs himself at the same time of its foundation and basis. If the fifteen centuries prior to the Reformation are deserving of no confidence, neither are the three last centuries entitled to any respect. 'If any one neglect to hear the voice of the Church,' saith our Lord, 'let him be unto thee as a heathen and a publican.' *Matthew* xviii, 17. In proportion as we undermine and reject the testimony of Church history, in theological and religious questions, do we also open the door to skepticism and nihilism. Herein precisely lies the great ecclesiastical and religious importance of modern Church historical research, even if this should not yet be duly acknowledged by many German theologians. The time will and must come when the practical conclusions will be drawn from the theory. But some will at once ask of what concern is the testimony of history to me if I have the word of God in my favor, which is after all the only certain rule of faith and life; whilst the greatest school men and Church Fathers, according to their own confession, were themselves sinful men and liable to err? Very true! But who has made you an infallible interpreter of this word? Has not this word already existed in the Church before the sixteenth century, and as such been highly honored, read, transcribed, translated and commented upon? Whence then have you the canon, save directly

from the faithful collection and transmission of the Catholic Church? Who furnishes you the proof of the genuineness and integrity of the apostolical writings, except the testimonies of the ancient ecclesiastical authors? If already the immediate disciples of the apostles, if Ignatius, Clement and Polycarp, if the Fathers and Martyrs of the second and third centuries have radically misunderstood the New Testament, what guarantee have we then that *you* in the nineteenth century understand it properly throughout, wherever you may differ from them? Are you then made of better stuff than the Confessors and Martyrs of this blooming period of the Church? Have you done and suffered more for Christ? You say: the clear letter of Paul and John condemns the Catholic Church as Anti-Christ, as the man of sin, the beast from the abyss, as the Babylon destined to be destroyed. But whence do you know that this interpretation is correct, since you totally reject the infallibility of the Pope, and perhaps also of the Church in general? You will certainly not be so inconsistent and ridiculously presumptuous as to claim it for yourself or any other Protestant interpreter? Moreover, such an application of the passages in question was wholly unheard of until within the later period of the Middle Ages, when it was invented by certain fanatical sects to suit their polemical ends. The Church Fathers without exception, even Irenæus, who through Polycarp stood in close relation to the apostle John himself, have referred them to Gnosticism and to the world-empire of heathen Rome. At all events the Reformers could not have used consistently the Revelation of John for any polemical purpose, since Luther and Zuinglius denied its apostolical origin, and Calvin with all his masterly skill as a commentator, wisely suffered it to remain unexplained. Later Protestant interpreters, such as Hammond and Grotius, and all modern expounders of Scripture (quite lately the orthodox Hengstenberg, in his commentary on the Apocalypse, and even the Puritan Stuart,) have, almost without exception, rejected the anti-Roman interpretation as entirely untenable, and again returned to the explanation of the Church Fathers. However this may be, there are at all events many more *clear* and *distinct* passages in Scripture, which according to the unanimous explanations of Catholic and Protestant commentators, promise to the Church of Christ an *indestructible continuation, and an uninterrupted presence of her divine head, even to the end of the world.* Of this there cannot be the least doubt, and therefore must we above all build our theory of Church history upon such declarations, and not upon a very doubtful interpretation of the darkest passages in the most mysterious book of the Bible—which, not without reason, stands last in our canon. But if it should appear as the result of the modern thorough and impartial investigations of the Protestant historians, that the Christian Church, before the Reformation, even back to the days of the Apostolic Fathers was not in her predominant spirit and character Protestant, but essentially Catholic, in most of those points where the two systems are at war with each other, and that the protesting sects from the Ebionites and Gnostics down to the Cathares and Albigenses, present a confused mixture of contradictory opinions, and as such cannot constitute the uninterrupted continuation of the life of Christ and evangelical truth, it necessarily follows that such a defence of Protestantism, which rests upon an entire rejection of Catholicism, as a system of falsehood, be it Baptistic, Puritanic, Presbyterian or Anglican, stands in contradiction to the testimony of history and those unequivocal sayings of Christ and his apostles, and must therefore be abandoned."

THE RESURRECTION.

AN ODE FROM THE ITALIAN OF MANZONI.

He hath arisen—how was torn
From boasting Death his prey?
How have the gates so dark and lorn
Been hurled from their hinge away?
And He, of late so cold and still,
So pliant to another's will,
How roams He free to-day!
The immortal Victor from the grave
Rises again to bless and save.

He hath arisen—no more bound
The holy head is free,
And cast aside upon the ground
His cerements you see.
The solitary cave to all
Proclaims the ending of his thrall.
The strong One mightily
From His short sleep again awakes
And Death's cold fetters from Him shakes.

Thus on his weary journey when
The traveller seeks the shade,
And crouching in some woody glen
His wasted form has laid,
If in his quiet slumber there
Some withered leaf glides through the air,
And softly on his head
Its lightsome burthen lays—he shakes
It gently from him when he wakes.

So from the caverned arch away
The Mighty One repels
The rough-hewn portal, and the day
Breaks in on its secret cells,
When coming from Death's mournful vales
The Soul again its partner hails,
(In His word truth e'er dwells:)
"With thee again," the Spirit cries,
"With thee from thy silent bed to rise."

What word of wonder is this spread?
What word of might thus given,
Piercing the ears of Israel's dead?
Again they view the heaven.
Death's portals from their hinges torn;
His victims from his grasp are borne:
The Lord his power has riven:
Rejoice, ye dead,—whose wishes high
Rested on Him—your Lord is nigh.

What mortal dared the steep ascent
Before He came to aid?
Who to the glorious kingdom went
Ere He the pathway made?
Ye ancient sires, from His high throne
He comes to claim you as His own.
For you the ransom paid
The promised Victor breaks the chains,
The long-Expected ends your pains.

Ye whose unbandaged eyes have read
The future as the past,
Prophetic seers, time slowly sped
To bring you joy at last.
Even as a father to his son
Tells of his battles lost and won,
Unveiled the future vast
To you this dawning Sun appears
Rising upon a night of tears.

'Tis early morn—with wearied eye
And melancholy face
The sleepless Maries doubtfully
Seek the sepulchral place.
They mourn for Him so rudely slain:
They tell those sufferings o'er again:
Lo! from its rocky base
All Sion trembling shakes, and prone
The affrighted guards are stricken down.

What shape sits on the monument,
Whose robe is as the snow?
The forked lightning must have lent
Its splendor to his brow.
The sorrowing Maries hear him tell
How from the grave arisen, well
He hath redeemed His vow.
Why seek the living in the tomb?
He is not here—ye know his home.

Away with the mourning weeds—away—
This is no time for plaint;
With joyous gold should blaze the day
By heaven for gladness meant.
In lily stoles, ye priests, come forth
The gladsome news to tell the earth:
Let flow'rs on shrines be spent:
Speak to the eye the spirit's joys—
And ears exult to the Angel's voice.

Rejoice—be glad—heaven's glorious Queen!
Thy God, who deigned to choose
Thee His pure Mother, now is seen
To trample on His foes.
Again to living light He springs,
His triumph the Angel, crying, sings,
And thee amidst our woes
He hath ordained to be our friend:
Defend us, Queen of Heaven, defend.

Each holy place with heaven is bright,
And Joy the sceptre sways—
All nature filled with new delight
Chants loud her hymns of praise.
Where is the heart this tranquil fire
Will not with holy thoughts inspire
And heavenward often raise?
Our gladness like the heaven's glow
Should make all beauteous here below.

Oh! ye bright denizens of heaven,
How blissful is thy light,
That in these holy days is given
To our enraptured sight!
Who leans confiding on the Lord
Shall feel the powers of His word,
And from the grave's dark night
With his triumphant Lord shall rise,
A glorious victor to the skies.

SCIENCE UNDER CATHOLIC INFLUENCE.

The address, the first part of which we here present to our readers, was delivered by his Eminence Cardinal Wiseman, at a recent celebration of the Catholic Literary Institute of Leeds, England. It is a splendid effort of a great mind, indicative of profound and varied erudition, and will enhance the already eminent reputation of the illustrious author, as a brilliant exponent of the superior claims of Catholic times to the respect and gratitude of the scientific world. No Catholic will read this address, without congratulating the Church upon the possession and, we may say, the production of such a champion as Cardinal Wiseman, "whose copious mind and extensive reading," as the London Standard justly observes, "place him in the foremost rank of the renowned men of his age."

"Science has nowhere flourished more, or originated more sublime or useful discoveries, than where it has been pursued under the influence of the Catholic Religion."

In considering how this proposition may be proved and illustrated, my mind naturally turns towards the South, and towards that bright and fair country of Italy, in which the influence of the Catholic Church has been the most uninterrupted and the most unthwarted. And I am disposed to turn to it naturally for another reason; because having, in order to treat this subject, to revive reminiscences which, through a long course of years, had become faint; and to return to the consideration of topics which perhaps more appropriate or more serious subjects made dimmer in my mind, my thought has travelled back over many years, over years of more busy and active pursuits, over years of many consolations and of some sorrows, to that bright, that pleasant, and, I will add, that sacred period of youth when within the halls of the venerable College of Rome, (hear, hear,) I received an education which, if it had any limits as to the depth and extent of the sciences that I learned, those limits were from the deficiency of my own intellect, and not from the restrictions which the Church put on me, (applause,) nor from any want of deep and varied knowledge in those who communicated to us—science. Well do I remember, indeed, how those venerable men who were instructors of our youth, many of whom have since passed calmly from the region of speculation and of science to that of vision and enjoyment; well do I remember how those venerable men had made their lips familiar with the uncouth sounds of German or English names known to science, could go easily into the depth of any calculations, or simplify for their scholars the sublimest and prooundest problems. (Applause.) Then I go to Italy to prove the thesis which I have before me. "You are mistaken;" perhaps some one will say, "you have not properly under-

stood the sentiment that has been proposed to you. We are not talking of the arts nor of literature; we are talking of science." I know it, gentlemen; and, indeed, had I come here to tell you that Italy has been the nursery of art—that she has not only filled her own churches, and halls, and palaces, with magnificent productions of the chisel and the pencil, until her wealth had overflowed to the enriching of every other part of the world, with the beauty of her works;—were I to tell you that Italy was the country that gave birth to Danté and Petrarch, or to Tiraboschi and Muratori, or other great or profound writers of the last or preceding centuries, you would tell me, "you are going to repeat what we all well know; we have no doubt, and we frankly concede to you, that Italy is not only the country of art, but the seat of varied learning. But science belongs to the children of the North. It is we who have produced a Newton and a Watts; it is we who have given to the world a Davy and a Faraday; it is we who have first invented and put into execution every great project for rapid communication, whether of the body or of the mind. What has Italy to do with scientific invention and discovery? What has she to do with the regions of the higher sciences?" I only ask you to listen to me with favor, and perhaps, I must also add, with indulgence: because, having undertaken a subject of this high character, I feel myself called upon to do it justice, however poorly; and I foresee that this cannot be done, except at some considerable length. Allow me to observe that invention or discovery may be considered in two distinct ways. A phenomenon has been before the eyes of mankind perhaps for hundreds, it may be, for thousands of years. It has, during this period, passed completely unobserved. At length there comes a happy genius who seizes upon it, finds in it a truth,—a principle, and thus gives to the world the germ of perhaps a most important discovery. That man is entitled to be considered the inventor or the discoverer, even though what he gives in an imperfect form, may afterwards grow up to something much greater in the hands of a second genius, who likewise may put in his claim to the title of inventor or discoverer. This is the man who unites together and combines in harmony, observations, phenomena, laws, deductions, which before had been disjointed members of a common body, but, for the first time, are now brought and fitted together, and are thus restored to, or are first endowed with, motion and life. Now, in both these ways, I claim for Catholic Italy, the glory of having given to the world many of its greatest and most important scientific truths. I will illustrate the first case by a few examples, which, at the same time, may show the existence in Italy of that peculiar genius, which is the first to seize upon a phenomenon or a truth. In order to explain my meaning, I will first give an instance drawn, not from science, but rather from art. If any of you go into a collection of antiquities, a museum, you will find what are considered to have been used as mirrors by the ancients. One side is of polished metal; and almost invariably, on the back is some representation of ancient mythology, literally cut in precisely in the same way as the lines on a copper-plate which are for the purpose of producing an engraving. In any great collection of antiquities, we have specimens of these mirrors anterior by many years to the foundation of Rome. These are frequently Etruscan, bearing inscriptions in the Etruscan or Greek language. Now, any person wishing to have a representation of these ancient pictures can obtain it in a moment, as I have myself seen it done. He has nothing to do but to apply to it the ordinary means of taking a proof from an engraving. So that for many ages since, before the time of Rome, and even while the arts were flourishing in that city, there was the copper-plate ready engraved and no one thought of making it the means of multiplying a picture; no artist thought of sparing himself the trouble of again and again engraving the same scene upon a fresh copper-plate, each time for the gratification of a single observer. It was not until 1450, when Tommaso, or as he is commonly called by abbreviation of his name, Maso Finiguerra, was an engraver at Florence much for the same purpose, that a new way had been discovered of giving beauty to this species of engraving on copper. It consisted in filling up the scratch or cut which had been made on the plate with a black compound of silver, copper, lead, and a few other substances. This was called a *niello*. The lines were filled up, and instead of leaving them to get dark by time, this composition gave the work a brilliant finished appearance. In performing this operation, wishing to see how the work was advancing, he applied a paper to what he was engaged on, and so, having previ-

ously filled the interstices with ink, he obtained a complete copy of what he had done. That was the first engraving; and he soon gave to the world that beautiful art which, with the same trouble required to produce one copy, furnishes three or four thousand complete reproductions of the original, and was very shortly afterwards brought to perfection in Italy, by the wonderful artist who has preserved for us the most beautiful works of Raffaele—Marc Antonio. Here, then, is an example of how, for two thousand years and considerably more, there had been a result produced capable of being made of immense service, and yet, during that time, no one had discovered that simple application with which we are now so familiar. And that man who first applied the necessary means deserves to be considered a great genius, an inventor of the art of engraving; although thousands of plates had been engraved before. Let us now take a more scientific application of the rule. Who had not seen, from the time of the first man that made a lamp and suspended it to the wall of his cottage, or to the roof, that when first hung in its place it oscillated for some time from side to side, until it at length came to the perpendicular. It had been seen by Archimedes, and by other accurate observers of mechanical and physical phenomena. Yet nobody had seen any principle or law in it, until one day Galileo observing this very phenomenon, and noticing by more accurate observations that the oscillations were regular and followed to a given law, pursued at once his investigations. He saw how much there was in it; he saw that it could be made to serve for a measure of time; he saw in it the principles of the law of gravitation and motion. He constructed the first pendulum: an object with which we are now so well acquainted, one of the most important instruments in the hands of science. Galileo having invented his pendulum, soon saw the law was subject to calculation by which it oscillated until it came to perfect rest. He made a second, and compared the two, and found after repeated observations, that the length being the same, the oscillations were equal, without reference to the suspended weight, and that by varying the lengths, the oscillation likewise varied in a given proportion. The law of gravitation flashed before him. From the pendulum he proceeded to examine the descent of bodies on an inclined plane; experiments suggested by his first series. Thus having gathered much knowledge and established important laws, he proceeded to the leaning tower of Pisa, and there pursued another series of experiments on bodies falling through the air; and he came gradually, and after considerable time, but still by accurately pursuing observations, to the great and fundamental law of the fall of bodies, the law, consequently, of attraction. And so, until at last, it is acknowledged that he was the discoverer of that great fundamental law of the fall of bodies to the earth, which may be considered as one of the great elements prepared for Newton towards the formation of his grand system. But this is not all. By means of this pendulum, others have gone on to investigate the map of the earth, and other important phenomena connected with its physics. In fact, it may be said that there is hardly a single instrument to which so many important results are due; and all are referable to that peculiarly keen sight which Galileo applied to the study of phenomena unobserved by others. One of our best authorities, Dr. Whewell, in his History of the Inductive Sciences, admits that Galileo, having first discovered the law of rectilinear motion, went on and satisfactorily pursued that law, to the motion of bodies when moving in curves; or the motion of projectiles. This may seem to be a trifle, but it is a fact that up to Galileo's discovery, there were treatises on gunnery written, which took as their basis, that bodies when sent forth by force, such as that given to a cannon ball fired from the piece, kept going on in a straight line for some distance, and then suddenly dropped perpendicularly to earth. Such things appear absurd to us, but they serve to prove how important and how honorable is the discovery of the true law. Thus do we owe to Italy the discovery first of the pendulum, and then of the true fundamental laws of motion. What Galileo did, was continued by his disciples, the most distinguished of whom were Viviani, Castelli, and Torricelli, who pursued his experiments, and brought their results to still higher exactness. Another instance of that same perspicacity leading to important discoveries, will be found in a little instrument that is quite familiar to us all, and which hangs in the hall of almost every well furnished house in this city, and which you frequently consult in order to ascertain the prospects of the weather. That is the barometer, which, besides its household use, is, as every

one versed in physics well knows, a most important instrument for some great operations connected with the surface of the earth, especially for measuring the altitude of mountains. It so happened that at Florence one day, the pumpers of the Grand Duke wished to raise water to a considerable height, and made a pipe to reach the elevation sought. But when they came to apply their power, they were astonished to find that it could not reach beyond a given height. This puzzled everybody. We are inclined to smile at it; but listen to the theory then universally received in all Europe. It was this. There was a philosophical axiom that nature abhorred a vacuum, that nature would not have a void, and that consequently when, by the action of the pump, the air had been extracted from the tube, the horror of nature for this vacuum made it force the water to take its place. This was considered a truth; but Galileo seized upon the true principle. He saw that the weight of the volume of water was balanced by the pressure of the air, and that the weight of a column of atmosphere was equal to one of that height of water. Now here was a great and most important principle discovered; and yet Galileo was not able to carry it out to its farthest demonstration and application. This was reserved for a young man, who possessed extraordinary genius for every branch of science, expeperimental and mathematical. This was Torricelli. He resided in Rome, and when Galileo went there, and found him endowed with such peculiar gifts for the pursuit of his own studies, he did all he could to induce him to go to Florence. Torricelli did not like to leave Rome, but affection for the great discoverer overcame his reluctance, and he accompanied him. When he learnt the conclusions of his master, and ascertained the principle which it contained, he said, "If I can find a fluid fifteen times heavier than water, I shall produce the same effect, and thus verify the law which has been discovered; because, instead of so many feet, it will only rise so many inches, the weight of so many inches corresponding with the weight of that column of water." He took mercury and filled a tube with it, reversed it into a basin filled likewise with mercury, and saw that it descended to the height of 31 inches. Above this, in the space from which the mercury had been displaced, was the Torricellian, or perfect vacuum. And thus was obtained the barometer. So naturally did the reasoning which he pursued, appear to Torricelli, that, we are told, he was grieved at having discovered it,—grieved that Galileo had not followed it out, and not claimed the honor of his discovery. Such is the real modesty of science. Proceeding, as we have thus begun, to speak of simple inventions, and not taking yet any broader fields of science, I will enumerate a few more examples, thus clearing off detached and desultory subjects: we may observe that we owe to the same fruitful genius the invention of the telescope. There is no doubt that something like a telescope existed before Galileo commenced his construction of one. I must beg, however, to remark that whoever may have made the first imperfect telescope would not have done it without a previous invention, which is of great importance to us, and not only of importance, but almost of necessity. For had it not been for that discovery, I myself, like many others, would have had to pass through my years of life without being able to enjoy the blessing of contemplating the works of God. Spectacles! What a trifling thing! And yet imagine that for twelve hundred years after Christ, no one, however afflicted with old age, or any other infirmity calculated to impair the power of his visual organs, should have had any means for assisting his sight, and then say it was not a great and precious invention of the person who first communicated them to the world. And I am glad to say that the inventor was not by profession a philosopher, but a banker. His name was Salvino degli Armati, who lived in Florence in 1280. That was the year of his invention of optical lenses. He died in the year 1317. The discovery was attributed to a native of Pisa, Alessandro della Spina, until two hundred years after Salvino's death, when his tomb was discovered, containing an epitaph which at once clearly showed that Salvino was the original inventor and discoverer of convex glasses. His tomb has disappeared; it was destroyed on some occasion, but the inscription had been recorded and preserved. Italy claims this invention, to which we can trace the origin of other numerous, almost innumerable, optical instruments. Lenses having been invented, it seems natural that some one, by comparing different effects with different glasses, should have hit on the way of placing them so as to produce great increase of sight. Such attempts were made in Holland; and the Germans ascribe the invention to Jansen

of Middleburg, or to Hans Lanfprey, or Lippersheim. However, there is no doubt that something of a tube with a glass was produced by some of those artificers. Galileo was at Venice when the news reached the city that there was such an invention. He had not seen it, nor got any exact description of it. But he immediately began to think how it could possibly be constructed. He passed that night sleepless, but the fruit of it was the telescope. He had it framed in his mind, and he set to work to put his idea into execution. He completed it; and with his first telescope, he discovered the satellites of Jupiter. Here then, is another of our most important discoveries, that of the adaptation of lenses to view distant and celestial objects, due to this unscientific country of Italy. From the telescope, we very naturally pass to the microscope. Biot, in the biography of Torricelli, says that he was the first to invent it by melting a tube, or rather a fine end of glass in a lamp, and producing a globe at its extremity, thus obtaining a convex lens of intense power, which he applied to the examination of small objects. Mantucla attributes it to Fontana, a Neapolitan, who, he says, invented it in 1618. It happens, however, that we must claim again for the same great discoverer this invention likewise. It was Galileo, without any doubt, who first constructed the microscope. It was said to have been invented by Jansen, of Middleburg, a German, in 1619, while, according to Mantucla, Fontana had invented it in 1618. Now, it is certain that in 1612 Galileo had sent a present of a microscope to the King of Poland. An Italian writer, Boccalini, in 1612, quoted by Libri, speaks of the extraordinary and ingenious glass, "by which a flea is made to look like an elephant, and a pigmy like a giant," which evidently alludes to the microscope existing in Italy before its discovery in other countries. But Libri has proved that it was invented by Galileo in 1611, though not perfected until 1624. Another valuable discovery, which has led also to many important discoveries in the small world of nature, is thus due to this same country of Italy. We have spoken of the barometer, and generally side by side with it is another small instrument, of use to us in a thousand ways—the thermometer. What could we do without it? Without it the gardener could not grow your grapes; without it your bath could not be tempered. By the aid of that little familiar instrument we ascertain whether we shall have frost or warmth. We do not trust our own sense or feeling so much as that instrument. It is no wonder, therefore, that there should be no end to the competitors of all nations for its invention. It is spoken of as being seen about the year 1620, when Bacon describes it; Drebbel describes it in 1621; and Fludd, to whom it has also been attributed, gives his account of it in 1638. Now, on the other hand, we have the Italians also claiming it, and in a manner that is not suspicious. Borelli, Malpigli, and Poleni, most eminent Italian observers, attribute it to Santorio, a physician and professor at the school of Padua, the rival of the Florentine school to which two of them belonged. But there is no doubt, I believe, and again I refer to the same authority, that of Libri, who has proved most satisfactorily that it was known in Italy long before that time, that it was most probably invented before the end of the preceding century, about 1597; for we know that in 1608 Galileo exhibited his thermometer to his disciple Castelli, and showed him the uses to which it could be applied. Of that we have Castelli's own record. The first instrument was exceedingly imperfect. It consisted of a tube into which water was poured, which was then immersed in water, leaving air in the upper portion; and it was the dilation of this air which gave the measure of the depression or elevation of the water. But this basin in which it was immersed was subject to the pressure of the atmosphere, and therefore it could not give an accurate measure, nor was there any graduation. It was a thing to look at and admire, rather than to turn to any practical purpose. It was a Roman mechanic, Telioux, who first gave a description and drawing in 1611, nine years before it was talked of in Germany or England, of a thermometer graduated, and able thus to be applied to practical purposes. And we find that the academy of the Cimento, at Florence, had a number of thermometers thus made and graduated. The thermometer, therefore, in its more perfect form, as well as in its very rudiments, is due again to the same country. I have casually mentioned the school of Padua, and that leads me to another science, into which, however, I do not intend to enter far, and for this reason: it would afford matter sufficient for a whole discourse. Were I to enter into the region of physiology, and shew you for what the world is indebted to Italy, you would find

that it has been a benefactor not merely to science, but to man. But I must mention one discovery, because I think it will illustrate the principle which I have laid down. It will show how a person is entitled to the name of a great discoverer, who puts the last finish to a series of observations that have gradually reached all but the point of perfection. Nay, I am inclined to claim for Italy that great discovery of which I am about to speak. You are aware how much the physiology of the human frame, how much of the science of medicine depends on our possessing the true theory of the circulation of the blood. This is justly attributed to Harvey, who is justly considered one of the greatest ornaments of English physiological science. Now mark how it came to be his discovery. The school at Padua had flourished for many years, and perhaps it has given to the world the greatest series of extraordinary men in the medical profession which it has ever seen in one place. Cuvier, one, certainly, of the best authorities of modern times, says that the science of animal physiology is due to three men who ought to be considered fathers of that science. These are Vesalius, Fallopius, and Eustachius. The two first belong to the school of Padua. Fallopius and Eustachius applied themselves more particularly to the examination of the veins, which were then but little understood and known. Realdus Columbus, a pupil and successor of Vesalius, published a work upon the veins in 1559; and for the first time communicated the knowledge of a really great discovery—that of the lesser circulation of the blood through the lungs. What he had discovered he makes known so clearly, that so far there is no doubt that it belonged to him. The next great man who succeeded Vesalius was Fabricius ab Aquapendente, who held the chair of medicine at Padua for fifty years. The existence of valves in the veins had been discovered by a Dutch physician, Sylvius; but it was Fabricius who first discovered that the valves of the veins opened towards the heart, so that he concluded and taught that in the veins the blood flows to the heart, and cannot return from it. Now, see how near you are to the circulation of the blood. You need only one element more; you only require to know how it flows through the arteries. Harvey was the pupil of Fabricius in Padua. He made one more experiment, and the grand discovery was made. It is only wonderful that it had not occurred to his venerable preceptor. He made a ligature of an artery; he found that the inturgescence of the artery caused by the arrest of the blood, was above, not below the ligature, and therefore established that the blood is propelled from the heart to the extremities through the arteries, and then returns through the veins to the heart. Thus he incorporated in his discovery what had already been established by Columbus and Fabricius. Now, is not glory and very great honor due to the men who prepared the way for this great discovery, and are they not entitled to share it with Harvey? But I am disposed to go further. There was at that time a physician, a very eminent man, by name Casalpino. He was physician to the Pope. He was held in the greatest honor in Rome, and by the Sovereign Pontiff. While he published his books there without censure, Dr. Sam. Parker, Deacon Archdeacon of Canterbury, in this country was attacking his doctrine as leading to infidelity. Dr. Whewell holds that Casalpino was unacquainted with the circulation. He wrote before Harvey, and Dr. Whewell refers to his book of Peripatetic Questions, for proof that he was only acquainted with the circulation through the lungs. But strange to say, in the first book of his work on plants, he distinctly lays down both circulations, and any one reading the passage will say that he divined it rather than demonstrated it. The honor of discovery, no doubt, is due to Harvey, who made the demonstration—a demonstration in such a form that every thing discovered since shows how thoroughly sound and true is the system. I could enumerate men who have enriched physiological science, such as Spallanzani, Malphigi, and Morgagni—an authority still of the highest character. Santono, Redi, and Lancisi, were also eminent, and others whose names are well known to the learned in this part of science. At the same time with Galileo, there was living in Rome, Frederigo Cesi, a youth of noble family, whose character is perhaps the most beautiful in the whole history of science. He was endowed with such piety, with such amiability, with such zeal for learning, and with such admirable tact, that he was a universal favorite, and the delight of all scientific men of his age, including the great philosopher of Florence. I mention his name with pleasure, to allude to what I think is a graceful act of gratitude—the giving from him recently of the

name of Cæsia to a class of plants; for his name was almost forgotten. But among the scientific it still was known; for he first suggested the Linnæan system of classifying plants. I could speak also of other branches of science, but the subject of physiology, on which I wish to make just now a further observation, strange enough, brings to my mind another, which, I am sure, strikes every person that contemplates the progress of our days, as embracing one of the most wonderful, one of the most beautiful, and one of the most useful of those discoveries which I have no hesitation in attributing to the merciful dispensation of Providence. There have appeared to us from time to time in the heavens new bodies. They have existed there from creation, yet man has not seen them. Planets, like our own earth, have been revolving round our own sun, and no eye has got a glimpse of them, till within these few years. There have been comets wandering through space; coming and going fitfully, seen for a moment, then lost; there are stars which the naked eye could never have seen, hidden in clouds that seem to form part of the celestial atmosphere. They were there: and they raised their voices feebly, but still in their own proper measure, in that concert of the spheres, in that music of the heavens which relate the wonderful works of God's hands, and make known His glory. And after they have thus, for thousands of years, been rolling silently, and unobserved, around the centres appointed to them, there comes a day when they are caught sight of by man; they are bound fast forever to the system of the heavens, by inexorable theorems; and they become not only objects of science, but even the groundwork of most magnificent verifications, and invaluable calculations. And who makes them known? Why were they not displayed to the first man in paradise, when he contemplated the heavens in all their glory? Why were they not made known to the inspired ones who sung so nobly of the glories of the firmament? Because the time was not arrived when that new knowledge should be given to man; and when it did come, it pleased God to send them into the path of the telescope, and they were born for the first time to this our creation. And so from year to year, man may always find expanding motives for admiring the power of God, and the beauty of His wisdom! And in the same light do I consider any other discovery or invention of man which is intended to act greatly on his social interest. It is concealed until its appointed hour is arrived, when God in His justice or His mercy has decreed it should be revealed.

CONCLUSION NEXT MONTH.

JAPAN—ITS RELIGIOUS HISTORY.—No. III.

To those acquainted with the roads and inclemency of the seasons in Japan, (for it was the 27th of October, 1550, when Xavier left Amanguchi,) it would seem nothing short of miraculous, that the holy man did not die by the way. Of this journey the new apostles could with the greatest truth have said, in the words of the apostle: "in perils of waters, in perils of robbers, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea. In labor and painfulness, in much watchings, in hunger and thirst, in cold and nakedness." Their sufferings and exposure were so great that nature at last gave way and Xavier was taken with a violent fever at Sacay, about forty-eight miles from Meaco. But it pleased God, to whose fatherly providence he committed himself and his labors, to restore him to health in a short time, and as if his past toil had been nothing, he continued his journey with the same earnestness as before. The zeal with which he inveighed against the vices and religion of the places through which he passed, drew upon him the anger of those he reproved, and twice, according to the report of the infidels who were afterwards converted, he was on the point of being stoned, and was only saved by the miraculous intervention of Him whose

cause he was pleading. Early one morning as the missionaries were threading their way with much difficulty through a dangerous forest, Xavier perceived a horseman travelling towards Meaco. He offered to carry his valise, if he would guide them out of danger. The gentleman accepted the offer, but rode at such a rate that Xavier was compelled to run in order to keep up with him. At night-fall he was found by his companions, who had followed him as well as they could but at a great distance, exceedingly spent and wearied, and his feet were swollen and bleeding in many places, from the wounds he had received from the sharp rocks and the briars over which he had been compelled to run. Yet this did not prevent him from continuing his journey the next day, as if nothing at all had happened, so great was the courage and alacrity he derived from his continual union with God.

MEACO.

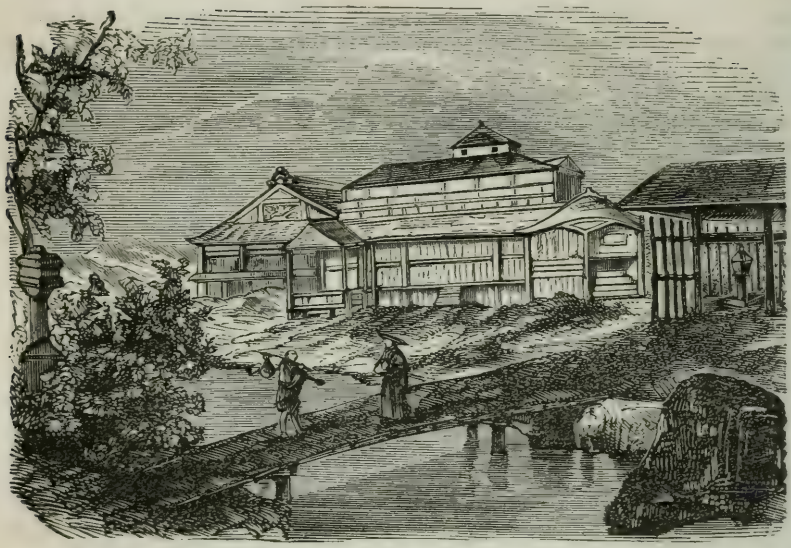
About the end of February, after nearly three months of excessive pain and labor, he arrived at Meaco. Although the name of this city in the Japanese language means a sight worth seeing, the wars that had been raging for some time before in its neighborhood had destroyed much of its beauty, and threatened to ruin it altogether. It was to no purpose that Xavier tried to have an audience of the Cubo or Dairi or to gather some of the people, to make known to them the tidings of salvation. After a residence of two weeks, he found the tumult and confusion so great on account of the war, that he was constrained to return to Firando, with no other consolation than that he had preached Jesus in the capital of the empire and had suffered much for the glory of God. During his absence Father Cosmus was not idle, and though no record is extant of the increase in numbers, yet the advancement of the converts in piety was very remarkable. Among the Japanese there exists a devotion very similar in form to our Rosary, in which each one according to his sect repeats the name of his favorite divinity a certain number of times, addressing some prayer or petition to him on every bead. This they changed into a Christian devotion, by invoking in the same way the sacred names of Jesus

VIEW OF FIRANDO.

and Mary. But Xavier only came to Firando to acquaint Father Cosmus with his intention of returning to Amanguchi, where he hoped to reap in joy what he had sown in tears but a few months before. The Portuguese, whilst they united with Father Cosmus in commending his enterprise, told him that they thought it more for the glory of God and the advancement of religion, that he should condescend a little more to the weakness and prejudices of the natives, and not make himself and his cause contemptible, by an undue adherence to the strict poverty which he had hitherto professed. A better apparel would make the Japanese listen with greater reverence, whilst it would not diminish in the least the merit of his life of sacrifice. Prudence required, in a matter of such importance as the salvation of men, that he should become as the apostle all to all, in order to gain all to God. When the Japanese would be well grounded in the faith, and know and appreciate the extreme poverty of the God-Man, their Redeemer, they would admire and bless what now they despise and regard as a curse. Unwilling as he was to throw off the livery of Christ, Xavier could not but admit the propriety of the representations and not wishing to be guided by his own light in a matter of such importance, he yielded to their advice and accepted a new habit, and took with him the presents which the Viceroy of the Indies had given him, that by them he might win the friendship of the kings and nobles. This change in dress and manner operated wonderfully in his favor on his return to Amanguchi. The king received him with much kindness and as an exchange for the presents offered him a large sum of money which Xavier respectfully refused. This conduct astonished the king very much and he could not help contrasting it with the greedy avarice of the Bonzies, who never gave but always looked for a compensation for every action. However, he insisted upon showing his favor and asked what he could do to oblige him. "Nothing," replied Xavier, "except granting me the privilege of preaching the Christian religion in your States. With this I shall consider myself more than remunerated for whatever I have presented to your Majesty. It is for this alone that I came from

the far West." This disinterestedness made the king and courtiers look upon him as a man of extraordinary merit and worthy of great respect. The desired permission was granted, and confirmed by an edict set up in every square of the towns in the dependencies of Amanguchi. Learning a few days after that the foreign doctors had no fixed residence, the king assigned them a house, that had formerly been occupied by the Bonzies, but had for some time been abandoned, and added to it a place large enough for the building of a church. Attracted by this favor of the court the Amanguchians began to throng the house of the missionaries and make enquiries into this new doctrine, that had been brought from the other extremity of the world. Xavier was not less struck at their intelligence and learning than wearied by their importunities. Scarcely an hour of the day or night was free from interruption. Repose and prayer, even their meals, scanty as they were, could not have their appointed time, and the fatigue and interruption endured at home was equalled by that which they had to endure, whenever they preached in public. The sermon was the least part of their labor, for it was immediately succeeded by a contest of mind, in which every point advanced by the missionaries had to undergo the severest scrutiny, and the least obscurity was immediately caught up and objected to by the hearers. All wished to be heard and frequently they cried out together, so that it was sometimes impossible to know what was the nature of their difficulties. God, however, came to the aid of his servant and put such an answer in his mouth that all were satisfied with his explanation. This miraculous faculty, of satisfying by one answer many different questions, which his companions and successors did not enjoy, made the infidels regard him as a very superior man to the others both in knowledge and ability.

Another miracle also acquired for him greater respect, for besides the Japanese language which he spoke with admirable ease and elegance, he preached in Chinese to some of the merchants of that nation who were then trading at Amanguchi, although he had never studied their language. But his labor seemed to be fruitless. Many convinced of the truth desired to become Christians, but were kept back by human respect, and the Saint after some weeks was exceedingly afflicted to find the truth almost as much disregarded as at his arrival. God, however, had His moments for every thing, and when there seemed the least probability of bringing the infidels under the sweet yoke of Christ, His grace broke down the obstacles that opposed His mercy and made them the means of success. Brother Fernandez was preaching in one of the public squares to a large crowd of every age and condition, when one of the vilest of the rabble approached him and spat in his face. This excited a good deal of laughter in the crowd, but the Brother far from being disconcerted or showing any passion, wiped his face and continued his sermon as if nothing had happened. This heroism changed the ridicule into admiration. A young man of splendid talent, but a great enemy of Christianity and a zealous supporter of the false religion of his country, observed the modesty and patience with which Fernandez bore the affront, and concluded that a religion which could inspire such heroism in men of such acquirements as these strangers proved themselves to be, must be more than human. He began then to examine with more favor the evidences that had been proposed, and finding them most satisfactory he immediately proclaimed himself conquered and desired baptism. A leader only was wanting to open the way for the many who were already convinced, and this conversion was immediately followed by many others, so that the Church numbered among her children in the short space of two months over five hundred. One of these is particularly worthy of notice, because after his conver-



TEMPLE AT MEACO.

sion he became an apostle and during thirty years preached the truth with such zeal and fervor that many of the brightest names in the annals of the Japanese Church owed to him their conversion and their virtue. He had come to Amanguchi with the intention of enrolling himself in a particular sect of Bonzies, but finding that they did not believe in a Supreme Being, he had given up the thought and was undecided what course to pursue, when he heard of the strange doctors who had lately entered the kingdom. Curiosity lead him to see and speak with them. After a few conferences, satisfied with the arguments and enamored of the morality of their doctrine, he desired to be baptized, and received the name of Lawrence. His desire of being consecrated in a special manner to God increased with the grace of the sacrament, and he asked humbly to be permitted to remain in the company of the missionaries. A request so much in accordance with Xavier's own desire could not be refused, and accordingly after the usual probations he was admitted a member of the Society of Jesus and aided the Fathers very much by his knowledge of the various sects into which Japan was divided.

TO BE CONTINUED.

"SURSUM CORDA."

'Tis sweet to have a gentle flower
To glad us with its bloom,
And shed around our lonely path
The breath of its perfume.

'Tis joy to look upon a world
So wonderously fair,
And see the finger mark of God
Imprinted everywhere.

To leave awhile all trivial things,
Their sorrows and alloys,
And taste the blessedness that flows
From pure and simple joys.

'Tis bliss to watch the happy stars
That gem the skies above,
And think upon that far-off home
Of holy peace and love.

If here the sweets affection yields
With ecstasy be fraught,
What shall it be in that bright world
Where love rules every thought?

LAMP.

ASSOCIATION OF THE PROPAGATION OF THE FAITH.

It will be seen, by reference to our intelligence department, that the Most Rev. Archbishop of Baltimore has directed the establishment of the Association of the Propagation of the Faith in the different congregations of his diocess. It has already been organized in several other parts of the United States, and will probably, ere long, be formed generally throughout the country. The following notice of its origin and constitution, will therefore be acceptable to our readers.

In 1815, the Right Rev. William V. Dubourg, Bishop of New Orleans, visited Lyons on his return from Rome where he had just received the episcopal consecration. Occupied with the wants of his diocess, he appealed in its behalf to the charity of the Lyonnese, and especially of a pious widow, to whom he suggested the formation of a society, the members of which should contribute one franc (about nineteen cents) annually, for the missions of Louisiana. This pious lady, finding much difficulty in the execution of the proposed plan, collected what she could for the wants of the Church in America. About the same time, the Seminary of Foreign Missions was re-established in Paris, and introduced anew a union of prayers for the salvation of infidels, which the Sovereign Pontiff encouraged by the spiritual favors of the Church. In the publications which made known the practices of piety to be performed, occasion was taken to animate the zeal of the faithful, by setting forth the wants of the missions, and referring to the active efforts of Protestant societies for the propagation of their principles. Particular mention was made of the practice in England, of collecting a penny a week for the missionary cause. While these announcements were thus predisposing the public mind, a student of the Seminary of St. Sulpice wrote to his sister at Lyons, informing her of the pressing wants of the Seminary of Foreign Missions, and urging her to provide for its regular assistance by the establishment of a charitable association. The good woman treasured this suggestion, and in the year 1820 she commenced in behalf of the Seminary of Foreign Missions a society whose members subscribed one sou a week. The contributors at first were among the laboring class of people, as is the case generally in works of charity and religion. In a short time two thousand francs were remitted as a pious souvenir from the Church of Lyons to the missions of Asia, whence it had received the light of faith.

The friends of Bishop Dubourg in France, witnessing the successful operation of this plan, were desirous of starting some similar project for the aid of religion in his diocess, and while their thoughts were directed to the subject, a vicar-general of New Orleans arrived in Lyons, and by his presence gave a new impulse to their charitable zeal. An objection, however, had often been made. It was said that a project in aid of the missions could be established on a solid and permanent footing, only by its receiving a *Catholic* character, that is by undertaking to assist the labors of the apostleship throughout the world. This idea at length prevailed. A meeting was called, at which twelve persons assisted, and the proceedings of which were opened by an invocation of the Holy Ghost. A statement was now made by a clergyman, of the progress and wants of religion in North America, after which it was proposed to establish a vast association having for its object the aid of Catholic missions in the two worlds. The motion having been at once adopted, a president was appointed, and a committee of three to draw up a plan of organization. It happened, by a singular coincidence, and without any previous design, that this great Catholic institution was thus founded on the 3d of May,

1822, the feast of the *Finding of the Holy Cross*, the knowledge and triumph of which in the hearts of men is the end of its charitable zeal. The following year, the Supreme Pontiff of Christendom gave his approbation to the work, and enriched it with the spiritual treasures of the Church. Subsequently all the Bishops of France encouraged it by their official recommendation, and it has successively been established in every part of Europe, in Asia, and in several parts of North and South America.

The institution has for its object to assist, by prayers and alms, the labors of Catholic missionaries throughout the world. For this purpose, the members recite a *Pater* and an *Ave* every day, and a short prayer to St. Francis Xavier, and subscribe a half-penny or a cent per week. One member receives the subscriptions of ten others, the amount of which he hands over to another member who receives ten such collections or one hundred subscriptions. Two committees, one at Paris and the other at Lyons, administer the affairs of the association and distribute the funds. An account of the receipts and disbursements is published annually, in the *Annals of the Propagation of the Faith*, a brochure which appears every two months, containing a variety of missionary intelligence, especially the letters of missionaries from different parts of the world. About 165,000 copies of this publication are issued:—100,500 in French; 14,900 in German; 15,000 in English; 1,100 in Spanish; 4,500 in Flemish; 24,000 in Italian; 2,000 in Dutch; 2,500 in Portuguese; 500 in Polish.* The receipts of the Society in 1851 amounted to about $647,932 49, of which sum $85,049 69 were distributed among the missions of the United States.

The aid which the Catholic missions have received from this Association is incalculable. At the period of its formation in 1822, the missions were generally in a very languishing condition. During the previous twenty-five years Christendom had been desolated by wars, which diminished the facilities for intercommunication between one country and another. The revolutions that took place towards the close of the last century, had despoiled the Church of her temporal resources, while the suppression of the Jesuits and other religious orders, and the violence of persecution concurred to check the progress of missionary enterprise, and even to endanger the good work which had already been accomplished. But the establishment of the Association for the Propagation of the Faith contributed vastly to remove the principal obstacles above enumerated, and gave a new impulse to the development of that apostolic zeal which is always burning in the sanctuary of Catholicity.

To become a member of the Association, it is sufficient to recite an *Our Father* and *Hail Mary* every day for the object in view, and the prayer, St. Francis Xavier, pray for us, and to contribute one cent a week. The following are the spiritual favors which have been granted to the Association. The indulgences are applicable to the souls in purgatory:

1. A plenary indulgence on the 3d of May, the anniversary of the foundation of the work, and on the 3d of December, feast of St. Francis Xavier, patron of the Association, or on any one day during the octave of these two feasts.
2. A plenary indulgence of two days in every month, at the choice of the members.
3. A plenary indulgence on the feast of the Annunciation, and on the Assumption, or on any day during the octave of these feasts.
4. A plenary indulgence, once a year, on the day when a solemn commemoration shall be made for all the deceased members.

*Messrs. Murphy & Co. have been appointed Agents for the distribution of the Annals in the United States.

5. A plenary indulgence, once a year, on the day on which any section whatever of the members shall celebrate the commemoration of deceased members who have belonged to the council, the division, the century, or decury, of which they are members.

In order to gain these plenary indulgences, it is necessary to approach the sacraments, to visit the church of the Work, or if there is not one attached to the Association, the members' own parish church, and pray therein, according to the intentions of the Sovereign Pontiff.

6. A SPECIAL FAVOR OF PRIVILEGED ALTARS for every mass that a member shall say, or have said, no matter on what altars, for the deceased members of the Propagation of the Faith.

7. A plenary indulgence, *in articulo mortis*, provided that the members, animated by good dispositions, invoke, at least mentally, if not verbally, the holy name of Jesus.

8. An indulgence of one hundred days every time that a member shall be present, at least contrite of heart, at the TRIDUUM which the Association has the power of celebrating on the feast of the 3d of May and 3d of December.

9. An indulgence of one hundred days every time that a member shall recite the PATER and AVE, together with the invocation of St. Francis Xavier; every time he shall be present at a meeting for the promotion of the missions; every time he shall give, besides the hebdomadal offering, some other alms for the same object, or exercise any other work of piety or charity.

Those whom infirmity, distance, or any other lawful cause prevents from visiting the appointed churches, may gain the same indulgences, provided that they make up for this visit by other works or prayers, appointed by their confessor.

Religious houses, colleges, and other communities may gain the same indulgences by visiting their own church or public oratory, and if there be none, the private chapel of their house, provided the other conditions be fulfilled.

LITERARY INTELLIGENCE.

DR. HEDREN, Bishop of one of the Swedish diocesses, has lately presented to the Library of the Gymnasium, at Linkoping, Sweden, (the largest Gymnasial book collection of that land,) a copy of the *Missale Ecclesiæ Upsaliensis, Basilee, per Magistrum J. de Pfordtzheim*, 1513. Only five copies of this book are in existence.

French Importation and Exportation of Books.—From the Literary World we take the following statistics:—"There have been exported from France, and imported into the following countries, during the year 1850:

BOOKS.—*Value in Francs.*

Belgium,	1,266,539	Mexico,	487,347	Spain,	277,554
England,	713,490	Russia,	316,650	Germany,	208,096
United States,	315,785	Switzerland,	288,774	Tuscany,	186,002
Sardinia,	627,865			Algeria,	156,790

ENGRAVINGS, LITHOGRAPHS, GEOGRAPHICAL CHARTS.—*Value in Francs.*

Belgium,	1,042,010	Sardinia,	348,740	Russia,	144,620
England,	872,225	Mexico,	229,050	Spain,	570,100
United States,	648,315			Germany,	176,590

Imported into France during the year 1851.—*Value in Francs.*

Books,	811,592	Music,	5,184	Paper,	215,814
Engravings,	127,020			Type,	9,544

The number of books, *brochures*, journals, *printed* in France during the year 1852, amounts to 8,261, while those for 1851 were only 7,350. 4,321 were printed in Paris; 2,929 in the Departments, and 15 in Algiers. 1,626 were reprints or new editions; 6,635 ought to be considered *new* works. 7,682 were in the French language. Those in foreign languages were:—90 German, 44 English, 4 Arabic, 110 Spanish, 66 Greek, 6 Hebrew, 28 Italian, 203 Latin, 15 Portuguese, 4 Polish, 5 Eastern languages.

Of engravings there were announced, as issued in 1852, as many as 4,519.

Mr. Macaulay, the Historian, has been elected, by the Academy of Moral and Political Sciences at Paris, to fill the vacancy occasioned by the death of Dr. Lingard.

Kohl, a German scholar, celebrated for his works on England, Ireland and Russia, is said to be engaged at Dresden on a work pertaining to the "*Gradual Discovery of America.*"

LITERARY NOTICES.

Spain: her Institutions, Politics and Public Men. A Sketch, by S. T. Wallis, author of "Glimpses of Spain." Boston: Ticknor, Reed & Co.—Baltimore: Murphy & Co. 12mo. pp. 399.

It is impossible to read this work of Mr. Wallis without perceiving that it has a much higher claim to respect as an exponent of matters and things in Spain, than the generality of English and American publications on the same subject. The author paid two visits to that country, which afforded him valuable opportunities of obtaining an insight into its political and social condition, and he has recorded the impressions derived from personal observation and inquiry with an impartiality, which is alike honorable to him and useful to his countrymen. He is evidently far elevated above that petty class of tourists, who look upon every thing abroad through no other medium than their preconceived prejudices. Hence, we find in his book nothing of that narrow-mindedness which judges of Spanish customs and institutions by the standards of English and American life, and condemns to ridicule or contempt whatever does not accord with those peculiar nationalities. Mr. Wallis finds much to admire in Spain, and the information which he has embodied in his work, in regard to its political, social, and even religious aspect, will have a tendency to create a more enlightened judgment of that greatly misrepresented country. Such is the general character of the volume before us, which does not imply, however, that its principles and statements are in every instance unobjectionable. It could hardly be expected that in a chapter of twenty-six pages devoted to ecclesiastical affairs, the author, who is not a Catholic, should have traversed *inoffenso pede* a subject which requires to be viewed from a higher stand-point than the materialism of the present age. Mr. Wallis approaches the religious question with caution, and evidently aims at the narration of the truth: but on this point he appears not to have consulted the most reliable sources of information. We cannot otherwise account for certain impressions and statements which he has put forth, in relation to the abolition of the monastic orders—impressions which, although honestly placed before the reader, are not the less injurious to the institution to which they refer. If the author had confined himself to a statement of facts on this subject, his Catholic readers would have no just cause of complaint, nor would he have contributed to swell the amount of Protestant error and prejudice: but, in alluding to the religious orders, he has given us a disquisition on their legality in a spiritual and temporal point of view, repeating the hackneyed theory of the inutility and idleness of the monastic life, its incompatibility with the national prosperity, and even going so far as to assert, that the government was justifiable in its measures for despoiling the monks of their property and sending them adrift upon the world. "That there should, in a population of not more than twelve millions, have been forty thousand persons withdrawn from those practical and substantial duties, which, in the order of Providence, are a part of the destiny and obligation of every human creature, and from which no State can safely or consistently discharge its citizens, is quite justification enough for the legislative action which put an end to such a drain on the public industry, and such a check on production, population and wealth. . . . . Contemplation, pursued as a calling in life, is apt to degenerate into a trade. Its sphere in a Carthusian's cell cannot be a very wide one, nor its objects many or healthful. It would be but poor astronomy to have one's observatory in the bottom of a well,—poor philosophy to suppose truth was only to be found there;" (p. 278–279.) Without dwelling on the pointless illustration of these remarks, which falsely imply that God, who is every where, cannot be found in the bottom of a well, because the eye cannot scan the material heavens from the same spot, we shall merely observe that all the views of Mr. Wallis in regard to the monastic orders are based upon a false hypothesis, viz: that the utilitarianism of the age is the supreme law of thought and action for man, individually and collectively. The monks, as a body, think more of the next

life than the present; they pray, meditate upon eternal truths, and practice self-denial; they establish schools and colleges, for the instruction of all classes of the people; they labor in the duties of preaching, attending the sick, and administering the sacraments; they go abroad to civilize barbarous nations and teach them the road to heaven; every convent is a family, where the various duties of a household are distributed among the inmates: some teach, some perform manual labor, others receive the poor whose wants are abundantly supplied, while all apply themselves to prayer and other spiritual exercises. But, these are not *practical* and *substantial* duties: they who follow this kind of life, who labor to enlighten the ignorant, relieve the poor, and convert the heathen, are a *drain* on industry and a check on population and wealth!! Even, if this had been the case, it would not have justified the civil government in robbing them of their property. Would the United States government or that of any particular State have a right to confiscate the possessions of individuals or families, on the ground that they are lying waste, or are not as productive as they might be? But, our author is much mistaken in supposing the monastic institute to be at variance with the social prosperity of a nation: it is just the reverse, and the history of the last three hundred years proves the fact beyond the shadow of a doubt. Monasticism is a conservative element in the temporal as well as the spiritual order: it is the great barrier against pauperism and socialism. Spain, with its monastic orders, in 1834, had in proportion to its population, only one poor person to every thirty inhabitants, while England without the monks and with all her *productiveness* had one to six. Figures like these are much better exponents of a sound political economy, than shallow theories on industry and wealth. The historian Alison, vol. iii, p. 43, has paid a just tribute to the noble and inestimable services of the monks in Spain, and shown that they who confiscated their property were the worst enemies of the people. This has ever been felt and lamented by the Spaniards, as a Catholic nation; Catholic life, when free, must bring forth monastic orders, for the temporal as well as the eternal happiness of men.

Lady-Bird. A Tale by Lady Georgiana Fullerton. New York: D. Appleton & Co. Baltimore: Murphy & Co. 12mo. pp. 328.

This volume contains a most romantic love-story, the outline of which in a few words is this. Miss Lifford or Lady-Bird, the daughter of parents unhappily matched, becomes enamored of a gentleman who is equally stricken with her charms. On the death of her mother, she is informed by her father that he has arranged an alliance for her, suitable to her wealth and position, which however she declines, and driven to desperation by the refusal of the father to recognize her own choice, and having learned moreover that the object of her preference has retired to a seminary, she precipitately forms a matrimonial union with another suitor. This union proves to be a source of unhappiness on the part of husband and wife, from a want of affection in the latter, which the former clearly perceives. At length they embark for America; Mr. Redmond the husband falls sick, and by a mistake on the part of his wife in the administration of remedies, he is reduced to a dying condition, from which he is reclaimed, however, by the assiduous and skilful attentions of her first lover who happens to be on board the vessel. This situation of her husband, whose attachment she never requited, has brought her to a sense of duty. On nearing the port of New York, the vessel is discovered to be on fire; Mr. Redmond who has gained the land, makes a desperate effort to save his benefactor who was still in the burning ship; he succeeds, but at the expense of his own health, which now fails from the rupture of a blood-vessel, and soon hurries him to the grave. Mr. D'Arberg, his rescued friend, becomes a member of the Society of Jesus and a laborious missionary, while Lady-Bird with her child returns to the embraces of her reconciled father at Lifford Grange in England, where happiness is at length experienced, the fruit of long and bitter adversity. Innumerable incidents, some natural enough, others quite the reverse, fill up the narrative, and impart to it a thrilling interest, which is still more enhanced by the descriptive powers and the brilliant and polished style of the writer. But, we are far from believing that such a book is calculated to teach a very useful or practical lesson. The parent who reads it in

a philosophical spirit, might perhaps learn the folly of mismanaging his offspring: but young persons are not impressed with the moral which is mixed up in a superabundance of romantic sentimentalism. It is too much in the direction of their own buoyancy of feeling and ardent aspiration. They behold in it but a picture of human life, the way of the world, a lottery in which one succeeds and another fails: but they seldom imagine that the reverses which have befallen others may become their own lot, especially where the powerful action of religion in averting such misfortunes does not appear on the scene. It is a great mistake on the part of these sentimental novelists, to suppose that young persons read their productions for the sake of instruction, or ever dream of culling from the heap of mundanity which is there accumulated any useful ethics for their future guidance: it serves much more as the food and stimulus of youthful passion, than as a caution against the imprudences into which it may lead them. The instruction which they want on the subject of matrimonial alliances, is conveyed much more effectively in tales constructed upon the plan and in the spirit of Canon Schmid's productions, where religion follows at every step to guard against or to remedy the evil, than in the novel which exhibits the imprudent and unfortunate, running to the end their career of wretchedness, and learning wisdom only from their excesses, as if religion had not a balm for every wo, or as if a first disappointment in love must necessarily embitter a life-time. Such descriptions smack too much of the world, as it ought not to be learned, and leave out of the way the chief knowledge which a Christian in society should possess, the secret of guarding against the evils of passion, not by an experimental acquaintance with these evils, but by adopting the precautions which the gospel prescribes for avoiding them.

A Treatise on Analytical Geometry, proposed by the Rev. Benedict Sestini, S. J., Professor of Natural Philosophy and Astronomy in Georgetown College. Baltimore: Murphy & Co.

This treatise of Prof. Sestini discusses the various topics under consideration by a purely analytical method, and is well adapted to the modern plan embraced by learned professors who do not content themselves with a superficial view of the subject, but dive into its deepest recesses with no other instrument of research than analysis and naked analysis. The new treatise is an acquisition for the lovers of the *exact* sciences taught in the most exact manner: it introduces some new methods of the Baron Cauchy, a savant well known in Paris for his high scientific acquirements, and highly respected and esteemed for his stern and practical attachment to religion and the Church. As the new treatise is intended for the use of Georgetown College, we are inclined from this circumstance to form a very favorable opinion of the proficiency of the students in the most abstruse branches of mathematics, and it is a subject on which we congratulate the teachers and their scholars. For our own part, we fear that the generality of students will find the new treatise rather discouraging on account of its depth and conciseness, and we would prefer to have found in it a few more definitions and elementary explanations of various subjects: however, this is easily supplied by the oral observations of competent instructors.

The Catholic Church and Naturalism. A Lecture by Ambrose Manahan, D. D. New York: E. Dunigan & Brother. pp. 35.

In this lecture the Rev. author draws a picture of the vices and errors into which man has fallen by the exertion of his physical and mental powers, irrespectively of a supernatural end and unaided by a supernatural assistance; after which he proceeds to show the merely natural or human character of Christianity as exhibited outside the Church, and the consequent necessity of this divinely appointed institution for the guardianship or restoration of Christian civilization. In the views which he has undertaken to develop, Dr. Manahan evinces depth of thought, originality of illustration and an intimate acquaintance with history. His style, though at times deficient in perspicuity, is vigorous, fervid, and occasionally eloquent, and his lecture will be read with much profit by all who wish to compare the blindness, corruption and wretchedness of man and society outside of the order which God has established, with the light, virtue and happiness which a due submission to this order necessarily confers.

The Touch-Stone of Character: translated from the French of the Abbé Frederick E. Chassay, &c. New York: M. T. Cozans. 12mo. pp. 257.

We welcome this as belonging to that class of books which is peculiarly adapted to the actual wants of society. The sensualism of the age can be successfully combated, only by the inculcation of the self-denying principles of the gospel. The author, in a series of chapters, contrasts the degradation and wretchedness which follow from the doctrines of the sentimental school, with the dignity and happiness conferred by the practice of the Christian maxims. Though his subject is a grave one, he handles it in an attractive style, giving a clear insight into the corrupt literature of the day, and skillfully interweaving anecdote with precept, history with reflection. Such books as these are much needed, some for persons of mature age, others for the junior class who are preparing to occupy a more prominent position in society.

The Rosary of the Most Blessed Virgin Mary: with the Litany of Loretto, and other Devotions. Translated and arranged by a Priest of the Order of Charity. Illustrated with 15 engravings. Baltimore: Murphy & Co. 24mo. pp. 64.

In this neatly printed book the Christian will discover a fund of excellent instruction, on devotion to the Mother of God in general, and that of the Rosary in particular, the mysteries of which are fully explained in a few words, and accompanied with appropriate prayers. Added to this is the little office of the Immaculate Conception. The work has the approbation of the Most Rev. Archbishop, and we strongly recommend it to all who practise that most useful devotion, the Rosary of the B. Virgin Mary.

The Weekly Patriot, No. 1; Cincinnati, March 1, 1853. H. Clay Pate, Editor, &c. Object: The Suppression of Romanism. Motto: War upon the enemies of our institutions.—It requires no reflection to perceive that the title of this paper is a complete misnomer, and that the paper itself is the fittest subject for the application of its own motto.

☞Other notices are unavoidably deferred till next month.

MISCELLANY.

The "Clipper" on Religious Toleration.—The public mind has been much excited of late, by the Madiai meetings and the general interest which is felt on all sides in the question of education, and it seems to us that certain journals have indulged in rather extravagant disquisition on these subjects, growing out of an entire misconception of the points at issue. As to the Madiais, we refer to the excellent letter of Archbishop Hughes for an exposition of the matter, and for a refutation of the assumption that foreign States will ever be compelled to tolerate within their limits, religious systems which their laws condemn as anti-social. Whether these systems be practised by Americans or not, does not change the question for the consideration of these States. It cannot be expected that governments abroad will do for Americans, what the laws of our own particular States are unwilling to do.——In connection with this subject, the *Baltimore Clipper* of February 19th, has some remarks on education, as the means of promoting civil and religious liberty, and we do not object so far to the positions of our cotemporary. Education properly understood, the training of the mind and heart to the knowledge and practice of virtue, will best advance the cause of true freedom: but whether the public school system is adapted to the accomplishment of this end, is another question. To make good and virtuous men, it is not enough to enlighten them: it is necessary to teach and impress upon their hearts the duties of Christian morality, and furnish them with resources which will enable them to discharge these duties. This is not attempted in the public schools, and for this and other reasons we object to them. We never asserted, as the *Clipper* says we did, that the public schools "are nurseries of crime and vice." We do not oppose them on the ground of teaching positive immorality, but on the ground of *not teaching* that positive code of truth which Christians ought to

learn and practice. The common schools are objectionable, not only to Catholics but to other denominations, because they do not teach enough—do not teach religion, which is the chief end of education. And, as this business of teaching religion cannot be undertaken by the State, the State should relinquish this task which does not belong to it, and leave it to the parents, whose duty it is to provide proper instruction for their children, or at least allow them to select for their offspring such schools as they may conscientiously deem necessary for this end. We do not retract the assertion made by us, that "immorality and irreligion advance amongst us in direct proportion to the spread of the public school system." From what we have said the *Clipper* will perceive, that in saying this we do not charge the school system with being the positive cause of these results, but with negatively and indirectly leading to them, by its deficiencies, by not carrying out fully the great scope of education as required by the Christian law and the necessities of mankind.

Critique on the Metropolitan.—The Boston Pilot of March 5th has offered some suggestions to the conductors of this journal, which we feel bound to notice, as they seem to have been dictated by a friendly spirit and are couched in becoming language. While self-respect forbids us to exchange words with the wanton assailant, and compels us to leave the ribald and calumnious pen to work its own cure, or to become sooner or later, by its scandalous excesses, the subject of an authoritative investigation, we deem it a duty to receive with respect, and even thankfulness, any hints that may be given with a view to the more efficient performance of the task that we have undertaken. We shall advert to the remarks of our Boston cotemporary in the same spirit in which they were offered, and we trust that no difference of opinion that may exist will interrupt the harmonious feeling that ought to reign pre-eminently among Catholic editors and publishers. *In necessariis unitas, in dubiis libertas, in omnibus caritas.*

We agree with our Eastern friend, in the opinion that by a large expenditure of money for original articles, and for new engravings from Catholic artists on Catholic subjects, a very beautiful and interesting work might be produced—and one that ought to receive an extensive circulation:—but, as we do not wish to embark in such an undertaking, or to adopt that plan, does it follow that nothing good or useful can be accomplished without it? Does it follow, because the *Metropolitan* is not all that you could desire it, that it is to be discouraged as unworthy of patronage? We do not take this to be a sound principle in judging of the Catholic press. If *perfection* or the highest excellence is the only test by which a Catholic journal is to be recognized as deserving of an introduction into American society, very few journals perhaps in this country would urge a claim to this distinction. They aspire, we think, to be useful, although they may not present, at least in the highest degree, the most powerful attractions of which a journal is susceptible. We have no lofty pretensions; we hope nevertheless to do some good, and this should suffice to obtain for us the favorable sentiment of our cotemporaries. When a weekly or monthly periodical is started, the undertaking is always accompanied with a pecuniary risk, which of course is assumed by the publishers, and must be left to them: and it seems to us nothing more than the requirement of justice and Christian charity, that after having embarked in an enterprise of this kind, their effort should not receive the cold shoulder, so long as it is conducive to the instruction and edification of the public. If the contents of a monthly magazine have this tendency, it cannot fail to exert a beneficial influence, and for this reason it is entitled to that welcome from the press which a true zeal for the interests of religion should inspire. If after this it fail for want of support, let it be so; but let it not be said that an honest endeavor to do good has been frustrated by those who should have been the first to encourage it, or that a Catholic journal, sound in doctrine and dignified in tone, has found enemies even in the household of faith. This circumstance, however, even should it result in preventing the advance of a periodical to popular favor, would be no index of its demerits: in some instances, indeed, it would be the strongest evidence among candid minds of its real utility. We do not make these remarks in a spirit of reproach; we have reason to thank our brethren of the press in general for their friendly welcome,

and we avail ourselves of this occasion to renew our grateful acknowledgments: we merely wish to affirm that the claims of the *Metropolitan* to public favor should be decided by the same principles of justice and charity that are applicable to other journals engaged in the same cause. As to our Boston friend, we repeat it, we thank him for his suggestions, believing them to have been prompted, as he states, by an earnest and anxious desire for the success of the undertaking. We regret, however, that he did not reflect a little before making comparisons with other publications totally different in their character. It is a delicate matter for us to make any allusions to other works, or to speak in praise of our own,—but justice to ourselves, and a desire to give correct information to him and the public, in regard to the externals of this periodical, requires us to say, that our paper and printing are in every respect equal to the work to which he refers, and that we give nearly three times as much matter for one-third less money. In making this statement, we wish it distinctly understood that we are not influenced by any spirit of rivalry with that or any other publication. We disclaim all competition except in the desire to diffuse, at cheap rates, useful knowledge and Catholic principles—and should our friend exercise a little patience, and use his valuable influence in behalf of the present undertaking, he will find his suggestions at no distant day substantially carried out, as we wish to introduce gradually such improvements as circumstances will justify.

RECORD OF EVENTS.

Archdiocess of Baltimore.—*Circular.*—In accordance with a resolution of the National Council of Baltimore, it is proposed to establish throughout the United States the Association for the Propagation of the Faith, the members of which, by contributing at the rate of a cent a week, become partakers of all the indulgences and spiritual privileges granted by the Sovereign Pontiffs to the Association. "The poor who cannot afford even that small sum, can obtain the same favor by the smallest offering." The funds are to be employed for the aid of the Catholic Missions throughout the world. The Most Rev. Archbishop of Baltimore invites the clergy and laity of his diocess to enter actively on this good work. Each clergyman may select in his congregation collectors, who may form bands of ten subscribers on the plan adopted in France, ten collectors paying over to one, specially appointed, the contributions deposited with them. The Very Rev. Francis Lhomme, vicar-general of the diocess, has kindly consented to act as general treasurer, to whom the funds may be forwarded by the head collector in each congregation.

In connection with the Association, the Most Rev. Archbishop recommends the establishment of the Association of prayer for the conversion of all men, but especially of those who are out of the communion of the Catholic Church in these United States.

By order of the Most Rev. Archbishop.

Baltimore, 22 February, 1853. Thomas Foley, *Secretary.*

Prayer Association.—By a Rescript, dated 5th September, 1852, our Holy Father Pius IX, at the instance of the National Council of Baltimore, sanctions, by the grant of indulgences, the institution of a society whose members shall especially pray for the conversion of all who are out of the communion of the Church in the United States.

1. A plenary indulgence on receiving the Easter communion, to all the members who shall daily recite, in any language, the following prayer:

"Almighty and Eternal God, who savest all, and wilt have none to perish, have regard to those souls who are led astray by the deceits of the devil, that rejecting all errors, the hearts of those who err may be converted, and may return to the unity of Thy truth. Through Christ our Lord. Amen."

2. A plenary indulgence in the hour of death, on condition of receiving the Holy Eucharist, after confessing their sins with true sorrow; or, if they cannot receive it, on their invoking the name of Jesus with their lips, or at least in their hearts.

3. An indulgence of a hundred days every time the members recite the above prayer.

4. Those who cannot recite the above prayer may obtain the same indulgences by saying daily in its stead the Our Father, Hail Mary and Glory be to the Father, with the same intention.

Religious Profession.—On the 7th of March, at the Convent of the Visitation in this city, Sister Mary Aloysius (Gibson,) Sister Mary Liguori (Wernig,) Sister Mary Be-

nigna (Donahue,) and Sister Mary Aimee (Hand,) were admitted to the religious profession. The Most Rev. Archbishop, assisted by the Rev. Mr. Flaut, performed the ceremony and preached on the occasion.——On Sunday morning, March 6th, in the Chapel of the Frederick Convent of the Visitation, Rev. Thomas Mulledy, S. J., admitted to the holy vows of profession Sister Mary Felix (McGowen,) and Sister Mary Frances (Braceland,) both of Philadelphia, and gave the habit and white veil to to Miss Louisa Yost, of Frederick city. Her name in religion is Sister Mary Simplicia.—*Mir.*

A Young Catholic's Friend Society was organized at Alexandria, Va., on the 12th of February.

Preparations are making to erect a church in Washington city, on what is called the Island. The Rev. Father Wilson, O. P., has the matter in hand. We learn also that two new churches are to be erected in Baltimore, one for the congregation of the Immaculate Conception in Ross street, and another in the vicinity of Gallows Hill.

February 28th a meeting was held at St. Alphonsus Hall, in this city, with a view to the formation of a Catholic Institute. The Most Rev. Archbishop presided, and addressed the meeting. A committee was then appointed to prepare a constitution for the proposed society.

The debt of the Cathedral of Baltimore, including Calvert Hall, was on March 1st, 1852, $41,588 83; on March 1st, 1853, $39,740 28.

Archdiocess of New Orleans.—*Ordination.*—On the 19th of February, the Most Rev. Archbishop conferred the tonsure, the minor orders and the holy order of Subdeaconship on M. P. Kremer, a Lazarist. On the following day, 2d Sunday of Lent, the Archbishop conferred the sacred order of Deaconship on MM. G. V. Gantreau and F. C. Tasset, both for this diocess; on M. P. M. Lacour, for the diocess of Galveston; and on M. P. Kremer, who had received the order of Subdaconship on the preceding day.—*Mess.*

Archdiocess of Cincinnati.—*Ordinations.*—Rev. W. Barrett and Rev. Henry Lange were ordained deacons on Saturday, February 19, and priests on Thursday, February 24, by the Most Rev. Archbishop, in the Cathedral. Rev. Mr. Barrett will be the assistant of Rev. Dr. Rosecrans at St. Thomas' church, Cincinnati, and Rev. Mr. Lange will attend the church of St. Aloysius at Cumminsville, from the Seminary, where he will continue to reside until the vacation.—*Tel.*

A building was recently purchased at Madisonville, by the Most Rev. Archbishop, intended to be used as a church after the necessary repairs and arrangements.—*Ibid.*

St. John's Hospital, under the charge of the Sisters of Charity in Cincinnati, was opened last November, and is in a flourishing condition. Seventy patients have been received since that time.—*Ib.*

Archdiocess of New York.—*Confirmation.*—We learn from the *T. Teller*, that on the 2d March, the Most Rev. Archbishop Hughes gave confirmation in St. Paul's Church, Brooklyn, to 658 persons, many of whom were converts to the Catholic faith.

Tribute of Respect.—A meeting of the clergy and laity of New York, convened for the purpose of expressing their admiration and sympathy towards the Archbishop of Santa Fé de Bogota, lately banished from New Granada, and now a resident of this city, and also toward Dr. Newman, recently convicted of libel in the Court of Queen's Bench, London, was held on Tuesday morning last, at the Church of the Transfiguration, Chambers street. The Most Rev. Archbishop Hughes presided, and a large number of the Roman Catholic clergy, and a few of the laity, were present.—*Freem. Jour. March* 19.

Diocess of Philadelphia.—We learn from the *Cath. Herald*, that the number of marriages in the various Catholic congregations of Philadelphia, from September, 1851, to September 1852, was 959; number of baptisms, 3,752.

Diocess of Richmond.—*Dedication.*—The new church erected at Portsmouth, Va., by the zealous labors of the Rev. Mr. Devlin, the pastor, was dedicated on the 13th of February. Rev. J. Plunkett preached on the occasion.

Diocess of Boston.—*New Churches.*—A church formerly owned by the Free-Baptists, at Roxbury, Mass., has been purchased by the Catholics there. A new church is about to be erected at South Cove, Boston.

Dedication.—We learn from the *Celt*, that a fine new church at Newburyport, Mass., was dedicated to the worship of God, on St. Patrick's day, the Right Rev. Bishop Fitzpatrick presiding on the occasion. The Rev. Mr. Boyce, of Worcester, delivered an able sermon.

Convent Indemnity.—In the Massachusetts Legislature, Mr. Butler, of Lowell, from the Special Committee on the subject of the destruction of the Ursuline Convent, reported a bill "relating to the sufferers by a mob at Charlestown," granting indemnity. The report states that the Committee concur in the opinion that the good name and fame of the Commonwealth demands that an adequate indemnity be granted to the sufferers

by said mob. The bill provides for a Board of three Commissioners "to hear all claims; that notices of the times of hearing be given; that the Commissioners shall award to each claimant not more than his or her actual loss amounted to, or their representatives; that the Governor shall be authorized to draw his warrant for the amount; and that the Governor and Council shall allow such pay to the Commissioners as they shall deem reasonable."

Diocess of Louisville.—We learn from the *Cath. Telegraph*, that two new churches will soon be completed in this diocess, one at Nazareth and the other at St. Rose's.

Diocess of Galveston.—On the 29th of January, the Right Rev. Bishop Odin conferred the clerical tonsure and minor orders on Mr. McKim, and promoted to the holy order of priesthood MM. B. Duperray and L. Planchet.

On the 19th of February, the Right Rev. Bishop of Galveston conferred the sacred order of Subdeaconship on Messrs. O'Driscoll and McKim; the holy order of Deaconship to Messrs. Nëras and Kuntzmann, and the holy order of priesthood on M. Fettin. On the 24th of February, Messrs. O'Driscoll and McKim were promoted to the order of Deaconship.

We learn with pleasure that the "Oblates of Mary" have returned to the mission of Brownsville, which they had been forced to leave two years ago. This important and extensive mission embraces in length nearly two hundred miles from the coast and the mouth of the Rio Grande up to Roma. That country is also to be blessed with an establishment quite new in those quarters. The Ladies of the "Word Incarnate" (du Verbe Incarnè) who came last year from France for those missions, will open an academy, in the course of next summer, for the education of young females. A large and eligible spot has been selected for that new establishment close to Brownsville and opposite Matamoras, at a short distance from the river.—*Mess.*

Diocess of Vincennes.—*Ordination.*—The Right Rev. Bishop of Chicago, whose health had been very precarious, made a trip to Notre-Dame-du-Lac, in the diocess of Vincennes, and spent there eight or ten days with the Fathers of the Holy Cross. On the last Sunday of January he conferred the order of deacon upon the Rev. Michael Rooney, and on the feast of the Purification he conferred the tonsure upon five young Novices, and raised M. Rooney to the holy order of the priesthood.—*Ib.*

Various Items.—*Charlestown Riot.*—Another of those disgraceful scenes which are enacted in the name of religious liberty, was witnessed at Charlestown, Mass., on the 2d of March. A young woman, named Corcoran, is said to have become a Protestant, and a rumor having been circulated that she was forcibly abducted, a mob gathered near the Catholic church, and but for the prompt action of the civil and military authorities would have destroyed the building.

President's Address.—On the 4th of March, Franklin Pierce, of New Hampshire, was inaugurated as President of the United States for the next four years. His address on the occasion is briefer and more acceptable to the political parties than those of his predecessors generally.

Illiberality.—A bill to deed to the Most Rev. Archbishop Kenrick some small improvements near St. Peter's Church, Poppleton street, Baltimore, was lately rejected in the Senate of Maryland. The bill was opposed chiefly by a Mr. Done, on the ground that ecclesiastics should not hold property. This was rather a strange proceeding, considering that the Archbishop is a trustee legally incorporated for this very purpose.

Italy.—On the 6th of February an insurrection broke out at Milan, which was attended with the loss of some soldiers of the garrison. Though tranquillity has been restored, this outbreak has created much excitement in Europe, as it shows the constant and deeply laid plots of Mazzini and other revolutionists. Mazzini who was in Ticino, has escaped from Italy. Kossuth, it appears, is also implicated in these movements.

Two Capuchin monks having been banished from Ticino by the cantonal government, all the Ticinese resident in Lombardy have been ordered by Austria to quit the territory.

Extraordinary Picture.—The following extract from a letter addressed by an American prelate to a friend in Baltimore, will be read with interest:—"I have been to Rome for a few weeks, spending there my Christmas and Epiphany, having arrived in the Eternal City about the 23d of November and left it about the 10th of January. I saw a great many things of the order of which you already have heard so much; but one thing I saw, which I know will astonish you to hear of from me. I saw at St. Pietro et Marcellino, a church belonging to the nuns of St. Theresa, a picture about 3½ feet long, representing our Saviour on the cross, which not only *moved* the eyes in different directions, but actually changed the expression of the whole face, giving me an idea of our Saviour on the cross more distinct and awful than I ever saw before represented. Others at Rome, though at different times from myself, saw this wonder, among them Dr. O'Reiley, Bishop of Hartford, and Dr. Nicholson, Archbishop of

Corfu. This wonder has been at times occurring for years back. What may be the reason God allows this I know not. That he does allow it, and that he allowed me to see it *distinctly*—for I was not more than two feet from the picture—is to me as certain as that I ever saw anything with my eyes. As to illusion on my part, it is to me inconceivable. As to trick on the part of others, I cannot for a moment entertain the supposition. 1. The sisters would not dare attempt it. 2. Rome would soon detect, suppress and punish such a wickedness. 3. I asked them to turn the picture round, and I saw the canvas back, that I might be able to give testimony to the fact. I will tell you all the circumstances of my visit when I see you."

France.—*Nuptials of the Emperor.*—The letter of the American prelate above mentioned contains an authentic account of the ceremony and other doings in Paris, on the occasion of the emperor's marriage, which we are permitted to lay before our readers:—"I have a marriage to tell you about. I know you and our friend Mary Helen will be glad to hear all about a marriage. I forget however it is already in the papers, and perhaps, before this letter reaches you, its description will be familiar as 'household words.' Well, I was present at Notre Dame at the marriage of the *Empereur des Francais*, Louis Napoleon, and the bride of his choice, Mademoiselle E. de Montigo, Cometesse de Teba. Nothing could excell the richness and magnificence, as well as the taste displayed in the decoration of the church. The exterior was draped with pictured tapestry, and cloths ornamented with emblems and gold lace. The flags and banners fluttered in the breeze, not only in the place before the grand entrance of the church, but along the line to be pursued by the imperial cortege from the palais of the Tuileries to Notre Dame. All the troops of Paris, horse and infantry, including the thirty thousand of the national garde, in their best array were on the move, and lined the streets on both sides from the church to the palace. The confraternities, &c., were in motion. Every carriage which had the least pretension, not merely of private use, but such as could be hired for service was burnished up and prepared for the grand event. You may imagine the state of things when a sum of 60 francs was in our quarter demanded for a little coupé which would accommodate two persons. I do not speak of the numbered *fiacres*, which went for increased rates, but still in the bounds of reason. Tickets of entrance were vainly sought for by distinguished families. Even those who wore long descended titles were disappointed in trying to secure them. Notre Dame could only accommodate a certain number, large as are its precincts. I had my ticket or letter of invitation from the Archbishop, and sat among the bishops in our ordinary costume, but being entirely unknown to newspaper reporters, my name does not appear, nor does that of another bishop, a stranger like myself, Dr. Mullock, of Newfoundland, by whose side I sat during the ceremony. The church began to fill at an early hour. I arrived an hour and a half before the ceremony, and it was already full. Our carriage had difficulty to move its slow way along the crowded and narrow streets. The interior of Notre Dame, as it blazed upon my view on entering, I should vainly try to describe. It is said to have far exceeded the magnificence with which it was ornamented for Napoleon I. The walls were covered with ornamental drapery of richest design. The vault throughout was hung with banners emblazoned with the arms of the different cities of France. The tribunes, decorated and ornamented with flowers, were graced by the élite of French ladies in chapeau and full costume, with all the jewelry of their toilet cases in service. The diplomatique corps, in full costume, were in attendance, placed together to the right of the altar as you enter the grand door of the church, with the Pope's nuntio in front. The generals and mareschals, and foreign princes and distinguished officers of the army, and distinguished officers and strangers from France or foreign countries filled up the benches, with here and there a group of ladies to diversify the scene. The grand altar dressed in velvet cramoisies and gold, and with all its best furniture displayed. Before it the two thrones for his Majesty the Emperor and her Majesty the Empress, placed at the same level and on the same dais, and both having before them magnificent priedieus of velvet *cramoisie* and gold. Around the thrones, at a little distance, were the ladies of the court not forming part of the cortege. From the ceiling were suspended innumerable chandeliers of different size and richness, glowing with glass pendants, and blazing with lights. The Archbishop of Paris, magnificently robed with mitre, crozier, &c., his canons attired but little less splendidly, the five cardinals with the crimson robes, and the fourteen or fifteen bishops, with countless curés, vicars and priests, surrounded the altar. Such was the *coup d'œil* of the church during an hour before the signal came to indicate the approach of those for whose nuptials so grand a preparation and reunion had been made. It was near one o'clock when the Archbishop of Paris, with his immediate attendants, one of whom bore the relic of the true cross which is preserved in Notre Dame, moved in procession to the grand entrance to receive the imperial couple. The cross was given to the Emperor and Empress to kiss; the incense was waved before them, and the clerical and courtly procession moved up to the altar. The masters

of ceremonies had disposed of the various personages according to their ranks and claims, the Archbishop had ascended the steps of the altar, and groom and bride were on the steps before him. I now could at ease indulge my curiosity in contemplating these personages whose names belong now to the muse of history. As they stood, a stranger would pronounce them in appearance a well matched couple, of a size and proportion to suit each other. Neither is much above the ordinary height common in France, but rather above it. The emperor, spite the occasion and its novelty, and spite a sufficiently collected deportment, would from the first cast an apparently curious gaze upon the assembly and the decorations; only towards the end of the ceremonies did I note the empress do the same. Both were apparently firm, composed, unagitated; she somewhat paler no doubt than usual. The ceremony with a low mass differed in nothing from the ritual which no doubt you have often seen, except that at the offertory, the imperial couple came to present, kneeling, to the Archbishop, seated on the platform of the altar, each a lighted and highly decorated wax taper, which contained each 20 gold pieces of 20 francs; and that at the *Pater*, when the prayers were read, two bishops held spread over the heads of both a splendid veil of silk and gold. The emperor was attired as a general officer of the French army, boots and all, with the decoration of a *grand cross* in the legion of honor. As to the boots, I want you and the ladies to discuss the taste and propriety on such an occasion. He did not, I think, wear the sword. The empress was dressed in pure white velvet richly ornamented, with her hair coiffed and graced with a diadem of diamonds, and flowers and a slight veil of lace. Her bearing was graceful throughout, and even when not viewed under the glare of her imperial position, she might be termed a fine looking lady, with a countenance indicative of intelligence and decision of character. When they were at the altar, I was very near, and had a good view of both, but best of her, as she was the nearest to me. The music on the occasion was truly fine—the choir and orchestra numbering about 600 musicians, the best who could be got in Paris. At the end, a grand *Te Deum* was chanted, and the vision began to pass away. I cannot of myself tell you anything very precise about most of the lions present, as I had no person near me to point them out and give their names. I saw Jerome, ex-king, and his son, and the princess Mathilde. Jerome looks very like the pictures of his great brother. Upon the Parisian populace a casual observer can make but uncertain calculations. The *vivas* of the troops and people would seem to indicate a sufficient degree of satisfaction with Louis Napoleon and his marriage. But still, among most I have conversed with, there is an impression as if this revival of the empire and return to the souveniers of the court of Napoleon le Grand, were but a dissolving tableau, which is exhibited for a brief time to the gaze of the world, to be followed by another—no one knows what. To return to the marriage day, January 30th, 1853, at night (this is no bull, mind you) there was a grand illumination, with few exceptions confined to the public buildings. Some of these, as the palace *Elysee Napoleon*, where the empress resided from the time the approaching marriage was officially announced, and the palais of the *Hotel de Ville*, were magnificently illuminated. I strolled round to witness the display in company of some American ladies and gentlemen from St. Louis."

The *Univers*, a religious and political journal published in Paris, has got into a difficulty, by undertaking to defend certain errors in a work of Donoso Cortes, and using bitter and violent language in its discussion of the subject with the *Ami de la Religion*. The Archbishop of Paris has forbidden all ecclesiastics and religious communities in his diocess to read the *Univers:* the clergy are also forbidden to write for that paper or to contribute in any way to its publication; and all religious journals are warned not to use the terms *gallican* and *ultramontane*, as injurious qualifying expressions.

Austria.—An attempt was made on the 18th of January to assassinate the emperor of Austria. While he was looking from the ramparts at some military exercise, a wretch struck him on the back of the head with a poniard; the assassin has been executed. The emperor has entirely recovered, and has bestowed a pension on the assassin's mother. A subscription to build a church on the spot of the attempted murder has reached 150,000 florins.

The difficulties between Austria and Turkey appear to have been settled.

England.—The two houses of Convocation met on the 17th of February, and after an address to the Queen, was prorogued by the Archbishop of Canterbury. This body, though of an ecclesiastical character, is not permitted by the government to exercise any spiritual authority.

The Bishop of Ripen has refused to ordain a Mr. Hayward, on the ground of his denying the tenet of baptismal regeneration; and the Rev. Mr. Birch, who also denies it, having challenged the Bishop to proceed ecclesiastically against him, the latter has declined, knowing well that the result would be the same as in the Gorham case.

The motion in Parliament to withdraw the Maynooth Grant, has been negatived by a majority of thirty.

The motion also proposing intervention of the Queen in behalf of the Madiais, was withdrawn.

It is stated that Austria and France will remonstrate with England against the harboring of political demagogues.

Conversions.—Mr. Price, editor of the *Dublin Evening Packet*, was received into the Church, during his last illness, by the Rev. Dr. Quin, then of Westland-row, and now parish priest of Athy.

On the feast of St. Francis Xavier, December 3d, the Privy Councillor, Chevalier d'Olszewski de Potrissen abjured the errors of Protestantism, and was received into the bosom of the holy Catholic Church. He had prepared himself for that important step, by deep study of the Catholic doctrines during several years.

The Princess Wasa, the mother of the Princess Carola Wasa, has, like her daughter, become a convert to the Catholic Church. Her abjuration took place lately, at Moravetz.

Mr. Washington Tevis, an American gentleman formerly belonging to the United States service, recently abjured Protestantism in the holy chapel of the Archbishop of Paris, who gave him baptism, the eucharist and confirmation. Mr. Tevis is to enter the army of the Pope, and be admitted an officer in its ranks.

The *Journal des Debats* announces that the celebrated author Beer has embraced the Catholic faith.

The Rev. Lord Thynne and Lady Thynne have also been recently admitted into the true Church.

The Rev. James Forbes, Catholic priest, who apostatised about eighteen months ago in Scotland, has returned to the bosom of the Church.

It is reported by the last advices from England, that Lady Peel and her daughter and Lady Kenmare have embraced the Catholic faith.

Recantation.—Rev. John M. Jephson, curate of Leeds, who some years ago joined the Catholic Church, has returned to the Church of England.

Deaths.—On the 2d March, at the Carmelite Convent, in this city, Sister Anastasia (Bevans,) in the 68th year of her age, and 46th of her religious life.

On the 18th of February, at the Seminary, Brother Martin Blanka, a lay-brother of the Congregation of the Mission. This good brother was one of the first members of his Congregation who came from Europe to the United States. He was in the 78th year of his age, and the 50th of his religious profession.—*Mess.*

February 18th, at St. Augustine, Florida, Very Rev. Felix Varela, D. D., a vicar-general of the Archdiocess of New York, in the 66th year of his age. Dr. Varela was a native of Havana, and distinguished for his learning, piety and zeal, which he displayed during many years in the exercise of the ministry in New York, and while sojourning for the last few years in the South, for the benefit of his health. We learn from a private source, that a deputation from Cuba to request his removal to that country, arrived at St. Augustine immediately after his demise, and that a chapel is to be erected by them over his remains, as a testimonial of their high regard for his eminent qualities.

February 19th, at St. Joseph's Academy, Emmitsburg, Mary Ellen Logsden, aged 27 years.

March 13th, at Philadelphia, Dr. W. E. Horner, in the 60th year of his age. He was a convert to Catholicity, and had been for the last thirty years of his life Professor of Anatomy and Surgery in the Pennsylvania University.

February 26th, in New York city, Rev. Thomas Mulrine, assistant pastor at the Cathedral, in the 28th year of his age. Born in New York, he graduated at St. Joseph's Seminary, Fordham, and was ordained priest in August, 1851. He was esteemed by those who knew him for his gentle disposition and solid virtues.

On the 27th February, at Loretto, Ky., Sister Mary Rhodes, a member of the Loretine community for 40 years, that is, since its establishment in 1812. She was always remarkable for the virtues belonging to a religious.

On the 11th of February, the Bishop of Palencia in Spain, aged 70 years.

Personal.—Father Roothan, superior-general of the Society of Jesus, is said to be dangerously ill at Rome.

Father Bresciani, S. J., an able contributor to the *Civilta Cattolica*, is also reported to be in a low state of health.

Father Lacordaire, the celebrated Dominican, has been ordered to leave France, on account of a violent sermon preached by him at St. Roch, and reflecting upon the government. This is much to be regretted.

The young Earl of Shrewsbury has received from the Holy Father the *cordon* of the Order of Pius IX.

THE

METROPOLITAN.

Vol. I. MAY, 1853. No. 4.

READING OF THE SCRIPTURES IN THE VULGAR TONGUE.

CONCLUDED.

To proceed now with the second part of our dissertation, we trust that the following observations will be found to contain an ample vindication of the present discipline of the Catholic Church, on the matter in question. We must observe, in the first place, that the Church has never prohibited to the laity, the reading of the Scripture in the original languages, or in the ancient versions. But this permission, it will be said, is of no use to the great body of the people, because they do not understand these languages; it is only in the vulgar tongue, with which they are acquainted, that the Scripture is intelligible to them; and yet, our adversaries go on to say, the Scripture in this vulgar tongue, even when the version is acknowledged to be faithful, will not be permitted to the people by the ecclesiastical superior, unless upon certain conditions, which cannot be insisted on, without excluding many from the reading of the Scripture. This is the conduct, of which our adversaries—the Biblicals—complain, and which we defend. We may here observe, that the conditions insisted upon in some places are but few, as for example, in this country, where it is only required that one bring to the reading of our approved version, humility, submission to the doctrine of the Catholic Church, and a readiness to be guided by the approved notes, which are appended to our Bible: but the arguments, which we shall adduce, will be sufficient to vindicate the practice of the Church in those countries also, where a more stringent discipline is enforced. In the first place, then, we lay it down as certain, that no divine precept exists, imposing upon the laity an obligation to read the Scripture. We have seen in the preceding part of this dissertation, that in the practice of the Church at any time, no proof is to be found of the existence of such a precept. The reading of the Scripture is not necessary to the laity, for the purpose of knowing either what must be believed, or what must be practised, in order to gain eternal life; and such being the case, it appears unreasonable to admit the existence of a precept to read the Scriptures, without some clear authority to that effect, either in Scripture or in tradition; and we may observe, that it is only to a Scriptural proof that our adversaries, if consistent, will attach any importance. But neither in Scripture nor in tradition, will they find sufficient grounds to warrant the conclusion, that the read-

ing of the Scripture is obligatory on the laity. The text from the fifth chapter of St. John's gospel, "search the Scriptures," is always put in the front of their arguments by our adversaries. But this is a passage of doubtful construction, and, according even to many learned Protestants, it ought to be translated in the indicative mood. Besides, these words were not addressed to Christians, that is, to the disciples of Christ, but to the Jews; and as we have shown in a preceding part of this chapter, they were not addressed to the *multitude*, but to the scribes and pharisees, that is, to the teachers; and we have no objection to admit, that the teachers of the people in the Christian Church, are bound to read and study the Scriptures. Much less could this obligation of reading the Scriptures be inferred from the words of St. Paul to Timothy, "all Scripture inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work."—II *Tim.* iii, 16, 17. We admit, that the reading of the Scripture is most profitable, not only to the *man of God*, that is, the teacher of the people, to fit him for his several duties, but to every one that is prepared to come to the reading of it with the proper dispositions; and this text, at the farthest, proves nothing more. Nor does the example of the Bereans, mentioned in the Acts of the Apostles, prove the obligation in question. This conduct of the Bereans here referred to, is so often lauded by the advocates of Bible reading, as if it proved every thing which they require, that it becomes necessary to examine closely the meaning and force of what is said in the Acts of the Apostles respecting them.—(Chap. xvii, 10, 11:)—"But the brethren immediately sent away Paul and Silas by night unto Berea. Who, when they were come thither, went into the synagogue of the Jews. Now, these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the Scriptures, whether these things were so."

Now, in the first place, the Bereans were Jews, not Christians, whilst they were "searching the Scriptures to know if these things were so." Again, the passage does not contain one word which implies an obligation; it merely states a fact. St. Paul could not propose to the Jews of Berea any doctrine that was not from God—but this was not evident to them, until by miracles, or other arguments, he proved to them the truth of his doctrine. He referred them to the Scriptures, which they had in their hands, for the prophecies concerning the Christ, and they examined to see if these were as he had stated. Such is the entire force of a passage, so much dwelt upon by the Biblicals; and the absurdity of quoting it, as at all opposed to the practice of the Catholic Church, appears by this, that the Catholic Church, in those countries in which its discipline is most stringent with respect to the reading of the Scripture, in the vulgar tongue, would be always ready to invite the Jews to imitate the conduct of the Bereans in searching the Scriptures, and see that those things, in these Scriptures, to which they were referred by the Catholic preachers, were so. What now are we to think of those, who put forward this passage of the Acts as sanctioning that extravagant principle, which, after all, is the very essence of Protestantism, viz: that it is the duty of every Christian to be guided by his own views of the meaning of Scripture, as to whether he will admit or reject any doctrine proposed by a Christian teacher?—*Thus, Dr. Whately* in the "Address to his Clergy," 1836, p. 74. It is needless to say that such a principle, on the extravagance of which we shall say something in another place, does not derive a shadow of support from the passage under discussion. We see that St. Paul, writing to the *Christian* churches, insists constantly on the *indisputable* truth of the doctrine, which he teaches,

and never on the part of *these* does he tolerate any delay in giving assent to his preaching. This is so clear in his epistles, that no one but a complete stranger to his writings would venture to deny it. Had the Bereans then been Christians, their conduct upon the occasion in question would have been altogether unjustifiable, and consequently all the reasoning of the Biblicals from this passage falls to the ground. In fine, there is no passage of Scripture in which it is either expressed or implied, that all Christians are under an obligation of reading the Bible, nor does tradition establish the obligation in question. The Biblicals in this matter appeal to tradition also—inconsistently enough, seeing how often they profess their disregard for tradition, and their adhesion to the Bible alone. Even here, however, they meet with no support for their theory. The illustrious bishop of Bruges, M. Malou, most fully proves in the first volume of his book, (*La Lecture de la Sainte Bible en Langue Vulgaire*, p. 248, &c.) that no one of the Fathers—not even St. Chrysostom, to whom, above all others, the Biblicals appeal—has ever asserted the existence of a precept binding all Christians to read the Bible.

St. Chrysostom, St. Augustine and St. Jerome, to all of whom our opponents here refer, at the most but exhort to the reading of the Scripture; and as to St. Augustine and St. Jerome, they have made it clear enough, that their exhortations are addressed only to the pious and well-instructed Christian; and St. Chrysostom, who was in the habit of instructing the people by means of homilies on various parts of the Scripture, is found in those passages of his discourses, in which he insists most strongly on the reading of the Scripture, to be only exhorting his hearers to read over privately, before coming to church, that portion of the Scripture which he had announced on the previous Sunday that he would explain for them, that thus they might be better prepared to profit by his discourses, and that he might be spared the additional trouble of having to teach them what the text was, as well as the explanation of it. It is, moreover, quite certain, from many parts of the works of these Fathers, that they all required from the reader of the Bible, a perfect submission to the teaching of the Church.

Seeing, then, that no obligation is imposed on Christians generally to read the Scripture, it becomes an easy matter to vindicate the discipline of the Catholic Church, with respect to the reading of the Scripture in the vulgar tongue; and this discipline may be here again thus briefly stated, viz: *certain dispositions are required on the part of the laity who wish to read those vulgar versions made by Catholics; and if they have not these dispositions, the reading of such versions is prohibited to them. In some places,* viz: *where the law of the Index is* STRICTLY *enforced, permission must be obtained by each person from the proper authority, who is to make himself acquainted with the dispositions of the party seeking such permission. In other places, as in these countries, with respect to our English version, the permission is granted generally to all who bring the proper dispositions.* To vindicate this discipline, it is quite sufficient to observe that the Church is perfectly authorized to legislate upon a matter such as this, which no divine precept has withdrawn from the sphere of her legislation. For clear is the voice of tradition on the point, and numerous are the texts of Scripture which prove it, that Christ established a Church. and invested it with full authority to legislate on all such matters as appertain to the spiritual good of its children, and are not already determined by some divine law. The proofs of this point have been so often set forth by Catholic theologians, and are so well known, that we think it unnecessary to produce them here. But our Biblical opponents will tell us, that even admitting that the *people* generally are not bound by any precept to read the Bible, yet, that they have a perfect right to do so—

a right with which no authority upon earth can interfere. Our answer to this assertion is, that *the people** have only such a right to read the Scriptures as the Church sanctions and approves; and by establishing this, our assertion, we shall put an end to the whole controversy. Well then, in the first place, since the people generally are not bound by any divine precept to read the Scriptures, they must be provided otherwise with the means of knowing what they are to believe and practise—this means they have in the Church's teaching—therefore the Church is authorized and qualified to teach the people what they are to believe and practise, and this she does by her established ministry. Again, as we said before, and as is abundantly proved by our theologians, the Church has a perfect right to legislate upon all such matters as appertain to the spiritual interests of her children, and are not already fixed by some divine law: now from these considerations we infer that the Church can withhold permission to read the Scriptures from all such as bring not to that reading those dispositions which she considers necessary; and consequently, that the *people* have not such an independent right to read the Scriptures as the Biblicals would contend for. No—the Church asserts her right to insist upon certain conditions, and to withhold permission to read the Bible where these conditions are not complied with, and this right must be conceded to the Church unless some divine law can be produced prohibiting her interference in this matter. Now, no such law can be produced. On the contrary, the right of the Church in this very particular can be clearly and positively proved from various passages of the Scripture itself. First, the existence of the right, for which we here contend, on the part of the pastors and teachers of the Church, implies, that to these in the first instance, the Scriptures have been committed by God, to be by them communicated, according to the rules of prudence, to the people; and that the Scripture has been committed, in this way, to the keeping of the pastors of the Church, is proved from the first Epistle to the Corinthians, iv, 1:—"Let a man so account of us as the ministers of Christ, and the dispensers of the mysteries of God." According to all interpreters, what is here said is not to be restricted to the apostles, but to be extended to all the pastors and teachers of God's Church; and admitting that the word *mysteries* refers to the sacraments, it also designates the mysterious doctrine of God; and therefore, *it* also is committed to the pastors of the Church, who as the faithful stewards of God's house, which is the Church, are to distribute to the people the spiritual food which is the word of God, whether it is contained in the Scripture or learned by tradition. St. Paul's own conduct when preaching to the Corinthians, as it is detailed by himself in this epistle, throws wonderful light, as well upon this text which we have quoted, as upon the application which we make of it. St. Paul tells the Corinthians, that when preaching among them, he did not deliver the whole doctrine of God to every one, because every one was not fit to receive it. There was a more profound doctrine, and a more profound explanation of the rudiments of the Christian doctrine: this the apostle designates by the name of *wisdom*, and this he withheld from many of the Corinthians, because they were not fit to receive it. This the apostle communicated only to the *spiritual*—to those who, by a habit of reflecting upon the truths of the Christian religion which they had already learned, were prepared to estimate the wisdom of God in any doctrine by the principles of faith, and not by the carnal, animal notions of the unreflecting Christian, whom the apostle calls the *animal man*. And

*We here use the word *people* in contradistinction to the pastors and teachers in the Church.

the apostle gives the Corinthians to understand, that if he had preached this profound doctrine—*this wisdom*—indiscriminately to all, he would have acted as imprudently as the nurse who gives solid food to a child whose stomach is incapable of bearing it.—See the first Epistle to the Corinthians, chap. ii, iii. In this conduct of the apostle we recognize the faithful and prudent dispenser of the mysteries of God. Hence, as I said, it illustrates the text, which has been quoted from the beginning of the fourth chapter of this first Epistle to the Corinthians: and we shall now see how this same conduct of the apostle warrants us in quoting that same text of the fourth chapter, to justify the discipline of the Catholic Church, with respect to the reading of the Scripture by the people. We see, in the first place, that all the Christians of Corinth had not a right to insist, that all the mysterious and holy doctrine of God which had been revealed to the apostles, should be communicated to them. On the contrary, it appertained to the apostle's duty, as a faithful and prudent dispenser of the mysterious doctrine of God, to withhold the more profound doctrine from those whom he terms *animal men*, that is, from those who, for want of reflecting upon divine things, had not as yet freed their minds from those rude and worldly notions, which would have prevented them from appreciating the *wisdom* of God in this more profound doctrine, and would have led them to undervalue it. In the same way, then, as every Christian at Corinth had not a right to insist that the apostle should communicate the whole doctrine of God to him, so neither has every Christian a right that the whole Scripture should be thrown open to him, because, as there were many *animal men* among the Christians in Corinth, as appears by that first Epistle of St. Paul, so, there are still to be found in the Church many *animal men;* and as that portion of the divine doctrine committed to him as a faithful dispenser, which St. Paul terms *wisdom*, was to be withheld from the *animal man* until he acquired those dispositions which would render this *solid food* nutritious and not injurious to him; in like manner, the Scriptures, which contain abundantly that *wisdom* of which the apostle speaks, are not to be put without reserve into the hands of the animal men in the Church; and the pastors of the Church have succeeded to the apostle in that stewardship of prudently communicating to the people the profound doctrine or *wisdom*, or withholding it from them, as the case may be. We see now how that text of the fourth chapter to the Corinthians, first Epistle, comes to prove what I asserted, viz: that the right which the simple faithful have to read the Scripture, is not a right independent of the sanction and approval of the pastors of the Church. Nor will our adversaries, if they reflect for a moment, attempt to set aside this conclusive argument by saying, that the Scriptures do not contain that *wisdom* of which the apostle speaks in the first Epistle to the Corinthians: for, this would be to say, that this *wisdom*, which, doubtless, was communicated to the apostle for the benefit of the Church, has been handed down by tradition, whilst the Scripture contains only the plain and obvious doctrines; such doctrines as are proportioned to the capacity of *the little ones in Christ*. Now this assertion is untenable for many reasons; but it is unnecessary for us to delay in refuting it, seeing that it is so directly opposed to the principles of our adversaries, who contend that the Scriptures contain the whole apostolical doctrine. And we may observe here that Origen, in his first homily on the Canticle of Canticles, expressly says that in this book is the *solid food* referred to by St. Paul in his Epistle to the Hebrews, v, 14,—"strong meat is for the perfect," and he dissuades those from reading it who are not *perfect*. We have arrived now at these two conclusions:—First, that the simple faithful are bound by no divine law to read the Scriptures. Second, that whatever right

the simple faithful have to read the Scripture, is not a right independent of the sanction and approval of the pastors of the Church. These two conclusions are abundantly sufficient to vindicate the discipline of the Catholic Church, in this matter of the reading of the Scripture by the people. Let us now consider how reasonable the conditions are which the Church requires, previously to giving her sanction and approval to the reading of the Scriptures by the people. We shall first, however, examine a text of the New Testament, which wonderfully confirms all that we have said upon that text of the fourth chapter of St. Paul's first Epistle to the Corinthians;—the text to which I refer is found in the second Epistle of St. Peter, iii, 15, 16, " . . . . as also our most dear brother Paul, according to the wisdom given him, hath written to you: as also in all (his) epistles, speaking in them of these things; in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction." This text proves that the sense of the Scripture is not always plain and obvious—that if parts of it are easily understood, there are also in it *certain things hard to be understood.* And again, as it appears from this passage that there were in the Church, in the time of St. Peter, *unlearned and unstable* persons; so there is no reason to say that there are not such persons in the Church still; and surely these persons have no reason to complain if those Scriptures, which they would wrest to their own destruction, are withheld from them, until they comply with the conditions which will be their security against such a dreadful evil.

To come now to the conditions upon which the Church has a right to insist, before that the Scriptures shall be thrown open to the people. We do not insist here upon any particular order in their enumeration. We begin with this one—First—*That those who would read the Scripture in a version, must procure a Catholic version.* A most reasonable condition, surely, seeing how easy it is for a translator, hostile to the Church, to pervert the meaning of numerous passages, and thus mislead the unlearned reader.

Second.—The Church has also a right to require *that even a Catholic version,* i. e. *a version made by a Catholic author, shall not be put into the hands of the people until it shall have received the approbation of the proper ecclesiastical authority:* because it belongs to the duty of the Church to take care that the people shall not be misled by a translator, who either wilfully, or through ignorance, misrepresents his original.

Third.—The Church, when it pleases, has a right to require *that the people shall read those versions only which are accompanied with explanatory notes taken from the Fathers or approved Catholic commentators.* Because, since there is a body of teachers established in the Church whom the people are bound to hear and obey, it follows that the people are not at liberty to attach to the Scripture, any meaning opposed to the teaching of the Church, or at variance with the unanimous interpretation of the Fathers—those witnesses of the apostolic doctrine. Any such meaning would be false. Now, without the explanatory notes of which we speak, the people would often be exposed to the danger of attaching these unsound meanings to the Scripture. Besides, without such notes, various parts of the Scripture, by reason of their obscurity, would convey no instruction whatever to the unlearned.

Finally—the pastors of the Church have a right to *prohibit the reading of the Scripture altogether to those, who are at the same time unlearned and unstable—more likely to indulge in their own curious speculations, to the great danger of their faith, than to be guided by the notes of learned Catholic writers.* The pastors of the Church have a perfect right to act in this way, because by doing so, they only consult for the true interests of such persons, by withholding from them a spiritual food, which,

whilst it is not necessary for them, would, on account of their imperfect dispositions, prove destructive to them; in the same way, as the nurse consults for the physical health of the child by withholding from it the solid food, which its stomach is yet incapable of converting into nutriment, and which, consequently, would prove the ruin of its health. But, we have now established principles more than enough to vindicate the most stringent discipline, which the pastors of the Church have at any time enacted in the matter under consideration. It remains for us to explain why it is that the Church has never imposed any restriction upon the reading of the original text of the Scripture; and why it is, that the discipline of latter times in reference to versions, is so stringent when compared with that which prevailed in the early times of the Church. Before explaining this, we must premise—First, that since the restrictions imposed upon the people in the reading of the Scripture appertain to discipline, we need not be surprised that the practice of the Church has not been uniform in this matter. Second, it must be admitted, that the Church always insisted upon the people's bringing to the reading of the Scripture the essential dispositions of respect for the word of God, humility, and submission to the Church's teaching. That the two first dispositions were always required, will be admitted by our adversaries, and that the third was also insisted upon, is manifest from the way in which the pastors of the Church have at all times exacted the assent of the people to their teaching. To explain now the question proposed, we say—First, that in the times of primitive fervor, there was less reason to apprehend the want of the proper dispositions on the part of the people. That spirit of dangerous curiosity was not then abroad, by which these latter times are characterized, and of which the Reformers availed themselves, exhorting, as they did, the people to read the Scripture and throwing off all submission to the Church's teaching, to judge for themselves. Secondly, in the early times of the Church, but few of the unlearned among the people had the means of reading the Scripture privately. Some will object here, that the great knowledge which Christians, in the early times, had of the sacred text, cannot be reconciled with this statement. But we answer that multitudes became thus acquainted with the text, by listening to the pastors of the Church explaining it. In truth, in these early times, copies of the Scripture were not multiplied with such facility as at present, nor could they be procured without considerable expense; and there were not then those wealthy Christians, who, whilst they made all religion consist in reading the Bible, paid numerous scribes for multiplying copies, that they might furnish every poor man with a Bible gratis. For these reasons, the Church did not at its commencement, impose the same restrictions on the reading of the Scripture, as she found it necessary to impose in these latter times. And if the Church has never—not even in these latter times—imposed any restriction on the reading of the original texts or of the ancient versions, the reason is, because the knowledge of the original texts and of these ancient versions soon became limited to the learned and well instructed Christians, who, in reading them, would not be exposed to those dangers, which, even in the time of St. Peter, proved so disastrous to the unlearned and unstable Christian. But the limits, which we have prescribed to ourselves in this work, warn us to bring this dissertation to a close. Before passing, however, to another subject, we must be allowed to make a few observations upon that extraordinary zeal which many of those who promote Bible reading evince for the diffusion of Bibles among infidel people, as if this diffusion were a means well adapted to gain over these infidels to the Christian faith. Now, the folly of this conduct must be manifest to every one, who devotes a moment's reflection to the matter: for, we

ask, are there not many things in the Scripture, which, to the uninstructed infidel will be unintelligible? many things which will *appear* to him contradictory? and many things which, to his proud and carnal mind, *will appear* irreconcilable with the notion which one ought to form of the Deity? Of each class of difficulties it would be easy to produce examples. And if, as appears from what we have said, even the unlearned Christian requires the assistance of a guide, or of the commentaries of the learned, in order to read this holy Scripture without danger to his faith, and to derive profit from it: what are we to think of those, who imagine that they have laid the best foundation for the reception of the gospel by infidel nations, if they have prevailed upon them, merely to accept copies of the Scripture text translated into their several languages. So far from preparing the way for the reception of the Christian faith, they truly by this conduct *cast pearls before swine*, which is prohibited in the gospel.—*St. Matthew*, vii, 6. It is no answer for them to say, that these infidels receive willingly and thankfully the Bibles that are given to them, and therefore they are not the *swine* mentioned in the gospel, who, as appears from what follows in the context of the passage referred to, are hostile to the mysteries of the kingdom of God, and to the preachers of them. For, we say in reply that these persons, although not hostile to the preacher, fall sufficiently under the sentence of the gospel, because they are only prepared to undervalue the holy thing that is presented to them, as the swine undervalues the pearl and tramples upon it. It is an undoubted fact, moreover, that the thankfulness, with which the pagans and Mahometans have frequently received copies of the Bible from the Protestant missionaries, is by no means to be ascribed to a disposition to embrace the Christian faith, but often to a curiosity which led them to admire the paper, printing, binding, &c. of the book.—*See M. Malou's book already mentioned*, tom. ii, p. 448, &c. The illustrious bishop, in the place here specified, proves this fact from the testimony of a Mr. Malcolm, an American missionary, who, among other things, tells of some who were receiving Bibles from the missionaries, and were so impatient to examine closely their binding, that they tore the books in the very presence of those who gave them. It is also certain that the Biblicals cannot point to the success of their missions among the pagans, as a proof of the beneficial effects of the distribution of the Bible among these people. On the sterility of the Protestant missions, see Malou in the place last quoted. To prove that the advocates of Bible reading of whom we speak expose the Scripture to be treated with disrespect, we need not go all the way to their missions among infidels; their conduct, even in calling upon all Christians to peruse the Scriptures and judge for themselves of their meaning, whilst it is most unreasonable, is, at the same time, highly calculated to bring the word of God into disrespect among the people. We could not find better words to express briefly the folly of this conduct, than those used by that eloquent Protestant, Edmund Burke, in "his speech on the acts of uniformity," delivered in February, 1772.—*See the edition of his works by Rivington*, London, 1812, vol. x, p. 20. He says—"The Scripture is no one summary of Christian doctrine, regularly digested, in which a man could not mistake his way; it is a most venerable but most multifarious collection of the records of the divine economy; a collection of an infinite variety—of cosmogony, theology, history, prophecy, psalmody, morality, apologue, allegory, legislation, ethics, carried through different books, by different authors, at different ages, for different ends and purposes. It is necessary to sort out what is intended for example, what only as a narrative; what to be understood literally; what figuratively; where one precept is to be controlled or modified by another; what is used directly, and what only as

an argument *ad hominem;* what is temporary, and what of perpetual obligation; what appropriated to one state and to one set of men; and what the general duty of all Christians. If we do not get some security for this, we not only permit, but we actually pay for, all the dangerous fanaticism which can be produced to corrupt our people and to derange the public worship of the country." If Mr. Burke imagined that the Protestant Church could provide any security against that deplorable misunderstanding of the Scripture, to which the people when left to their own feeble judgment are exposed, in that he was mistaken. For the very essence of Protestantism is the claim to the right of private judgment in the interpretation of Scripture; and were the Protestant Church, by any act, to deny such a right as belonging to the people, she would by the very same act pronounce herself to be an imposture. The limits of this dissertation do not permit us to enter here into a lengthened exposure of the folly of this Protestant principle—of the right of private judgment—which means that every person has a right to take his faith from his own interpretation of the Scripture. This principle naturally results in a wonderful variety of creeds; and if so many who adopt the principle agree in faith, we can only explain this extraordinary fact by using the words of a Protestant archdeacon and prebendary of Winchester:—Many *have a singular talent of seeing every thing in Scripture which they have a mind to see.—See Milner's End of Controversy*, letter 8. We must be permitted to observe here also, that there is a special folly, and a special disregard for the respect due to the sacred book, in insisting, as the Biblicals do, that it shall be used as a school book. Let us hear, on this point also, a Protestant authority, quoted by Charles Butler, in his letter on the perusal of the Scriptures, published some years ago in the Birmingham Catholic Magazine and Review. This is Mr. Benjamin Martin, who, in the preface to his "*Introduction to the English Tongue,*" censures the "putting of the sacred book into the hands of every bawling school-mistress, and of thoughtless children, to be torn, trampled upon, and made the early object of their aversion, by being their most tedious task and their punishment." These are the words of Martin; and Charles Butler adds that this author seems inclined to ascribe the growth of irreligion and the contempt of holy things to this source. In fine, after what has been said of Christians, whether they be of mature years or young and thoughtless children, it follows that there is no proof required to convince us that the promoters of Bible Societies act in a manner most unreasonable and most disrespectful to the Bible, when they place it, as they do, for indiscriminate perusal in the hands of pagans and infidels. But we must now conclude this dissertation, with the hope that no candid reader, after perusing the observations which it contains, will be disposed to deny that there are circumstances which justify the Church in imposing restrictions upon the indiscriminate perusal of the Scriptures by the people. Having admitted this, he will have no difficulty in admitting that the Church has never exceeded the limits of a wise discretion in the matter of these restrictions.

Dixon's Introduction.

STATE EDUCATION.

The *Mercersburg Review* (German Reformed) of January contains an able article on the subject of Parochial Schools, the necessity of which is shown by exposing the short-comings of education as furnished by the State. The writer first argues from the declarations of Scripture, that parents are bound to train their children in "the discipline and correction of the Lord," and points out the different systems or modes of instruction from which this training, mentioned in the New Testament as holding an important place among the parental obligations, is excluded. The first system that is found wanting by the Christian standard, is the Pagan, which makes the spiritual or eternal subordinate to the bodily or earthly. The second is the Infidel system, which aims at the cultivation of nature by natural means, or by simply developing the resources and powers of the natural man. It finds encouragement even among sects that boast of the Christian name. "What else," says the writer, "is the educational system of Unitarians, but an attempt at educating nature into grace. In their system, grace is not a basis to educate from laid in baptism, but grace is something to be attained to by education—the beginning is nature, the end reached is grace. A plant without a soil. Education is a leading forth of nature; if not of nature, then of nothing; for according to their view baptism does not lay a basis of grace in the infant heart. May we not say, in refutation of this idea, that which is educated of the flesh, is flesh. Could Rousseau's idea of keeping the child negative up to twelve years be realized, what could better suit the Baptist's system? He believes in no grace given in baptism which warrants the parent in believing that his child may, from that point on, be nurtured in a real divine life, so that no technical experience, or sudden violent transition, is afterward needed to constitute him a Christian. He does not believe that God has made such provision in His system of grace, that a child may be inserted in grace, and may be brought up in the Lord's nurture. He does not believe that the child has gracious life, how can he nurture it?" The third defective mode is that which separates intellectual and religious training, and which may fall into the extreme either of overlooking the intellectual in teaching the religious, or discarding the religious for the sake of the intellectual. The writer here lodges an unfounded complaint against the Catholic Church, as not attaching sufficient importance to the intellectual cultivation of the masses. He seems to err in principle as he does in fact. In regard to the latter, he must admit that Catholicity alone has given birth to grand and vastly effective schemes of instruction, such as are found in the numerous religious bodies, male and female, whose members devote themselves gratuitously, for God's sake, to the diffusion of knowledge among the various classes of society, and the masses of the people. As to the theory, the writer will perhaps acknowledge, upon reflection, that the intellectual should not be placed on a level with the religious, except so far as it may be necessary for the apprehension of the latter. Moreover, by the teaching of religion the mind is not only provided with a certain store of knowledge; but it is rightly trained and disciplined for the legitimate and useful pursuit of knowledge. The science of the saints, the moral formation of man, or his training in the discipline of the Lord, is always to hold the first rank: the cultivation of his intellectual powers is a subordinate consideration. As the pious A Kempis has expressed it: "I would rather feel compunction than know the definition of it." After his preliminary observations, the reviewer proceeds to show how the public school system neglects the religious or principal part of education for the sake of

the intellectual. We quote most of his remarks, with a view to present an able exposition of the question, and to show that the charge of deficiency against the common schools is not urged by Catholics alone.

"There is another extreme into which this error runs; it is when there is an attempt to cultivate the intellectual at the expense of the religious, or independently of the religious. This error proposes to keep the two interests separate. It is admitted that children should have religious culture, but then that is a matter to be separately attended to. The intellectual is to be attended to, and the religious is to be added to it in due time. The school is regarded as having only to do with the intellectual, leaving the religious for the family, the Church, and Christian charity. The child is to take to school nothing but its mind; and is there to be nurtured as a mere intellectual being. This is the error which reigns most extensively on the Protestant side of the Church and has its systematic exhibition in our common public school system.

"On this system we must offer some strictures, for it stands more directly, and more formidably than all the others, in the way of Parochial or Christian Schools. In offering what we shall offer on this point, we are not ignorant that many of the best men, with the best of motives, have been, and still are, the zealous friends of this system; neither insensible of the pain, which the conclusions at which we shall arrive, shall cause that class of philanthropists, should they carry the same force to their minds as they do our own. Nor would we claim the honor of making any discoveries in this department, but desire only to give intelligent or definite expression to what we are sure is fast becoming a general feeling.*

"The common school system makes no provision whatever for the religious wants of children. Religious culture there is studiedly excluded and prohibited. The child may have any views, or no views, in religion. It is to be taught nothing in that direction. No book giving religious instruction 'shall be used as a school book, nor admitted into school.' The Bible is barely tolerated—it may be read, but 'without comment by the teacher.' No religious qualifications are sought in the teacher. In short, mind, and mind only, is to come in play, and to be dealt with in the culture of common schools. The system aims only at educating part of man. It aims only at preparing him for the State and for business, not for the Church. It takes in only time and earth, not eternity and heaven.

"In this system, education is taken out of the hands of the family, and of the Church. Those who have charge of the educational interests, are not the pastor, church officers, and pious school-masters, but 'directors'—a kind of committee for the time, who attend to the duty in the same spirit as they would to laying out a road. The school-house no more stands on the green beside the church—where all religious associations congregate—where the spirit of religion lies, like sweet sunlight on every object around, and where the graves are!—but they are stuck, like milestones, wherever a cold mechanical system assigns them their place. It may happen just as well as not, that the associations of childhood may be bound to the top of a bleak hill; in the region of some miserable marsh with its ponds and mud; or near some gloomy old still-house with its styes and its stench! Parents, whose highest concern is to have their children's minds expanded in a religious element, are compelled to send them to a place where no pious whisper is allowed, where religious instruction is contraband and unlawful, and where the teacher may be an infidel. Where the director may be any one at all—one whose highest ideas of education are reading, writing and cyphering—one who perhaps cannot read at all. What parent can comfortably submit his children to such a system of miserable orphanage!

"The system of directorship, as established by law in these schools, however well it may look in theory and in law, does not answer the purpose in practice. All the directors generally do, is to procure a teacher and firewood, and one is generally procured in the same spirit as the other, with least trouble, and at the lowest price. After the school begins directorship in effect ceases—the teacher and the

* It is proper to premise, that the strictures we make are intended to apply directly only to the common school system in Pennsylvania, and to the system of State schools in other States, only so far as they are similar to this.

school are then left to direct themselves. The consequence is disorder, which gets ever worse. Already there are many parents who decline sending their children to common schools, on account of the profanity, vulgarity, and rudeness which are found to reign there.*

"It is but a comparatively short time (1835) since the common school system has been established in various parts of our State; yet there is already that in its history which condemns it. Almost every year the school law has been altered and amended. Defects were discovered in its workings, and the Legislature was called upon to remedy them. The history of the school law in Pennsylvania, reminds one of an attempt to patch the rents of a rotten garment—the contraction required to mend one makes two worse ones. This altered, amended, renewed school law is sent out with its tables, its charts and supplements, as a guide to directors to whom it is as unintelligible as the statement of an algebraic equation to a child that just begins to spell.

"Whoever will read the annual reports of the superintendent of common schools with care, will feel convinced that the evils which are the burden of ceaseless complaint are essentially in the system, and cannot be cured. We hear without end of the 'sluggishness of directors and parents;' and of 'the carelessness and unfitness of teachers.' In the report of 1849 we read:—'The practical effects of the plan are truly deplorable. Scarcely a mail arrives that is not loaded with complaints of the inability of the teacher, of his immoral habits, and of the bad condition of the schools. Petitions to the superintendent, for redress of grievances over which he has no control, are frequently presented; and expressions of dissatisfaction are not rare against the continuance of the system.'—*Report of* 1849.

"This indifference and opposition are not to be ascribed to a want of interest in education, but to a want of interest in schools without a soul or a God. There is an instinctive sense of the false principle upon which the system rests; and its practical exhibitions daily increase that suspicion. Hear the report of 1850:—'Complaints are heard from various quarters that the system has failed to accomplish the purposes for which it was designed, and that the funds of the State are wasted. These expressions of dissatisfaction must not be ascribed entirely to ignorance and prejudice; they come, in too many instances, from honest, intelligent citizens, true friends of education.' Even the zealous advocates of the system betray that they know where the difficulty lies. They feel that the 'motive power,' which they say the system lacks, could be furnished by religion. 'Ministers of the Gospel,' says the report of 1848, 'could exert an influence, which might reach every fireside, *opening the eyes of the blind, and unstopping the ears of the deaf*, on the subject of rational and moral education." So they might, and so they would, were not they, *in the capacity of ministers*, virtually shut out from the schools. If parents are sluggish in sending their children, how can they be moved to duty except by the higher 'driving power' of religion; but this is contraband in the system. Shall ministers be expected to manifest zeal for the education of immortal beings for this world merely? The common school system can never, in its present form, gain the confidence of the Church and ministry; even if the system did not itself virtually exclude their influence, the false principles which it involves are too radical, and in their practical workings too disastrous, to receive either favor or toleration. The time is not yet, and it never will be, when those, who alone have received the commission, 'Go ye, and teach all nations,' will surrender their responsibilities into hands which they know are not adequate to the task. They must first forget their own accountability, and lose all respect for the will of Him, whose they are, and whom they serve.

"It is all idle. The interests of education cannot be long sustained and vigorously carried forward, unless religion underlies the movement as its motive power. It is well known that colleges do not flourish except under the auspices of the Church. It is Christianity, and that alone, which wakes man to industry and earnestness in every sphere, and consequently also in reference to the cultivation

* Children learn from example *before* they can understand the ground and reasons of moral obligation; hence the injury which they receive from the bad examples which are constantly before them in common schools.

of mind. It is the feeling of immortality that is the impulsive power toward all ambition in expanding the intellectual faculties. It is sin that darkens the mind, and its removal must accompany all attempts to brighten and expand the intellect. All history declares that religion is the mother of science—that faith is the mother of knowledge.

"When the education of children is left in the hands of the State alone, as is done in the common school system, it is mere means to an end—and what is worse, mere earthly means to a mere earthly end. But Christian nurture is not merely means to an end—it is means and end in one; and, what is better, heavenly means to an heavenly end.

"When religion is excluded from education, what end has education in view? The world in its various interests—an end lower, instead of higher, than the means themselves! When religion is connected with nurture as it is in Parochial Schools, it is viewed as means to an end higher than itself, but the means at the same time as part of the end. This Christian nurture will appear as part of the process of a life constantly progressing, from lower to higher—the lower ever terminating in the higher, and becoming complete in it.

"That education which is carried on separate from religion offers a constant invitation to the child to look downward to a lower earthly end. For the child will reason, and if not reason, it will feel, thus: If the end of education is not earthly interests, if its end be higher religious interests, why are not those higher interests held forth prominently as the goal of the educational process! Why are the means made to look shy at the end? And why this jealous care to keep the means separate from the end? If education is to make us better, as well as wiser, why is that better proscribed and kept out of view as though it were ruin to come in contact with it? If education is to lead to the Church, why is the Church ignored and thrust out of sight, and why are we the pensioners of the State? If we are to be servants of religion, as the highest aim of life, why is not religion our master and teacher? If we are now, and are still to be, the children of the Church, why does the Church permit us to be treated as bastards, and turn us over without a sigh, as orphans, to this tax-supported almshouse of the State! If the Church is our mother, why does not she nurture us; and if it is not the design that we shall forget our mother, and be weaned from her, why are we so carefully kept, by legal prohibitions, from hearing her name, from feeling her tenderness, and from sharing in the genial warmth of her love?

"Such are the practical contradictions of the system. We do not mean that the child will draw such conclusions, and see these contradictions, intelligently; but the position in which it stands, and the element in which it moves, will lead to this result practically and in fact, with the force of ceaseless, silent, but inevitable necessity. Birds of passage know not why they move as they do; but they are nevertheless under the power of forces which affect their instincts, and which they have no power to resist or control. So in the case before us. Indeed, just as instinct in animals is often a surer guide than reason in man, so the ingenuous and confiding spirit of childhood, will be more easily moulded and led by the silent influences in the midst of which it moves, than by the light of logic.

"It is the seemingly distant and careless attitude in which the common school system stands to the Church in the education of children, which is so powerful in weaning their hearts from her. It is not positive opposition, but negative indifference, which is the root of the evil. It is in this, as in other cases, distance, coldness and carelessness, more than all else, that alienates the heart from what it ought to love, and would love, but for that. A child weaned in early infancy, removed from its mother, brought up among strangers, not permitted to hear her name pronounced, except with the uplifted finger of caution, and hearing that it is almost a crime to praise her virtues—such a child can never afterwards have all, if any, of the feelings which belong to the relation of a child to its mother. It is just so when we permit our children to be trained out of the Church, where her name is not heard except in a way which implies that she needs to be watched, and that her influence is especially to be deprecated in the nurture of man's intellectual nature. Thus the Church is, in fact, a man of hideous face, looking out upon children from the dark, filling their young spirits with secret dread, and caus-

ing them to go as far as possible the other way for fear of hidden evil; and, just as those superstitious fears which are wakened in the confiding heart of childhood by thoughtless parents or injudicious nurses, can be removed by neither reason nor philosophy; so the feeling of fear and jealousy toward religion which this false system of education inspires, will present its repulsive images before the spirit, in spite of its better judgment, to the latest hour of life! He that—or any system that—instills in the heart of a child any fear but the fear of God, or raises any doubt or dread but for that which is evil, has made wrong what he never can make right! The sting of a fly, in the infant oak, may, a thousand years afterwards, be the blemish in a plank in the bottom of a ship, which sinks men and treasures! Wo unto him who breaks but a link in the chain of things!

"It furnishes no sufficient apology for the system to say that the evil is only negative—that although the instructions of common schools impart nothing positively religious, neither do they impart any thing irreligious—that they leave the spirit as to religion and morals a *tabula rasa*. This is equally its misery. Indeed it is this plausible angel-of-light-pretense that constitutes the very heart of the danger of this false system. We are not merely to teach them no evil, but we are to bring them up in the Lord's nurture. Negatives are as destructive as positives in this respect. Doing no evil constitutes no saint. Not gathering is scattering abroad. Give a plant no nourishment, no sun, no heat, no moisture, and it will die just as effectually as if you put a worm at its root. Give a child no food, no drink, no air, and its death is as certain as if you give it poison: besides, it dies more cruelly; so, give the spirit no nurture and it dies. The spirit of the child is no dead *tabula rasa*, which you may leave unimpressed at your pleasure, but it is a *tabula vitæ*, which cries in the agony of hunger, Give me food or I die! Let it be considered by the way, that it is this *tabula rasa* philosophy that lies at the root of every false system of education. Rising like a upas in the field of mind, it has cast its killing shadow over ages, and has ever been the tutelary god of an infidel culture. Its tendency has been to hush the infinite in the human spirit. It has done much to ignore that side of man's nature which fastens him on God and the unseen. It has, to a great extent, fastened him to earth, and compelled him to crawl empirically like a blind spider, feeling his way either by cautious or impetuous experiments. It has taught him to fill his mind with items of knowledge as he finds it, as a boy fills his basket with berries, instead of growing in knowledge, by evolving his nature under the power of the divine out of the infinite in and around him. It has undervalued man's dependence upon the broader life of the general. It has turned the Church into a conventicle or society, and *human* beings into individuals. It has made education a mere gathering *for* the mind, instead of a gathering *in* and *by* the mind—or an evolution of the mind by nurture. It has cried *tabula rasa* until the human treats itself as such; and the Church, forgetting the deep reason of the Saviour's infancy and growth in body and in mind, forgets also the importance of infancy in general as related to the Church and its nurturing cultus.

"In estimating the full extent of those evil results which flow ftom a system of education, from which all positive religious influences are excluded, we must consider that those formative influences which are visible and tangible, are but a small part of those which actually mould the child's intellectual and moral life. There is an education of *circumstances*—or shall I say an education of *atmosphere*. An education, not so much of the marked influences exhibited in formal instruction, as of the element in which the young life moves and has its being during the time that its education progresses. Our physical growth and health depend generally not so much upon preventive or curative medicines given at intervals, as upon the constant lavings of those silent influences of air, temperature, and other elements which are friendly to vitality and health. So, the mental and moral health of children depend chiefly upon the silent and intangible force of circumstances, example, society, and what may be called, in general, the atmosphere in which they live, breathe and grow. As, in our physical system, every sense,—hearing, seeing, tasting, touching, smelling,—is more or less, though silently, the avenue of health or disease, so are these same senses in their relation to the mind and heart. In this view we discover the true depth of meaning in such passages as, 'He that walketh with wise men, shall be wise,' and, 'Evil communications corrupt good

manners. We, by a deep necessity, become like that which surrounds us. We—as the poet has it—

'We become pure by being purely looked upon.'

"As flowers are colored in the light of the sun—though silently!—so are the minds and hearts of our children by the educational air in which their faculties are evolved.

"Is it not clear, then, that immense interests are involved in the early training of our children; not merely in the instruction imparted to them in a formal way, but in the educating influences of position and circumstances. Is it not clear also that true Christian *nurture* must underlie all education or training, doing its work before these can properly begin, and animating, pervading and sanctifying them as their secret life and soul?* Is it not plain also that the common school system can never afford such educational accommodations as the solemn duties of Christian parents make it necessary to demand for their children? They, if they at all understand their responsibilities to their children, can only be satisfied with Church, or Parochial Schools.

"It may be said, Is it not our duty to provide educational facilities for those that are out of the Church? And how can means be provided for the education of all, if it is not done by the State? State schools cannot be made religious schools, because Church and State are not united; and, on account of the various views of sects, it would be impossible to introduce religious instruction.

"We acknowledge the difficulties in all this; but the difficulties of making things right should never reconcile us to that which is wrong. In regard to sects, the difficulty shows only that sects are wrong, and not that a school system without religion is right.

"In regard to the duty of educating all, we answer, that it is yet to be shown that the common school system will accomplish this. The reports complain abundantly that many parents do not send their children. This will ever be so; it rests upon the deep principle that religion alone can foster the education of mind; and that educational interests are *only* sustained where religion underlies them. Where this is not the case, the 'driving power' is wanting; and any educational system that has not religion for its soul, cannot enlist sufficient interest in itself to sustain itself in existence. As in the child a sense of dependence, of trust, confidence and faith precedes all developments of intellect; so, in all systems of education faith must precede knowledge and sustain it. A system, therefore, which neglects to foster faith, cuts itself loose from the source which alone can sustain it.

"But again. Could even all be educated intellectually as the system proposes, is education without religion a blessing? Is knowledge, the wisdom of this world, as such, praised in the Scripture? Verily no. Unless the life of grace underlies and sanctifies all intellectual activities, their cultivation is but a strengthening of the natural powers of evil. As already said, educated nature is educated vice. Had Paine, Volney, Voltaire, and others, been ignorant men, the world had been more blest. It is the same on a smaller scale. The smallest mischief, that fulfills his sphere of evil in the most obscure country circle, is the worse for his smartness, and is a curse to his neighborhood in proportion to his wit. Unsanctified knowledge, like unsanctified wealth, is so much influence on the side of evil. Knowledge is power—power for evil, or power for good, according to the wish and will of him who holds it. Knowledge in faith is a power *for* God; knowledge without faith is a power *against* God. When we say, therefore, that it is our duty to educate all, that declaration must be modified and limited thus: *It is our duty to educate all religiously.* It is not our duty to meet the world on its own ground. We are not to 'teach all nations' as *they* please, but as our commission directs:

*What system of moral education is like to avail in opposition to the contagion of example and the influence of notions insensibly, yet constantly instilled? It is to little purpose to take a boy every morning into a closet, and there teach him moral and religious truth for an hour, if, so soon as the hour is expired, he is left for the remainder of the day in circumstances in which these truths are not recommended by any living examples.—*Dymond's Essays, page* 254.

'Teaching them to observe all things whatsoever the Saviour has commanded them.' We dare not misread our commission, meet the world on its own terms, and teach them only what will fit them for worldly interests and worldly ends, engaging that that which Christ has taught them shall be studiously kept out of sight. Such a mode of educating the world has never received the promise which is appended to the true commission, 'And lo, I am with you always. even to the end of the world. Hence, we take our stand on the true Parochial or Church system, and urge all, just as we do sinners to repent and believe, to meet us on the true ground, and to receive at the hands of the Church a true education—an education complete, of heart as well of mind—for eternity as well as for time—for the Church as well as for the State—for the perfection of themselves as men, and not only as citizens. If they reject this offer, we have performed our duty, and theirs is the peril.

"It must be remembered that another duty *precedes* the duty of educating all: It is the duty of educating properly and religiously our own children, and the children that are in the covenant and Church of God. These are placed nearest to us in the order of God, and must be first attended to. As we have opportunity we must do good to all men, but *especially* to the household of faith. When favors were claimed for the daughter of a Canaanitish woman, the Saviour said, 'Let the children first be fed.' We find, hence, that in the Acts of the Apostles, salvation was always offered first of all to the Jews, as the covenant people. So here: our duty to educate all is subordinate to our duty to educate our own, as families and as a Church. To manifest zeal for general education, to the detriment of particular education, is to outstep the divine order. He must not go abroad in search of duty who has not finished at home. The Church has no such responsibility to educate all, as requires her either to neglect her own, or to permit them to be educated under a wrong system.

"Should even the alternative be to educate the young in general, without religion, in the common school system, or not educate them at all—which we by no means grant—then it would be the duty of the Church, in the spirit of sacrifice, to submit to the tax required, and at the same time, by voluntary liberality, to sustain her own religious schools besides. This many are in fact now doing, whose conscience, and interest in the religious education of their children, forbids their exposing them to the negative, if not irreligious, atmosphere of common schools.

"Hear then the conclusion of the whole matter, and the sum of what we need and ask. Give us Christian schools—schools which have a God, a Saviour, a Holy Ghost, a Bible, and hymn-book, a catechism and prayer, a pastor and a pious school teacher—a school between the family and the Church, a school which will carry forward the education of children in the same spirit in which it was commenced by pious parents—a school that will be a nursery to the Church—a school so entirely under the control of the Church, that it may carry out the spirit of its great commission in reference to its own children: 'Feed my lambs.'"

JAPAN—ITS RELIGIOUS HISTORY.—No. IV.

The example of Lawrence had a very great influence upon the young men, who had given themselves up to the direction of the Bonzies with the intention of following their manner of life, and many among them were converted. This defection of those on whom they had relied for support, as well as the manifestation of the abominations practised in their monasteries, so enraged the Bonzies, that they declared open war against the new-comers, and endeavored in every manner possible to lessen their estimation among the people. At first they tried the way of argument, but even the children and women among the converts put them to confusion. Then they had recourse to calumny and sometimes even to open violence, but nothing could stay the ruin that seemed to hang over them, and many of their monasteries were abandoned from want of subsistence. They hoped by numerous questions and the tumult which they excited in Xavier's residence, to weary out his patience and find reasons for decrying his doctrine. Nor did they confine themselves to Amanguchi. They despatched letters full of the slanders which they strove so industriously to disseminate at home. In this, however, they miscalculated wonderfully, for the effect of their missives was only to spread more widely the information that strange doctors had arrived in Japan, and to excite a desire in the people of becoming more acquainted with their doctrine. And the miraculous faculty above alluded to, with the meekness and abstemiousness of Xavier, left them no room for accusation, and the other miracles, which he frequently wrought for the corporeal as well as spiritual necessities of his visitors, completed their discomfiture and made all regard him as superior in power and virtue even to the Camis and Fotoquis, of whom the like had never been recorded even by their most devoted clients. In the short space of one year Xavier baptized over three thousand infidels, and confirmed them so strongly in the faith that they became them-

HIGH-PRIEST OF CAMI AND MONK OF BUDDHA.

selves apostles and made it their glory to bring others to the knowledge and enjoyment of the happiness which had been granted to them. When the Bonzies, despairing of success among a people so well instructed, induced the king to make common cause with them against the Christians, these bore up with such generosity and heroism as to fill Xavier himself with admiration. His gratitude to the Almighty for this dispensation of His graces, made him forget the excessive labors in which he was obliged to engage, and consider them rather as a pleasant recreation. It was not, however, without great trouble, and often too with much affliction that he won these souls to Christ. Even after baptism the doctrine of eternal torments was for them a bitter source of sorrows, as they reflected that their parents or relations were perhaps condemned to be the unhappy victims of divine justice. This was a favorite argument of the Bonzies to prevent the spread of the faith or pervert the souls of those who were already enlightened, but the arguments by which the holy missionary proved how reasonable and how necessary such an eternity is on account of the perfections of God and the malice of the sinner, though they did not mitigate their sorrow, were so satisfactory that the idolatrous priests were confounded and the faithful animated to do all and suffer all rather than fall themselves under so great a misfortune.

Xavier had now been two years and a half in Japan without hearing anything from his brothers in India, and he was therefore very anxious about the condition of affairs, which, entrusted to his superintendence by the Sovereign Pontiff and St. Ignatius, demanded no less a share of his attention than the conversion of new nations to the faith. In this respect God had so blessed his labors that himself and companions were no longer able to provide for the wants of the new faithful. He determined therefore on the first opportunity to return to India in order to send new recruits to Father Cosmus and his companions, while he himself would go to China to secure by the conversion of that empire, the total conversion as well as perseverance of Japan. In this suspense of mind he was agreeably surprised on receiving an express from Edward de Gama, a Portuguese captain, with letters from India requiring his immediate return. Gama had landed at Figen in the kingdom of Bungo, about one hundred and fifty miles from Amanguchi and three from Funay, the capital. He sent the holy missionary word that he would return to India as soon as he could take in his cargo, and would be very happy to have him as a companion of the voyage. Xavier, glad that even in his departure God opened to him a new kingdom in which to preach the faith, called Father Cosmus from Firando, and recommending the new Christians very earnestly to his care, set out on foot for Figen. This was his usual method of travelling, which no argument on account of distance or danger could induce him to change. His companions were Bernard, Matthias and Lawrence and two noblemen of Amanguchi, generous confessors of the faith, who had just preferred the loss of their wealth and earthly possessions to the loss of their religion. The fatigue of the journey, however, was such that Xavier was obliged to remain for some time at Pilascha, a town not very distant from Figen, until his legs, which had swollen considerably, would be sufficiently cured to admit of his proceeding. Meanwhile, two of his companions hastened to Figen to inform Gama of the near approach of the Father. Delighted beyond expression, Gama immediately called a meeting of the Portuguese merchants then in port, and it was determined to receive the missionary in a way proportioned to his dignity and virtue, and with such pomp that the Japanese might understand how great were the esteem and veneration of the Christians for their priests. A large number rode out in procession to meet him, and led a horse

richly caparisoned that the Father might enter as it were in triumph into Figen. The ship was decked out in holiday attire, and as soon as the cavalcade made its appearance a general discharge of all the artillery was the token of their joy. The escort, headed by a band of music, met the Father at a short distance from Pilascha walking between the two Japanese noblemen, who supported him as he tottered along. Gama and his companions dismounted as soon as they perceived him, and kissed his hand with every mark of joyous reverence. As they could not persuade him to use the horse they had brought for him, giving their own to their servants they accompanied him on foot to the port. The report of the cannon was heard at Funay, and the king Civandono, fearing that the Portuguese had been attacked by pirates, who had lately infested the coast, sent one of his courtiers with offers of assistance. The noble messenger returned in astonishment to his master with the news, that it was the rejoicing of the Portuguese at the reception of that poor European Bonzy, of whom the Bonzies of Amanguchi had related so many disgusting fables. Eager to see one of whom so many extraordinary things, both good and bad, had been reported, the king immediately despatched one of his near relations with a splendid retinue in order to invite the missionary to visit Funay. The Saint, not a little surprised at this honor, received the king's letter with great respect and promised compliance. On the reception of this answer, the king gave orders for a royal feast of welcome. Gama on his part persuaded Xavier, but with much difficulty, to change for the moment his poor clothes for a richer suit, and allow the Portuguese, for the honor of religion and the confusion of its enemies, to accompany him with as much pomp and magnificence as his station demanded. It was the triumphal entry of a conqueror into the city he had conquered, and the effect upon the people was such as to efface all the sinister ideas that had been so industriously circulated against him and his religion. At the court he was received with equal pomp and ceremony by the courtiers, who vied with one another in their respect. They could scarcely believe it was the same individual of whom the Bonzies had written so contemptuous an account, and they attributed to envy and jealousy all that had been said. He was received at the entrance of the palace by a guard of five hundred men, who saluted him as if he were a general officer, and the procession defiled through their ranks until it reached a large hall. Here a little child, about eight years old, was led up to the Father by a venerable old man, and, after a low reverence, welcomed him in these words:—"May your arrival in the palace of my lord, the king, be as welcome to him as the rains of heaven to our fields after a long draught. You are very welcome, Father Bonzy, for I assure you of the love of all good men, though the wicked are as troubled to see you as travellers are to be overtaken by night in a desert." Xavier answered his compliment according to his age, but the child continued in a style so much above his age that the Saint was forced to regard him as a person of great wisdom and converse with him as such. They entered together a second hall, where of the great number of the young nobility present two advanced to compliment him in the name of the others and were on the point of following him, when the child, who still held him by the hand, gave them a sign at which with a low bow they returned to their places. Xavier and his little guide passing through a portion of the garden entered another and richer hall, where the king's brother, Facharandono, took the place of the child, who with a low obeisance retired. They then entered the king's ante-chamber, where a large number of the highest nobility received them with every demonstration of joy, and entertained them until the king was informed that Xavier and the Portuguese were in attendance. As

MEETING OF ST. FRANCIS AND THE KING OF BUNGO.

soon as the king perceived the Saint, he advanced and bowed three times to the ground, an action that filled the beholders with amazement, which was much increased by the king's also raising Xavier from the ground, who had prostrated himself, and making him take a seat by himself. The kindness and familiarity of this behaviour, so contrary to the received customs of the nation, made no change in the humble demeanor of Xavier, which in its turn only made the king and courtiers entertain a higher esteem for him. He explained to the noble audience the mysteries and practices of Christianity in so admirable a manner that the king could not refrain from expressing his joy and drawing a very unfavorable argument against the vacillating and unprincipled teachings of the Bonzies. One of these who was present, an arrogant and haughty man, rebuked the king in an insolent and passionate speech, which he followed up by such an exhibition of folly and pride that he was driven contemptuously from the royal presence. After a long conversation on the differences between the Christian and Japanese doctrines and practice, dinner was announced, at which, notwithstanding Xavier's repugnance, the king insisted upon his eating at the same table with himself, an honor which was much enhanced by his presenting to Xavier the plate which had been set for himself. This was so great a mark of distinction in Japan, that De Gama and the Portuguese rose from their places and on their knees kissed the king's hand to attest their own sense of the honor he had done the Father. After dinner they retired to their homes in the same order as they had come to the palace, and Xavier immediately commenced his mission. The report of the honors he had received at the palace had already predisposed in his favor the minds of the people, and scarce a day passed without some remarkable conversion.

But none of these conversions were so honorable to religion as that of a Bonzy named Sacai-Eiran. His fame as a learned and holy man was spread far and wide through Japan, and the disputes he had kept up with the missionary contributed

not a little to increase that reputation. Human respect for a long time kept him from confessing the truth, but the grace of Jesus Christ aiding the reasons of Xavier brought him at last to himself. It was before a large crowd in the principal square of the town after hearing the missionary's argument, that struck with heavenly light, he fell on his knees and with tears trickling down his cheeks, exclaimed: —"Jesus Christ, only Son of the true God, I submit to Thee and confess from my heart and with my mouth that Thou art my Creator, my Redeemer, my Sanctifier. Hear me, Japanese; hear me, brother Bonzies! Whatever I taught you was fable, deceit, falsehood, for there is no other God than He whom this holy man preaches: there is no true religion but the Christian." It is not easy to describe the effect of so public a conversion. More than five hundred immediately desired baptism, but Xavier, though he praised and endeavored to cherish this good desire, did not satisfy it, until by sufficient instruction he was convinced that the neophytes were able to give a reason of the faith that was in them. He thus prepared them for the contests in which for the honor of God they were soon called to participate.

BONZIES OF HOKESIU AND OF SINGON.

TO BE CONTINUED.

MARTYRDOM OF REV. J. L. BONNARD.

The *Annals of the Propagation of the Faith*, January, 1853, contain a letter of the Rt. Rev. Dr. Retord, vicar-apostolic of Western Tong-King, in which he gives a most interesting account of the arrest and martyrdom of the Rev. J. L. Bonnard, a missionary in that country. Mr. Bonnard was born in France, in 1824, of pious parents who trained him in the love and practice of virtue. Having embraced the ecclesiastical state, he studied, first at Lyons, and subsequently at the Seminary of Foreign Missions at Paris, whence he was sent to Tong-King in 1850. On his arrival in that region he at once applied himself to the acquisition of the Annamite language, and soon qualified himself for hearing confessions and giving instruction. As a laborer in the missionary field he was distinguished for his great piety and meekness of disposition, zeal for the salvation of souls and resignation to the will of Divine Providence. In the spring of 1852, while in the act of administering baptism to about twenty-five children at the town of Boi-Xuyen, he was informed that a mandarin with his suite had arrived in the place, and he immediately set out in order to evade their pursuit. He was soon arrested, however, with a catechist and a pupil, and lodged in prison with the *cangue* around his neck. No sooner was Dr. Retord informed of his arrest than he endeavored to obtain an alleviation of his sufferings, and addressed to him letters of encouragement, which he concluded in these words:

"Depart in peace, favored child of Providence; depart to the enjoyment of that triumph which awaits you. I admire you for your being chosen at so early a stage to fight the glorious battle of Christian heroes. I envy you, it is true, but with the envy of love, with a jealousy of tenderness. It is certain that you will be put to death; prepare for it, therefore, in the best possible way. How happy you are! the days of your pilgrimage on earth are soon to end; you are soon to join the Bories, the Cormays, the Schoefflers, the other apostles and martyrs of this mission. Ah! how glad they will be to see you enter their glorious phalanx!"

In a letter to his bishop, Mr. Bonnard wrote as follows:

"Yesterday I had the happiness of receiving the holy communion after having made my confession. It is long since I derived so much consolation from the reception of the king of angels. It is indeed necessary to be in prison, with the chain and the *cangue* around one's neck, to be able to express the delight that is felt at having to suffer something for the sake of Him who has loved us so much. My two young companions and two other prisoners had the same happiness. I have also received your admirable letter, which I have read over and over again, and which has afforded me great pleasure and greatly consoled my heart. As to my removal to Boi-Xuyen, I went there almost against my inclination. I would gladly have found some pretext to evade the urgent solicitations of the Christians. I console myself by the reflection that such was the will of God, and I experience more contentment than the most fortunate individual of the age, even in the most brilliant prosperity. My *cangue* and chain are heavy: do you think they grieve me?—oh no! I rejoice, on the contrary, in having to bear them; for I know that the cross of Jesus was still heavier than my *cangue*, that His chains were much more difficult to bear than mine; and I feel happy in being able to call myself with St. Paul, *vinctus in Christo*.* This is a happiness after which I have sighed ever since my infancy. On the present occasion, it seems to me, that the Lord has heard my prayers. I bless Him, therefore, and thank Him for the honor he has conferred on me, notwithstanding my unworthiness."

During the several interrogatories to which he was subjected, Mr. Bonnard evinced an unshaken firmness. "Will you trample the cross under foot?" asked

* Prisoner of Jesus Christ.

the judges: "if you will, you shall be sent back to Europe; if not you shall be flogged and condemned to death." "I have told you," he replied, "that I neither fear your *rotin* nor death. I am prepared to suffer every thing; but to commit such an act of cowardice, so frightful a crime, never. I did not come here to deny my religion, nor to set a bad example to the Christians." The result of these examinations was a sentence by which the holy missionary was condemned to suffer capital punishment. The day before his death he thus wrote to Dr. Retord:

"*Monseigneur and dear Confreres:*—This is the last letter you will receive from me. My last hour has struck: farewell, farewell! I appoint for you all—you who love me and will not forget me—a place of meeting in the heavenly abode. There it is that I expect to see you again, never more to leave you. I place my trust in the mercy of Jesus; I have the sweet hope that he has pardoned me my innumerable offences. I willingly offer my blood and my life for the love of my good Master, and for those dear souls whom I should have wished to aid with all my power. I pardon every one who may in any way have to reproach himself with having injured me.

"Do not, however, imagine that I do not stand in need of your prayers, lest I should have to suffer from the excess of your confidence. Continue, I conjure you, to remember me in your supplications to God. For my own part, as I have already said, should the Lord take pity on my soul, and should I be able to move his sovereign goodness in your favor, rest assured that I will not forget you.

"To-morrow, Saturday, the feast of SS. Philip and James, the 1st of May, and the anniversary of the birth of Mr. Schoeffler for heaven, is, I believe, the day appointed for my sacrifice. *Fiat voluntas Dei.** I die contented: may the Lord be praised! Farewell to all in the sacred hearts of Jesus and Mary. *In manus tuas, Domine, commendo spiritum meum. In corde Jesu et Mariæ, osculor vos, amici mei.*†

"*Vinctus in Christo,*‡ on the eve of my death, April 30th, 1852."

"It was on this day," says Dr. Retord, "that the ratification of the sentence of death arrived from the capital, about six o'clock in the morning, whilst the chief mandarin was still asleep. A Christian officer obtained secretly the information, and announced it to some of his friends. Immediately, and with the rapidity of lightning, the news was spread far and wide, that our venerable confrere was to be executed that very evening; and from all sides the neophytes flocked to the town, to be present at this scene, as solemn as it was affecting. From mid-day the streets were crowded, and the gate through which the tragic procession was expected to pass was besieged by the crowd. It was probably to avoid this crowd that the execution was deferred till the following day, the first of the splendid month of Mary. But on that day even, the crowd, far from being dispersed, had considerably thickened its ranks. In the early part of the morning, they had crowded the field where executions generally took place, and where the mandarins had every thing prepared beforehand for the execution. All at once, the Missioner was observed being led in the opposite direction. The crowd pressed forward towards the same point, but they had to go too far round to arrive in time; besides, the soldiers drove them back. A few hundred Christians only, therefore, were present at the martyrdom of our beloved confrere. The place selected for his execution was about a league and a half below the town, and near the river. He had to perform the journey on foot, loaded with his *cangue* and chain, which he held up in one hand, walking with heroic courage and a superhuman air of contentment. On his arrival at the place of execution, his hands were tied behind his back; they were bound so tightly, even that the blood oozed from them. The mandarins, moreover, had forgotten to bring the instruments necessary for cutting his *cangue* and breaking his chain. An hour was spent in procuring them, and our dear martyr remained all this time on his knees, straight and firm as a column; he had received the bread of the strong a few moments before leaving his prison, and how could he therefore flinch

* The will of God be done.

† Into Thy hands, O Lord, I commend my spirit. In the hearts of Jesus and Mary, I embrace you all, my friends.

‡ Prisoner in Jesus Christ.

or tremble! Ah! what a noble sight it must have been! And when shall I be able to imitate him? *Pretiosa in conspectu Domini mors sanctorum ejus. Fiant novissima mea horum similia.**

"When his *cangue* and chain had been removed, the mandarin who presided over the execution, dismounted from his elephant, went and arranged the martyr's hair, and addressed to him certain words which no one understood. Our confrere also said some words to him, but no one knows what they were. The mandarin having remounted his elephant, the cymbal gave three sounds, and our friend's head fell beneath the edge of the sword. The executioner had decapitated him with a single sabre-stroke. Our Christians were only able to collect a little of his blood, as the officers drove away with the *rotin* all who ventured to approach. The pagan soldiers seized the new coat which Mr. Bonnard wore on the way to his execution; as for the under-garment which he had on at the moment of execution, and which was besmeared with his blood, they divided it amongst them to sell it in pieces to the Christians. They also took off three links from his chain, and the iron pins of his *cangue*. Several of them steeped paper in his blood. They also cut off his beard, his hair, and a piece of his pantaloons. They still continue to sell these objects.

"The mandarins had displayed, on the occasion of this execution, an extraordinary number of elephants, horses and soldiers. It is said that there were present at least five hundred men armed with guns, pikes and sabres, not to mention a great number of mandarins with their large, yellow, green, or blue parasols. But what was done with his body? We thought he would have been buried on the spot of his execution, as was Mr. Schoeffler, and that his head alone would have been thrown into the water. We had already formed our plans for obtaining these relics, but we were deceived. Immediately after the execution, the mandarins caused the earth, stained with his blood, to be dug up, in order to prevent the Christians from collecting it, and his body as well as his head were placed in a large barque, manned by a company of soldiers. Another barque received the chief mandarin, with several armed satellites. They had provisions on board for three days; they set sail, plied their oars and steered away, sailing down the river as if on an important and lengthy expedition.

"But a canoe full of Christians, among whom were my deacon and two of our catechists, was rowed in the distance before them to watch their movements. In the evening, several fishing-boats stationed in the vicinity of our community were also sent out by us towards the sea. At eight or nine o'clock, the sky became dark and the rain began to fall. The mandarins with their barques had arrived a little below Tam-Toa; there they stopped, and, after having done something that could not be discerned, but was readily surmised, they turned their sails to return. The place had been observed by the Christians in the canoe. The fishermen's boats shortly after arrived. A young man dived to the depth of twenty-five feet, and pitched straight upon the body of our holy martyr, whose hands and feet he touched; he then rose triumphant to the top of the water, saying: 'I have found him.'

"The mandarins had attached to Mr. Bonnard's body an enormous rice mill-stone, and had fixed his head, placed in a bag, under his arm. The precious treasure, thus discovered, was promptly extracted from the deep. It was one o'clock in the morning when our fishermen arrived, with this pious burden, at the door of our community. It was immediately dressed in all the sacerdotal ornaments and deposited, with the face exposed, in a very handsome coffin, presented by a Christian family. It remained thus exposed, surrounded by torches, in the middle of our college church, until the evening of the following day: we then buried it with all the ceremonies of the Ritual. I was myself the celebrant, assisted by Mr. Legrand, two Annamite priests, a deacon, and all our pupils. A few of the principal Annamites of the village were admitted to the obsequies, which were performed almost in a whisper. His body, therefore, reposes entire in our college.

"Before his execution, Mr. Bonnard had written a letter, which he sent me open, requesting that I would not forward it till after his martyrdom. I extract from it the following passages, which may serve to edify all pious souls:

* Precious in the sight of the Lord is the death of His saints. May my last end be like unto theirs.

"'*My Dear Parents*:— . . . . . Within a short period my whole destiny has changed. . . . . But take consolation; if the Lord strikes with one hand, he consoles with the other; if God is for us, in vain will hell be let loose upon us. . . . . When you receive this letter, you may rest assured that my head has fallen beneath the edge of the sword, for it is not to be forwarded to you till after my martyrdom. I shall die for the love of Jesus Christ: the wicked will put me to death out of hatred for that holy religion of which you gave me lessons so wise and practical, and which I had come to announce in these distant regions; out of hatred for that religion which holy apostles and millions of martyrs have sealed with their blood: I shall die a martyr. Yes, my dear parents, I shall be sacrificed like Jesus on Calvary. I hope to ascend to Him in the country of the blessed. Thus then, my dear father, my dear mother, my dear brothers, rejoice one and all; for already my soul will have ascended to the abode of the elect. If I can do anything for you before the throne of the Sovereign Majesty, I shall certainly not forget you who have loved me so sincerely, who have done so much for me. Do not weep for me: I feel happy in dying thus; I am happy in having to bear this *cangue* and this chain. From my early youth I have desired such a fate; now that the Lord has heard my prayer, I kiss my chains with respect, and my heart throbs with joy in seeing myself thus adorned.

"'What more shall I say to you, my father and mother? I should like to console you, I should like to dry your tears. I should like also to pour forth my heart into yours once more in this world. But what other consolations can I give you than those afforded by our holy religion! If your parental tenderness should be moved in reading this letter, reflect that my sufferings, which I esteem so happy in supporting for the love of Jesus, will be all over long before you read these lines, and that my soul will have been transported into the heavenly kingdom. . . . . Endeavor all of you to save your souls, by despising the transient advantages of this world, and by frequently casting your thoughts towards heavenly goods; it is above in that blessed abode, that I hope to meet you. I await you all there; do not fail to come. The hour has struck; I cannot finish. . . . . .

"'Most affectionately yours, BONNARD.'"

SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.

IV.—EVERY THING HAPPENS BY CHANCE; OTHERWISE THERE WOULD NOT BE SO MUCH DISORDER ON THE EARTH. HOW MANY THINGS THAT ARE USELESS, IMPERFECT AND BAD! IT IS PLAIN THAT GOD DOES NOT TROUBLE HIMSELF ABOUT US.

Answer. Do you really believe what you say? I cannot think so. Such thoughts are not apt to rise in the mind, unless the heart be perverted. Be on your guard against those intoxicating passions, which set man to raving even more than wine. What is the immediate practical consequence of the assertion, "God does not trouble Himself about me. Could we think thus, would we not infer that we are at liberty to follow without restraint our evil propensities?

What is that *chance* which you substitute for the Providence of God?—An unknown something, which in fact is a mere nothing, yet controls all events, accomplishes all things, and is absolute master of all! Do you wish to know what chance, or fate, or destiny is?—IT IS NOTHING. It is a word without meaning, invented by the wicked as a substitute for the name of Providence, because this word Providence terrifies them. It appears indeed to offer some explanation of things: but in fact, it is nonsense. Chance can do nothing, because it is nothing.

God alone, the Supreme Lord and Creator of all beings, governs them all, watches over them all, and regulates them all by his PROVIDENCE; that is, by his

infinite wisdom, goodness and justice, he directs them all in general and each one in particular, to their last end, which is Himself, by the ways which he knows to be the most suitable. As He created every thing without effort, so it costs Him no trouble to preserve and govern every thing. It is no more unworthy of Him to watch over his creatures, than to have called them into existence. Being infinite, he knows, sees, directs every thing without the least trouble or difficulty; and it is too great a stretch of kindness on the part of the impious man to say that God is wearied by this universal and constant superintendence. No; he can attend to all creatures, and particularly to you, his rational creature, whom he drew from nothing that you might know Him, love Him, serve Him, and thereby deserve to possess Him for all eternity.

You deny that God has an eye to our welfare, because the world is full of disorder. You ask why there are so many useless and imperfect things; so much evil in the world; why one is born poor, another rich; why so great an inequality in human conditions: why so many troubles, so many afflictions for some, and so much prosperity for others?—According to you, every thing is upside down or in confusion, and had you been consulted the world would present a very different aspect!

But who has told you, that what shocks you so much is really a disorder? You judge a thing to be useless, because you do not know its use! You think it is evil, because you are ignorant what it is good for. Who are you, with your limited faculties, to judge the work of HIM who is ALL-POWERFUL, ALL-WISE, ALL-GOOD, ALL-JUST?

If an ignoramus, not knowing his letters, were to open the works of Corneille or Racine, and seeing so many unknown letters arranged in a thousand different ways, some joined to others to the number of eight, or six, sometimes only two or three together: several lines following each other, one at the head of a page, another at the end; places left blank, others filled with print: here capital letters, there smaller ones, etc.; if seeing all this which he could not understand, he asked why these letters and these lines are put in one place rather than in another; why the beginning is not at the end, or in the middle, etc.; he would be told:—"The author of all this was a great poet, a man of genius, who made this arrangement to express his thoughts, and should one page be put in the place of another, should the lines or the words, or even the letters be transposed, there would be disorder in this beautiful work, and the design of the writer would be destroyed."

If this ignorant man were to attempt a show of learning, and to censure the arrangement of the book: were he to say, "it seems to me it would have been better to place together all the letters that are alike, the large with the large, the small with the small: there would be more order if all the words were of the same length: why are these so short and others so long? The man who did this had no sense." What would you say to this critic? Would you not tell him that he speaks like a man who has lost his mind; that if things were arranged according to his notions, there would be no meaning in the book: that every thing is in its right place; that a better head than his presided over the work, and if he does not understand it, he must impute the fault to his own ignorance?

We act precisely like this man, when we undertake to criticize the works of God. The world is his great book: centuries are its pages; the variety of creatures, from the angel and man to the blade of grass or the grain of dust, are its letters arranged in their proper place by the hand of the great composer, who alone knows his eternal designs—and all the details of his work. If you ask why one

creature is more perfect than another; why one occupies this place and another that; why the cold of winter, and the heat of summer: why rain now and not to-morrow; why that reverse of health or of fortune; why the sickness, the death of a young child instead of an old man; why this charitable person hurried to the grave, and not that wicked one who commits only evil? etc., I will answer you that an infinite intelligence, an infinite wisdom, an infinite justice and goodness have thus regulated every thing. I will answer you that to judge well of a work, it must be known thoroughly as a whole, and in its details, in its means, and in the end which they are intended to accomplish. I will answer especially that to estimate properly the events of time, you must cast your eyes upon eternity. Man by abusing his liberty has introduced some confusion into this world; eternity will be the restoration of perfect order. Eternity then explains the mystery. It is meet that the few good actions which a sinner performs should be rewarded by earthly prosperity, since he is to be punished forever in the next life. It is proper also that the virtuous whom the world fancies to be unhappy, should expiate by transient afflictions the faults which human weakness leads them to commit, since they are destined to enjoy everlasting bliss. Eternity explains also the blessing of adversity, which is calculated to recall to the service of God the soul whom pleasure has rendered forgetful of her duties. How many saints in heaven who thank God for having visited them with sufferings upon earth! Riches, on the contrary, and temporal prosperity are frequently a punishment. How many, for the sake of these perishable goods, have despised and forfeited eternal blessings! How many will curse, during eternity, the pleasures, the honors, the riches that will have caused their ruin!

Let us change our mode of viewing things. Let us not judge the Sovereign Judge of all. Neither you nor I can see so far as He can. What He does is well done, and if He permits evil, it is always for a greater good. Never forget the fable of the gardener. He was standing in his garden near a large pumpkin. Stately oaks were also in sight. Being in a thinking mood, he contrasted the bulk of the pumpkin, attached to a slender stem, with the diminutive size of the acorn, the fruit of the immense tree. "What a blunder," said he. "Why not have placed the pumpkin on that large tree, and the acorn on the small vine?" The weather was warm and the gardener was tired: he stretched himself therefore under the shade of the oak, and when he was beginning to sleep, an acorn fell from one of the higher branches upon his nose. Immediately starting up and finding it bleeding, "Ho, ho," said he, "what would it have been if the acorn had been a pumpkin. I see God was right." He returned home praising the Creator for all His works. Let us do as this honest countrymen, and far from denying divine Providence, let us not even utter a complaint against it.

TO BE CONTINUED.

ROMANCE OF REAL LIFE.

AN EVENTFUL AND REMARKABLE PERSONAL HISTORY.

The venerable Abbess of the Ursuline Convent of Nevers, died lately at the advanced age of ninety-eight. For fifty years she had been an inmate of the convent, winning the love and respect of all who approached her. In the summer of 1762, there broke out in Paris a disease very similar to what is now called cholera, and which was quite as fatal in its consequences. Although not contagious, the immense numbers attacked by it led the people to think it was so, and terror took hold of the minds of all. Mothers abandoned their children, wives their husbands, sisters their brothers, and almost as many perished by flight as by the disease itself. In two months thirty-one thousand persons were buried in the different burying-grounds around the city. The hospitals were crowded—so crowded that the physicians and nurses passed with difficulty among the beds, and the demand for admission was so great that every day a long file of sick might be seen at the door, some supported by relations, but the most part lying on the ground, waiting until their turn should come to be admitted, but often before night the half of them were carried to the cemetery instead of the infirmary. As may well be supposed, the tasks of the physicians were not light, and finally, they were obliged to organize their labor, and force themselves to repose a certain time every day, and take the service in turns, in order to be able to bear up under the extraordinary efforts they were called upon to make.

One day, as a young physician—he who twenty years later was known as the celebrated Dr. Soulie—was leaving the hospital to go and take his turn of repose, a servant man, breathless and pale, met him at the gate and asked him if he was a physician. The doctor answered in the affirmative, and the man begged him, for God's sake, to go to a house in the neighborhood and see a sick person. Although against the rule they had established, the doctor consented, and was conducted to the house by the servant, who showed him into a large handsomely furnished room. In this room the doctor remarked first a tall, handsome woman, with her hair all in disorder, and her face pale as a corpse, standing near and screening a child, who lay on a sofa. Around her was collected a group of twelve young girls, who looked to the doctor to be nearly of the same age, and made him suppose it was a boarding school, particularly as these young girls all wore dark green silk dresses, and had their blond hair braided and tied with blue ribbons. The doctor could see no difference between any of them; they all had fair skins, small blue eyes, light hair, long noses, and large mouths; but before he could ask any questions about them, the woman advanced hurriedly and seized him by the arm, led him to the sofa, and in a hoarse voice said, "Look at that child!"

The doctor looked. Before him lay a beautiful little girl, of about ten years of age, but utterly different from the others. Her hair was black as midnight, and hung in ringlets over her shoulders; her eyes were closed, and her livid complexion and contracted features showed that the dreadful disease had seized upon her.

"Open that window," said the doctor, "and bring some vinegar immediately to rub the child's body."

"What!" cried the woman, "she has not got the plague?"

"Why certainly; did you not know it?" answered the doctor.

"No, no; take her away, take her away! She shan't stay here to kill us all! Come my daughters, come away quick! Oh! the wretched child, she will be the death of you!" and she pushed the twelve girls out of the room, and went after them.

But the doctor sprang after her.

"Are you the mother of that child?" he enquired.

"Yes; but take her away—she shan't stay here."

"She must be put to bed and taken care of," said the doctor.

"She shall not have a bed in this house—take her away."

"But where am I to take her? besides, she will die if removed."

"I don't care—take her to the hospital: anywhere, only take her away from this house."

Though horrified by the feeling expressed by this unnatural mother, the doctor tried a moment to persuade her to do something for her child; but finding it useless, and seeing that if he left the little girl in the house she would die from neglect, he took her in his arms, and wrapped her in a blanket, and carried her to the hospital, where he was fortunate enough to find a vacant bed for the little sufferer. The doctor then made some enquiries concerning her parents, and learned that Monsieur Domergue was a manufacturer of large means, and his wife really the mother of thirteen children, all daughters, and duly registered at the Mayor's office as having been born in seven years.

Six times Madame Domergue brought a pair into the world all wonderfully resembling each other, light hair, blue eyes, fair skin and sharp features. The mother adored them, and her pride and joy was at its climax when she found her family again about to be increased. But alas! this time she was disappointed, for a little girl arrived, but without any companion. This alone would have been enough to turn her mother's heart from her, but besides this she was entirely different from the twelve others.

The mother could see no beauty in her clear brunette complexion, her black curling hair, dark eyes and exquisite features, and from the moment of her birth, little Esther was an isolated being, unloved and uncared for. While her sisters were dressed in silk, she wore cotton, and while they were fed upon dainty food, she eat with the servants in the kitchen. As she grew she gave her mother fresh cause for dislike, for whereas her sisters were endowed with intellects of the most mediocre order, and learned the simplest things with the greatest difficulty, Esther's talents and quickness of perception made her the wonder even of her sisters. Seeing this, that her twelve pets were likely to be thrown into the shade, Madame Domergue stopped Esther's lessons entirely, and the most the poor child could obtain was permission to remain in the room while her sisters were with their teachers. By this means she was enabled to learn a great deal, and as she afterwards often said, these were her only happy hours. The father of this large family, though a kind-hearted man, was exceedingly weak, and the slave of his wife. Besides, he was much from home, and when in the house, he never dared to interfere in the regulations made by her.

All these particulars the doctor heard from the servants and the neighbors, and the interest he felt for the child thus singularly placed under his care, was doubled, and he determined to use every means to save her life. He accordingly watched her himself night and day, and finally found his efforts crowned with success. The child got well.

It was just three weeks after his first visit to the house of Monsieur Domergue, that the doctor returned, taking with him the little girl who had been most miraculously saved from death. When he reached the door, some men were just bringing out two coffins to be placed in a hearse which stood in the street. The doctor and his protegée ascended the stairs, entered the parlor and proceeded to another room without seeing anybody or hearing any noise. But Esther in the greatest alarm pushed open a door and led the way to the room where she and her twelve sisters had slept together. The other was open; but four beds alone occupied the room, and two of them were empty. On the others lay two of the fair haired twins, and by their side stood Madame Domergue looking at them as if stupefied. Esther, with an undefined dread of something frightful, rushed up to her mother and threw her arms around her. But as soon as Madame Domergue saw her she threw her from her, then seized her again and would have torn her to pieces if the doctor had not snatched her from her grasp. As it was, the child's face was all scratched and bloody, and she fainted almost immediately.

"Why do you bring her here?" cried Madame Domergue. "She is the cause of all my misfortune. There lie the only two I have left. Take the little demon away or I will kill her in spite of you!"

Almost frozen with horror, the doctor answered not a word, but bore the insensible and bleeding child from the room of the house, and placed her in a carriage which he saw passing. He ordered the coachman to drive to an obscure little

street where lived, in the most humble manner, the doctor's venerable mother. She received the unhappy girl, gave her all necessary relief, and installed her in a small room near her own.

It was as Madame Domergue had said; in three weeks ten of her idolized daughters had fallen victims to the terrific disease, and the day after the doctor's second visit the other two died and were buried like their sisters. A few days more and the mother herself followed, and when the doctor, hearing of it, returned, he found that house, once so noisy with young voices and full of the joy and pride of a large family, silent as the tomb, occupied only by a prematurely old man, left alone in the world and prostrate with his grief. A few months afterwards M. Domergue died in hopeless insanity.

Esther, brought up under the motherly care of Madame Soulie, budded into womanhood, as lovely a young creature as could possibly be seen. When in her eighteenth year, she became the wife of the doctor, who was now beginning to be known in the world, and she made her appearance in the saloons of Paris, and was for years the most admired woman of the time. She became the mother of five children—four sons and one daughter—whom she brought up and educated to be an honor to herself and ornaments to the society in which they lived. Dr. Soulie became in time one of the physicians of the court of Louis XVI, and when the political troubles began to break out, he unfortunately wrote a pamphlet in favor of the court, and thus became a marked man. In the fall of 1792, at three o'clock one morning, the police forcibly entered Dr. Soulie's house, dragged him and his two eldest sons from their beds, and in spite of the prayers and entreaties of the poor wife and mother, he carried them off. It was nearly a week before Madame Soulie could hear any news of her beloved ones, and then—they had already been dead four days—the guillotine had done its work for them. Madame Soulie clasped her three remaining children in her arms, two boys of seventeen and eighteen, and a girl of fifteen years of age. But as yet she little knew, in the agony of her grief, that fresh trouble was preparing for her. Her sons swore within themselves to revenge the murder of their father and brothers. It would take too long to narrate all the circumstances which followed; but these two young men placed themselves at the head of a conspiracy against the government, and one year precisely from the day on which she had learned the death of her husband and two eldest sons, Madame Soulie received a short note as follows:

CONCIERGERIE, *Thursday noon.*

Mother, dear Mother:—We have conspired against the government—we have been betrayed, and are to die to-morrow. Bear it bravely, mother, we die for our father and our brothers. HENRI ET VICTOR.

What words can describe the despair of that poor mother! At first, she prayed God to take her life or her reason. But a ray of hope dawned upon her. She might, perhaps, save her boys; the tribunal which had condemned them could not be deaf to a mother's prayer—a mother's despair. But alas! Madame Soulie little knew the men upon whose compassion she counted. In vain she supplicated, in vain she prayed; they ended by refusing to listen to her any longer. She did all that possibly could be done to save her boys from death; she even, after the example of Madame Chalais, tried to bribe the executioners. But they accepted her money and then betrayed her. Finding all her efforts useless, she tried to resign herself, and determined, as she could not obtain her sons' lives, at least to get permission to aid them to die. This was with great difficulty granted her, but at last she received it, and a couple of hours before the execution was to take place, she presented herself before her unhappy boys.

Then all the grandeur of her soul, devotion, the resignation which was so remarkable in her after life, showed itself. No useless tears, no reproaches, no lamenting. One short burst of agony, which the sight of the manacled limbs of her children forced from her, in spite of herself, and she had done with this world. Every moment was precious. God, and the eternity into which these two boys were soon to enter, formed the sole subject of the conversation between the mother and her children, until the jailor came to announce that the moment had arrived to say their last prayers. Madame Soulie stood by while the chains were knocked off, she knelt and prayed with the priest, who had been sent to accompany the prisoners

to the scaffold; and then she took an arm of each of her beloved boys and left the prison with them.

The public place was crowded with people. They could not help pitying those two handsome youths about to be executed, but tears ran down the hardest cheeks at the sight of that noble mother, still in mourning for her husband and two eldest children, and now accompanying her two remaining sons to death. She ascended the scaffold with them, embraced them tenderly, offered up a short prayer with them, and then allowed herself to be led away by a friend. But she was not out of hearing when the shouts of the multitude announced to her that all was over.

Well, in '95 she was herself condemned to death on the charge of concealing her brother-in-law, a political prisoner who had escaped from prison. A second time she mounted the scaffold, and was preparing to die, when an order came for her release. She then retired to a little farm she owned near Blois, and soon after married her daughter to a man every way worthy of her. But misfortune was to be her lot through life. Her only child, all that had been left her to love and cherish, died in child-birth, eleven months after her marriage.

It was then that Madame Soulie turned her eyes towards the cloister. After considerable delay she was received into the Ursuline Convent of Nevers, and in 1825 made Lady Abbess, which place she held until her death. Her last moments were soothed by the presence of many of those upon whom she had conferred her benefits and charities, and she died as calmly as an infant falling to sleep, her lips sealed to the crucifix, and her eyes turned to that heaven to which certainly, if afflictions borne in the name of Christ with resignation accord the right to enter, she had won.—*Lamp.*

SCIENCE UNDER CATHOLIC INFLUENCE.

ADDRESS OF CARDINAL WISEMAN, CONTINUED.

The subject of physiology on which I was going to speak related to the nerves. And it has appeared to me that whereas every discovery is more beautiful and more valuable in proportion as it has a resemblance to the works of God, and the uses to which they are applied should be regulated by the laws which God Himself has given to their corresponding creations, so is there nothing in modern discovery that approaches so near to the beauty and perfection of the nervous system as the Electric Telegraph. It may seem a strange idea, but look at your body, and you will find that the sensation of what is painful, or what is pleasurable, affecting the most distant particle of your frame, is no sooner felt, than it is conveyed in an instant to that which is the seat of sensibility, and of the intellectual power. It is carried without intermediate sensation. The nerve, a mere thin, tough, and passive cord of communication, unconscious, along its course, of the message of pain, it may be of death, which it bears, does not send forward in sensible form the intelligence communicated at the extremity, but it deposits it safe at where it is to be recorded. And when I see the wires stretching from city to city, from the shore to the capital, intersecting every part of the country, multiplied in every direction, crossing and re-crossing, and so traversing the length and breadth of the land, still uniting all points at one common centre, and reflect that while I gaze upon them, though I see no motion, they are conveying most important intelligence, or communicating the intellect and thought of one place to another, it seems as if this net-work of social nerves, with its intermediate ganglions where they gather and cluster at certain points, is giving new unity of life to the whole of this empire, and perhaps to all the world; and making that which before was composed of disjointed members, become one body with one common source of intellect! Nor is this all. When from the extremity of the frame there has reached, in an indivisible instant of time, to the mind intelligence that the enemy has made an attack, though that enemy may be invisible, and the attack made in the darkness of night, in that instant the intelligence sends back its orders through the nervous chain, and that order is obeyed, and action ensues. On the beautiful discovery to which I was going to

allude, Dr. Whewell adopts Dr. Henry's report, and says that it is the greatest discovery made in philosophy or anatomy since the days of Harvey. I allude to the discovery of Sir Charles Bell, of a double set of nerves in the human system, the one for sensation, and the other for motion. They are not, though united, blended, and they act separately and independently; so that if you cut off the communication of the nerve of sensation in the face, for instance, it causes the loss of feeling, but not of motion; whereas, if you divide the nerve of motion you have the same amount of feeling as before, but no muscular power to move. This is a wonderful discovery, and truly a most beautiful one. It has been awarded without hesitation to Sir Charles Bell; but I must put in a claim for Bellingeri, of Turin, who published it before Sir Charles did, and whose claims to it were vindicated by Dr. Negri in the *Edinburg Surgical Journal* for 1834. Here, indeed, is a just rivalry, for what is rightly considered a great discovery. Probably both are independent discoveries: and without wishing to detract in the least from the merits of the Scotch physiologist, with whom I had the pleasure of friendly acquaintance, yet we may deny his priority in the discovery attributed to him. Both physicians were unacquainted with each other. Bellingeri's account was published before that of Sir Charles Bell; so that he could have no acquaintance with the work of Sir Charles. Then, the nerves of sensation carry to the centre of thought the wishes, the feelings of the most distant part; and thence comes forth through the same channel, transformed into the nerve of action the command to act. In an instant, on the distant shore, the rational sinews will be stretched; they will put in motion the ship, the cannon, the weapon. But no: rather let wiser counsels prevail; and may so beneficent a discovery have never to convey orders which are not peaceful, merciful, and consoling to humanity. But to return to our subject, the Electric Telegraph. "Surely I am not going to claim it for Italy." No, certainly. But I may say that if the great discoveries of Volta had not been made, we might have been as many years without it, as had passed before the science of electricity was discovered. And for Italy I claim that science, both as to its true principles, and as it has been made useful, practically in science. It is true that electricity was known before the middle of the last century, that certain experiments had been made, and that the doctrine of positive and negative electricity was known. But it was of little or no practical use. There was no power of keeping up continuous action. And in Volta we have a specimen of both classes of invention; that of power both to seize upon simple phenomena which others could not explain, and make them scientific data, and to develop from them by further investigation and fresh combinations great practical results. Galvani was the person to whom the rudimental discovery is justly attributed. In 1791, in making electrical experiments upon dissected frogs, he observed them thrown into convulsions, when a conductor of a different metal from that which touched them, approached them. This he attributed to a supposed new electricity, which had its seat in the muscles and nerves. But Volta was the one chosen to develop this science. From eighteen, he had applied himself to it as it was then known. He had made considerable discoveries in it. He had invented an instrument for ascertaining the quantity of electricity. And when Galvani published his work, *De Viribus Electricitatis*, Volta seized upon the facts which it contained. He made numerous experiments, and found that it was not in the animals, but in the conducting substance that electricity existed. He traced it until he proved that it was the same electricity which he had obtained in other ways; he went so far as to see its action on meteors, clouds, and other bodies. We find him at last constructing the pile which bears his name, and which has been the means of most important discoveries. In a letter to Sir Joseph Banks, read in the Royal Academy in 1800, he gives an accurate account, with a drawing, of the Voltaic Pile, and the rudiments of the greater battery by plates immersed in fluid. By 1802 he had the satisfaction of knowing that water had been analyzed by it. When he entered the field, the science of electricity seemed to be stagnant, and he must be considered its father and founder, who made it applicable to great chemical purposes. It is this discovery of a means of supplying a continuous current of electric energy, which formed the first necessary preliminary, as I have intimated, to the electric telegraph. Nor will any true man of science refuse to grant to Italy its merited praise for its share in the useful and most important of mo-

dern discoveries, one of which we faintly see the future purposes in the distance, looking upon us with splendid promise. I am afraid of wearying you (here a burst of loud cheering and applause invited his Eminence to proceed.) Yet by far the most important part of my subject remains. There is, perhaps, no part of science which may be considered to have been so thoroughly appropriated by any one country to itself, as has all that relates to water, or hydrodynamics, been appropriated by Italy. This may at first surprise us. We consider that there is no country in which water has been applied to useful and mechanical purposes more fully and more ably than it has been by us. And yet I am not speaking my own sentiments when I state that the whole science of hydrodynamics, beginning with the first laws of water flowing from a vessel through an opening made in it, to the embanking of rivers and cutting off canals, we have learned entirely from the Italians. There is hardly a part of practical science of greater importance or of greater use to us than this. Now, the Italians had a particular reason for devoting themselves to this study. This will appear just now, but in the mean time, I must observe that the first principles of hydraulics and hydrostatics were discovered by the same persons whose names I have more than once mentioned. Galileo was the first who began the study of water in motion; and Torricelli, Viviani, and Castelli pursued it, and instituted many experiments in it. They examined the passage of water through various openings and tubes. They determined the quantities that issued. They examined its volume and its pressure, and thus gradually established the laws of the motion of fluids. But the application of these principles on a grand scale seemed to be allotted to them almost by nature. The country of Italy is narrow. Its centre is occupied by a steep ridge of mountains. Across its upper part runs the majestic range of the Alps. From these heights come rivers which have great velocity. Having but a short distance to run, they are rapid, and almost unfit for navigation. But that is not the worst. Rivers such as the Po and the Reno, a river that runs near Bologna, and some in Tuscany, had from time to time to be embanked in consequence of the sands which they brought in their violent course, and which have raised their beds until the banks are as high as some of the towers of the neighboring cities. The inhabitants lived in constant fear of a catastrophe suddenly taking place which might endanger the whole city. This made it necessary for the state of the country to turn their attention to rivers and canals. And this led to the forming of bodies of local engineers, whose province it was to determine the best mode either of altering the courses of streams, or of embanking their sides, or diverting a portion of their waters. Torricelli invented a most beautiful system which was put into operation in Tuscany. But it was Cav. Fossambroni, who, in the Val de Chiana brought it to perfection. It is known by the name of *olinata*, and consists of allowing the rivers to overflow during the winter, so as to deposit the earth with which they are charged, to the height of sometimes a foot a year. By this means the level of the country is gradually raised with the bed of the river; and the land thus formed in the valley mentioned may truly be considered more a garden than an agricultural district. It is therefore natural that the Italians should have particularly excelled in this science which was necessary, it may be said, for the existence of the country. In 1822, there was published at Bologna a collection of theoretical and experimental works on the motion of water. It was, in part, a reprint of a work published at the close of the preceding century. It consists of ten large quarto volumes, and has a supplement of six additional volumes; so that we have sixteen volumes of Italian mathematical writings entirely upon this subject. Rennie, who presented a report to the British Association in 1834, says:—"Such may be considered to be the present state of hydraulic science in Italy. In considering an account of its progress, it is impossible to withhold the just tribute which is due to the Italians, namely, that of having been the first to establish hydraulic science upon any thing like true principles." Here, then, we have a whole science, both in theory and practice, both as mathematically worked out and as completed in application, which is due to Italians, and not only due to those of former times, but also to those who have continued it to the present time, such as Venturi and Venturoli. Rennie mentions Guglielmini as being one of the most extraordinary men in this science, and after him Trisio. While the Italian rivers sharpened the skill of their engineers, it was

the inventive genius of those men which first formed and gave us the science of constructing canals. Now, has there been anything in this country better than canals, for our internal navigation and commerce? Before rail roads were constructed, what should we have done without them? And although I have no doubt that England is the country in which canals were the most extensively made, yet in Italy they were first constructed, and their principle first laid down. How little we think now of a lock in a canal? It is so simple and familiar, that a child understands its principle. And yet it is perhaps one of the most elegant inventions in hydraulic enquiry, or in any science of locomotion. Imagine a person to be told that the first level from which a canal must start was a great many feet higher or lower than that to which they had to bring it, what a problem it would be to him to conduct it? But the system of locks has enabled us to make canals pass through any part of the country in spite of great variations in level. And it is purely an Italian invention. The first author who describes a lock is Alberti. He does so in 1452, in a work on architecture, and describes it very accurately—just the same as we have now. It is the same in all respects, and was called a *conea.* It took its name from a very interesting circumstance. The first locks were made for the purpose of bringing from the Tecino to Milan the stones used in building its magnificent cathedral. An Italian writer, Leuhi, says that there are remains of locks anterior to 1188, when Pitentino, of Mantua, constructed them in the Mincio; but the first *canal* with a lock was the Naviglio Grande, constructed in the thirteenth or fourteenth century. Now comes a more interesting circumstance. The first canal constructed with a series of locks, came to Milan from the Ticino and the Adda. The constructor of it was the celebrated painter, Leonardo da Vinci, who was as ingenious an engineer as he was a clever artist. He wrote a number of volumes on the science of water, but unfortunately many have been lost. It is acknowledged that some important discoveries are due to him, one of which is probably capillary attraction. The lock is an invention of genius, and is one for which we ought to be most thankful; and Mr. Rennie adopts the expressions of a great Italian writer on this science, who says he venerates the genius that first gave it to the world. You see, then, that here we have got a whole department of science, created and carried on for 200 years, almost entirely by Italians. And this is so true, that at the end of the last century, in 1787, when the Abbé Bossut published his treatise on hydraulics, he gave an analysis of the Italian series referred to, as forming, in fact, the whole body of the science.

TO BE CONTINUED.

THE LOVE OF MARY.

We need not say that works on the love and veneration of Mary can hardly be too much multiplied, for that love and veneration cannot be carried to excess. No doubt, wherever there is strong faith and lively devotion, without proper instruction, there may chance to be manifested now and then something of superstition, whether the immediate object of worship be the saints or even God himself; for there is nothing which men cannot abuse. But superstition, except as combined with idolatry and unbelief, or misbelief, is not one of the dangers of our times; and as the worship of Mary is the best preservative from idolatry, heresy, and unbelief, so is it the best preservative from superstition. Her clients will never become spiritual rappers or abettors of modern necromancy. Her devout children will not be found among those who call up the spirits of the dead, and seek to be placed in communication with devils. The devils fly at her approach, and all lying spirits are silent in her presence. She is Queen of heaven and earth, and even rebellious spirits must tremble and bow before her. Demon-worship is undeniably reviving in the modern Protestant world, and especially in our own country, and even in this good city of Boston; and there is no room to doubt that it is owing to the abandonment of the worship of Mary, which carries along with it the abandonment of the worship of her Son, the Incarnate God. Where Mary is not loved and honored, Christ is not worshipped; and where Christ is not wor-

shipped, the devils have the field all to themselves. The first symptom of apostasy from Christ and of a lapse into heathenism is the neglect of the worship of His Most Holy Mother, and the rejection of that worship as superstition or idolatry; because that involves a rejection of the Incarnation, which comprises in itself all Christianity. Christianity is held only when the Incarnation is held, and when that is held, Mary is held to be the Mother of God, and deserving of all honor as such. We cannot doubt the propriety of worshipping Mary till we have doubted her relation as Mother of God, and to doubt that, is to doubt the whole Mystery of the Incarnation.

In its bearings on Christian faith and worship, then, we cherish the love of Mary, and are anxious to see devotion to her increased. But we are also anxious to see it increase, as the best preservative against the moral dangers of our epoch. Mary is the mother of chaste love, and chaste love is that which in our age is most rare. The predominating sin of our times is that of impurity, at once the cause and the effect of the modern sentimental philosophy. All the popular literature of the day is unchaste and impure, and it boldly denounces marriage as slavery and demands that loose reins be given to the passions. Catholic morality is scouted as impracticable and absurd; law is regarded as fallen into desuetude; intellect is derided; reason is looked upon as superfluous, if not tyrannical; and the heart is extolled as the representative of God on earth. Feeling is honored as the voice of the Most High, and whatever tends to restrain or control it is held to be a direct violation of the will of our Creator. Hence passion is deified, and nothing is held to be sacred but our transitory feelings. Hence every where we find an impatience of restraint, a loud and indignant protest against all rule or measure in our affections and all those usages and customs of past times intended as safeguards of manners and morals, and a universal demand for liberty, which simply means unbounded license to follow our impure or perverted instincts, and to indulge our most turbulent and unchaste passions, without shame or remorse.

The sentimental philosophy taught by that impure citizen of Calvin's city of Geneva, Jean Jacques Rousseau, in his *Confessions* and *Nouvelle Héloïse*, and which is popularized by such writers as Goethe, George Sand, Eugene Sue, Thomas Carlyle, Theodore Parker, Ralph Waldo, Emerson, Margaret Fuller, and, to some extent, Bulwer Lytton, consecrating corrupt concupiscence, has effected an almost universal dissolution of manners and depravation of morals. All bonds are loosened, and the very existence of society is threatened by the fearful and unrelenting warfare waged upon the family as constituted by Catholic morality. The terrible revolutions which for the last sixty or seventy years have shaken society to its foundations, and which have been repressed and are held in check for the moment only by the strong arm of arbitrary power, are only the outward manifestations of the still more terrible revolutions which have been going on in the interior of man; and the anarchy which reigns in society is only the natural expression of the anarchy that reigns in the bosom of the individual. In the non-Catholic world, and even in nominally Catholic countries, impurity has gained a powerful ascendency, and seeks to proclaim itself as law, and to denounce whatever is hostile to it as repugnant to the rights both of God and man. Chastity is denounced as a vice, as a crime against nature, and the unrestrained indulgence of the senses is dignified with the name of virtue, nay, is denominated religious worship, and we may also fear that fornication and adultery may again be imposed as religious rites, as they were in ancient Babylon and other cities of the East.

The last, perhaps the only, remedy for this fearful state of things, is to be sought in promoting and extending the worship of Mary. Society is lapsing, if it has not already lapsed, into the state in which Christianity found it some eighteen hundred years ago, and a new conversion of the Gentiles has become necessary. Christian society can be restored only by the same faith and worship which originally created it. Jesus and Mary are now, as then, the only hope of the world, and their power and their goodness will remain undiminished. The love of Mary as Mother of God redeemed the pagan world from its horrible corruptions, introduced and sustained the Christian family, and secured the fruits of the sacrament of marriage. It will do no less for our modern world, if cultivated; and we regard as one of the favorable signs that better times are at hand, the increasing devotion to Mary. This increasing devotion is marked throughout the whole Catholic world, as is

manifest from the intense interest that is felt in the probable approaching definition of the question of the Immaculate Conception. Nowhere is the change in regard to devotion to Mary as the Mother of God more striking, than among the Catholics of Great Britain and of our own country. This devotion is peculiarly Catholic, and any increase of it is an indication of reviving life and fervor among Catholics; and if Catholics had only the life and fervor they should have, the whole world would soon bow in humble reverence at the foot of the cross. It is owing to our deadness, our lack of zeal, our lack of true fervor in our devotions, that so many nations and such multitudes of souls are still held in the chains of darkness, under the dominion of Satan.

There are two ways in which the love and service of Mary will contribute to redeem society and restore Christian purity,—the one the natural influence of such love and service on the heart of her worshippers, and the other the graces which in requital she obtains from her Son and bestows upon her clients. Mary is the mother of chaste love. The nature of love is always to unite the heart to the object loved, to become one with it, and as far as possible to become it. Love always makes us like the beloved, and we always become like the object we really and sincerely worship. If we may say, like worshippers, like gods, we may with equal truth say, like gods, like worshippers. The love of Mary tends naturally, from the nature of all love, to unite us to her by a virtue kindred to her own. We cannot love her, dwell constantly on her merits, on her excellences, her glories, without being constantly led to imitate her virtues, to love and strive after her perfect purity, her deep humility, her profound submission, and her unreserved obedience. Her love checks all lawlessness of the affections, all turbulence of the passions, all perturbation of the senses, fills the heart with sweet peace and a serene joy, restores to the soul its self-command, and maintains perfect order and tranquillity within. Something of this effect is produced whenever we love any virtuous person. Our novelists have marked it, and on the strength of it seek to reform the wild and graceless youth by inspiring in his heart a sincere love for a pure and virtuous woman; and the most dissolute are restrained, their turbulence is calmed, their impure desires repressed, in the presence of true virtue. If this is so when the beloved is but an ordinary mortal, how much more when the beloved, the one with whom we commune, and whose virtues we reverence and long to possess, is Mary, the Mother of God, the simplest and lowliest of handmaidens, but surpassing in true beauty, loveliness and worth, all the other creatures of God!

When the type of female dignity and excellence admired is that of an Aspasia, a Lamia, a Phryne, a Ninon de l'Enclos, society is not only already corrupt, but is continually becoming more corrupt. So when the type of female worth and excellence, the ideal of woman, is Mary, society is not only in some degree virtuous, but must be continually rising to sublimer excellence, to more heroic sanctity. The advantage of having Mary always before the minds and hearts of our daughters as their model in humility, purity, sweetness, and obedience, in simplicity, modesty, and love, is not easily estimated. Trained up in the love and imitation of her virtues, they are trained to be wives and mothers, or holy virgins, spouses of Jesus Christ, sisters of the afflicted, and mothers of the poor. The sentimentalists of the day tell us that it is woman's mission to redeem society from its present corruption, and we believe it, though not in their sense, or for their reasons. Woman has generally retained more of Catholic faith and morality than has in these evil times been retained by the other sex, and is more open to good impressions, or rather, offers fewer obstacles to the operations of grace. During the worst times in France when religion was abolished, when the churches were desecrated, the clergy massacred, and the profane rites of the impure Venus were revived, the great majority of the women of France retained their faith, and cherished the worship of the Virgin. We have no sympathy with those who make woman an idol, and clamor for what they call "woman's rights," but we honor woman, and depend on her, under God, to preserve and diffuse Catholic morality in the family, and if in the family then in the State. There is always hope for society as long as woman remains believing and chaste, and nothing will contribute so much to her remaining so, as having the Blessed Virgin presented to her from the first dawn of her affections as her Mother, her Queen, her sweet Lady, her type of womanhood, a model which it must be the unremitting labor of her life to copy.

Undoubtedly the love and service of Mary are restricted to Catholics, and to those Catholics not underserving of the name; but this is no objection to our general conclusion. We are too apt to forget that the Church is in the world, and that it is through her that society is redeemed,—too apt to forget that the quiet and unobtrusive virtues of Catholics, living in the midst of a hostile world, are always powerful in their operations on that world; and that the world is converted, not by the direct efforts which we make to convert it, but by the efforts which we make to live ourselves as good Catholics, and to save our own souls. The little handful of sincere and devout Catholics, the little family of sincere and earnest clients of Mary, seeking to imitate her virtues in their own little community, are as leaven hidden in three measures of meal. Virtue goes forth from them, diffuses itself on all sides, till the whole is leavened. No matter how small the number, the fact that even some keep alive in the community the love and veneration of Mary, the true ideal of womanhood, the true patroness of the Christian family, the mother of chaste love, adorned with all the virtues, and to whom the Holy Ghost says, "Thou art all beautiful, my dove," must have a redeeming effect on the whole community, and sooner or later must banish impurity, and revive the love of holy purity, and reverence for Catholic morality.

For, in the second place, the worship of Mary is profitable, not only by the subjective effect it has upon her lovers, but also by the blessings she obtains for them, and, at their solicitation, for others. In these later times we have almost lost sight of religion in its objective character. The world has ceased to believe in the Real Presence; it denies the whole sacramental character of Christianity, and laughs at us when we speak of any sacrament as having any virtue not derived from the faith and virtue of the recipient. The whole non-Catholic world makes religion a purely subjective affair, and deduces all its truth from the mind, and all its efficacy from the heart, that accepts and cherishes it, so that even in religion, which is a binding of man anew to God, man is every thing and God is nothing. At bottom that world is atheistical, at best epicurean. It either denies God altogether, or excludes him from all care of the world he has created. It has no understanding of his providence, no belief in his abiding presence with his creatures, or his free and tender providence in their behalf. Faith it assumes is profitable only in its subjective operations, prayer only in its natural effect on the mind and heart of him who prays, and love only in its natural effect on the affections of the lover. This cold and atheistical philosophy is the enlightenment, the progress, of our age. But we who are Christians know that it is false; we know that God is very near unto every one of us, is ever free to help us, and that there is nothing that he will not do for them that love him truly, sincerely, and confide in him, and in him only.

Mary is the channel through which her Divine Son dispenses all his graces and blessings to us, and he loves and delights to load with his favors all who love and honor her. Thus to love and serve her is the way to secure his favor, and to obtain those graces which we need to resist the workings of concupiscence, and to maintain the purity of our souls, and of our bodies, which are the temple of God. She says, "I love them that love me," and we cannot doubt that she will favor with her always successful intercession those whom she loves. She will obtain grace for us to keep ourselves chaste, and will in requital of our love to her obtain graces even for those without, that they may be brought in and healed of their wounds and putrefying sores. So that under either point of view the love and worship of Mary, the Mother of God, a mother yet a virgin, always a virgin, virgin most pure, most holy, most humble, most amiable, most loving, most merciful, most faithful, most powerful, cannot fail to enable us to overcome the terrible impurity of our age, and to attain to the virtues now most needed for our own individual salvation, and for the safety of society.

In this view of the case, we must feel that nothing is more important than the cultivation of the love and worship of Mary. She is our life, our sweetness, our hope, and we must suffer no sneers of those without, no profane babblings about "Mariolatry," to move us, or in the least deter us from giving our hearts to Mary. We must fly to her protection as the child flies to its mother, and seek our safety and our consolation in her love, in her maternal embrace. We are safe only as we repose our heads upon her bosom, and draw nourishment from her breasts.

Brownson's Review.

LITERARY NOTICES.

Discovery and Exploration of the Mississippi Valley, with the original Narratives of Marquette, Allouez, &c. By John Gilmary Shea. 8vo. pp. 268. New York: Redfield.—Baltimore: Murphy & Co.

The labors of the early missionaries in North America form a most interesting subject of investigation, whether we view them in connection with their primary object, which was to announce amongst savage and superstitious tribes the glad tidings of salvation, or with the subordinate advantages which science and civilization have derived from them. If it is a little remarkable that no writer in the English language has yet presented us with a history of the toils and dangers undergone by those intrepid heralds of the faith, and of the success and failures which at different times marked their efforts in this holy cause, it is gratifying to perceive the increasing interest which this portion of our history has excited within a few years among literary men. We owe much to Bancroft, Sparks and O'Callaghan, for their researches in this department, and for having contributed to invest with a becoming lustre the names of a Marquette, an Allouez, a Brebeuf, and other distinguished pioneers of civilization in the New World; but we are equally, nay still more indebted to the author of the volume before us, who has devoted much of his time to an examination of original documents and other valuable sources of information, respecting the early labors of the Jesuits and Recollects in the north-western part of our country. The work consists of various sketches, documents and notices, which embody all that is desirable for a correct view of the discovery and exploration of the Mississippi. It opens with a history of this discovery, and a life of Father Marquette, from the pen of Mr. Shea: then follow the narratives of Marquette himself, and Fathers Le Clercq, Hennepin, Membré and Douay, which are so arranged as to present a connected account of the various efforts which were made to explore the great river of the West. The biographical and bibliographical notices which are interspersed in the course of the narrative, are equally valuable and interesting. Though the documents cited relate chiefly to the voyages of the missionaries and those whom they accompanied, they abound in agreeable descriptions of the country through which they passed, and of the tribes whom they met with. In the production of this work, Mr. Shea has not only contributed most usefully to our national literature, by throwing additional light upon the important fact of Father Marquette's having been the first explorer of the Mississippi; but he has given us a volume which will be found highly acceptable to the general reader, by the adventurous character of the incidents which it narrates, and the devoted zeal and self-denying labors of the missionaries who appear so prominently on the scene. We recommend this work to all who desire to peruse an agreeable volume and one that will be a decided acquisition to the family library. We may be permitted, however, to express the hope, that a second edition will be free from the inaccuracies of expression and obscurity of style, which are occasionally observable. It seems to us, among other things, that the character of Hennepin, as an author, is not sufficiently drawn: his weak points, bearing as they do so materially upon other narratives, should be stated with more precision, as well as the evidence by which they are established. In a typographical point of view, this work is well executed, and reflects credit upon the publishers.

The Home of the Lost Child; a tale of the Asylum of the Good Shepherd, Hammersmith. 18mo. pp. 232. Baltimore: F. Lucas, Jr.

We have read this story with a deep interest, for it is truly a most touching and instructive tale. The outline of it is this:—Miss Rachel Ambrose having finished her education at a convent, is ushered into the gay world, and by her personal charms and rare accomplishments soon becomes the admired of the admired: but an unfortunate *liaison* with Lord Henry Greenwood compels her to seek another residence, where after two years' absence and the death of her infant, she is discovered by her afflicted father, and placed in the Asylum of the Good Shepherd, at Hammersmith. Here, she passes through a violent struggle, but at length the grace of God triumphs over her heart and

she becomes an edifying member of the community, and even petitions to be admitted among those of the Asylum who have consecrated themselves in a special manner to the service of God. Her father, Captain Ambrose, would be delighted to receive her again into the domestic circle, for she is the child of his affections, and now doubly so since after having been lost she is found again: but, she prefers to all the comforts of home the advantages of penitential retirement, which she embraces with great fervor, and in the practice of which she makes a most happy death.

The reader must not infer from the title of this book that it is a mere fiction: on the contrary, the conversion which it records is a fact, and in its main features is a common occurrence in the Asylums of the Good Shepherd. The object of the writer (a nun of that order) being to present a true idea, and not a romantic picture of things, she has introduced, as the filling up of her story, only such scenes and conversations as may naturally take place within the cloister. And, it must be admitted that she has performed her task with consummate skill. We are acquainted with no work of such limited compass, that gives so clear an insight into the sublime ends and holy occupations of conventual life, and the innocent gaiety and heavenly peace that reign within its precincts. Let the Protestant read this book, and he will learn something of what a convent is, and if he is sincere he will reject with indignation the false impressions he may have once received from the writings of mendacious novelists. The little work before us is the most powerful refutation of the Sherwoods and Sinclairs and Seymours, and will go farther in many instances to disarm prejudice and reclaim the errorist than the most learned controversial treatise.

But Catholics will be equally benefited by this affecting narrative. If Christian parents read it with attention, they will learn to shudder, as they ought, at the dangers which their children must encounter in what is called *society*. For the benefit of those who think that their children must know the world, by plunging into its dissipation, we will quote the following truly eloquent passage:

"Before the hour of ten, every nun has composed her mind to sleep, the point of meditation for the morning being the last thought to occupy her mind, whilst in London many a gay party is preparing—many a spoiled child of this world is adorning with care, in costly apparel, the beautiful form which is made to the image of God, though spoiled by vanity, and eagerly pursuing the transient joys which are found again and again to bring nothing but satiety and ennui.

"The nun rises at five o'clock, the fine lady returns perhaps at the same hour, full of disgust and disappointment, to her luxurious home: say even that she has not been disappointed, but that all her wishes have been gratified—what has she gained for heaven? what has her immortal soul done towards fulfilling the end of her creation? On the other hand, the religious rises from her refreshing sleep, with her mind free and clear, a well-spring of joy springing up in her heart, and the morning's meditation already prepared: thus she gives her first thoughts to God; but who shall ever describe the interior life of a nun! Who shall ever undertake this difficult, this impossible task? Never shall that mysterious veil be drawn aside which hangs between the world and the religious. Books may be written of deep and learned meaning, but none but God and the soul to whom he sends that precious message, 'Hearken my daughter, and see, and incline thine ear, forget thy people and thy father's house,'—shall ever understand the heart of a true religious."

We cannot too heartily express the wish that this little volume may be circulated far and wide, not only for the reasons above mentioned, but also as a means of inducing the public to aid by their liberality that noblest work of charity which is pursued by the Sisters of the Good Shepherd. We have three institutions of the kind in this country, one at Louisville, another at Philadelphia and a third at St. Louis, which depend for support, we believe, upon the contributions of the charitable, and there could be no more effectual mode of awakening an increased interest in their behalf, than by extensively circulating the *Home of the Lost Child.*

Review of Fox's Book of Martyrs. 8vo. pp. Baltimore: F. Lucas. Jr.

We are pleased to see a new edition of this valuable work wbich should be found in every Catholic library. It is not only a refutation of the falsehoods and exaggerations that have been published, in relation to the number and character of those who suffered punishment under Queen Mary, but it shows very clearly that it is an abuse of language

to honor with the name of martyrs, those who are supposed to have suffered death for a mere opinion. Protestantism, by its fundamental principles, can never be any thing more than an uncertainty, since for each individual it is the result of his own view of the Scriptures. Hence, Episcopalianism, Methodism, Lutheranism, Presbyterianism, Unitarianism, Parkerism, &c. These various and opposite systems are only theories, resting on the fallible reason of man, and mutually refuting each other; they can never be any thing more than opinion. How can it be supposed, then, that an individual of sane mind would suffer death, to attest the truth of what he knows to be only an uncertainty! To speak thus would be a contradiction in terms. We are happy to learn that this work is issued at a price to place it within the reach of all classes. This volume would be greatly improved by a table of contents.

History of Europe from the Fall of Napoleon in 1815, *to the accession of Louis Napoleon in* 1852. By Sir Archibald Alison, Bart. Vol. 1, 8vo. pp. 196. New York: Harper & Brothers.—Baltimore: Murphy & Co.

As a writer Sir Archibald has acquired no inconsiderable standing, especially by his History of Europe from the French Revolution to the Battle of Waterloo. He has now undertaken to narrate the events which transpired in that part of the world, from the fall of Napoleon I to the accession of Napoleon III. This period he has distributed under five different heads, which will be disposed of in so many volumes. The first, the only one thus far published, embraces principally the internal history of England and France from 1815 to 1820, and commences with a general and interesting sketch of the period to be comprised in the entire work. Though the author is a theorist and a little singular in his philosophy, his views and observations are in the main well-founded. His Protestantism necessarily betrays itself at times, though in general he aims at being impartial. The fifth chapter of the volume before us is devoted to an account of the progress of literature, science, the arts and manners in Great Britain after the peace, and will be read with interest. In his notice of Dr. Lingard, the English historian, he pays a well-merited tribute to the labors of that distinguished writer; but in acknowledging that the history of the Reformation was for nearly three centuries represented under false colors by Protestant authors, and that the actors in the work of reform were largely influenced by rapacity, ambition and other passions, he boldly clings to the idea that the work itself was of heavenly origin! How far Mr. Alison carries his theorizing tendencies, may be judged from his assertion, that the clearest proof of the divine influence having guided the Reformation, is to be found in the fact that its ultimate blessings have sprung from the profligacy and cupidity of its leaders! These were strange credentials, indeed, for men who pretended to have been commissioned to reform the Church of God.

Cornelius Nepos, with Notes Historical and Explanatory. By Charles Anthon, LL. D. 12mo. pp. 306. New York: Harper & Brother.—Baltimore: Murphy & Co.

We are much pleased with this edition of Nepos. The explanatory notes are copious, and will greatly assist the student in understanding the author. It seems to us, that the teachers of Latin and other dead languages often fail in affording their pupils sufficient facilities for ascertaining the sense of an author, and attach too much importance to the laborious use of the dictionary. As the translation is only a subordinate matter, the structure of the language being acquired by the exercise of parsing, the latter should be considered the main part of the study, and the former a mere introduction to it or the ground-work on which it is to rest. This analytical method of imparting a knowledge of the classics is far preferable to the synthetic, which is too protracted and laborious in obtaining the desired end.

Cicero's Tusculan Disputations, with English Notes. By Charles Anthon, LL. D. 18mo. pp. 398. New York: Harper & Brother. Baltimore: Murphy & Co.

What we have just said of the edition of Nepos, may be applied to that of the Tusculan Disputations. The annotations are numerous and satisfactory. An excellent feature in these two publications is their beautiful typography, executed on good, strong paper, which makes them particularly valuable as school-books, and deserving of the attention of our colleges and academies.

Brownson's Quarterly Review. Third Series. April, 1853. Boston: B. H. Greene. Baltimore: Murphy & Co.

The high reputation of our Catholic Quarterly is fully sustained by the number before us, and by the practical bearing of its contents it will perhaps prove more generally useful and interesting to the Catholic body than many of its predecessors. The number opens with an article—"The Spiritual not for the Temporal"—which shows in a most convincing manner the supremacy of the spiritual over the temporal order and the right of the former to govern the latter, and most ably vindicates the Church from the responsibility of the social evils charged against her, by proving that they are attributable to the rejection of her authority. The second article is a profound and instructive essay suggested by the Life of Mrs. Seton. The third article is a review of Theodore Parker's religious views, which are shown to be but a logical development of Protestantism. "The Love of Mary" shows forth the grounds of devotion to the Mother of God, and the important influence which it must exercise in reforming the morals of the age. For the edification of our readers we have republished a large portion of this article in our present number. It affords very suitable reflections for the beautiful month of Mary. In the fifth article, on the "Dangers which threaten Catholics," the writer refutes with great force of reasoning the pretensions of the political liberalism of the day. "The Ethics of Controversy" contains some just strictures on the imprudences into which Messrs. Veuillot and Bonnetty, in general able defenders of Catholic truth, have been betrayed by a zeal "non ad sobrietatem." Though we cannot, for want of space, give a more lengthy notice of the Quarterly this month, we most heartily recommend it to all our readers as a periodical which is eminently deserving of patronage, and which should occupy a place in the library of every Catholic family.

Compendium Theologiæ Moralis, Auctore Joanne Petro Gury, S. J. Balt.: Murphy &C o.

Das Primat des Apostolischen Stuhls, (*Primacy of the Apostolic See.*) By the Most Rev. Francis P. Kenrick, D. D. New York: Dunigan & Bro.—Balt.: Murphy & Co.

A notice of these publications, which have just been received, will appear in our next number.

RECORD OF EVENTS.

Blessing of Beasts.—It is well known that Miss Grace Greenwood is now in Europe, and writing letters in which she records her first impressions of what comes under her observation. With what profundity of wisdom she comments upon Catholic ceremonies which she does not understand, may be learned from the following enlightened remarks:

"Apropos of nonsense! We went last Sunday to see the blessing of beasts—an annual ceremony, which takes place at the church of San Antonio Abate. There was an immense crowd of all descriptions and classes of people, among the rest, a vast convocation of beggars, the crippled and maimed in endless varieties, wrecks and remnants, divisions and subdivisions of men. A priest stood on the steps of the church, with a holy water sprinkler in his hand, a little boy at his side, bearing the *benitier*. The animals were trotted up before him, he read a form of benediction in Latin, shook the sprinkler at them, and they were good for a twelve-month. Of course, this is done for a consideration—as what is not, in the way of Church parades, privileges, and immunities. The first applicants for a benediction, after our arrival, were two miserable old cart-horses, who looked as though the blessings of all the Fathers of the Church could not keep them on their legs for twenty-four hours. I fear the rite was extreme unction to them; and yet the owner doubtless led them away, rejoicing in the faith that the crows were cheated of the poor skeletons for a year to come. Next came a drove of donkeys, with their heads and tails decorated with gay ribbons. One of these committed the ever-to-be-apprehended asinine impropriety of braying in the midst of the ceremony. So absurd, ludicrous, and pompously farcical was this scene—so stupid, yet consciously ridiculous seemed the chief actors, that it struck me the benediction might have commenced, without great inappropriateness, with an apostolic 'Dearly beloved brethren!' Do not think me irreverent, from this or anything of the kind I may say. I feel a daily increasing indignation and contempt toward the monstrous absurdities of that system of

religion, and the actors therein. To reverence such things and such men were an insult to the God in whom I believe. The horses which are to run in the Corso during the Carnival, were blessed amid unusual demonstrations of popular feeling, and so it ended—the oddest, absurdest, most utterly ridiculous religious ceremonial I ever beheld."

This extract from one of her letters, with a sneering comment upon Rome in the 19th century, having been copied from a Baltimore paper into the *Howard Gazette*, published at Ellicott's Mills, Md., the following article, from the pen of a Catholic clergyman, appeared in that journal, having been communicated with a view to enlighten the editor and his readers on the subject:

"*Mr. Editor:*—I was shown the other day an article of your Gazette on the blessing of beasts at Rome, in which you gave an extract of one of Grace Greenwood's letters relative to this ceremony, which, with the comments of the tourist, must justly appear ridiculous and extravagant. As you called the attention of your readers to this topic, I trust your sense of fairness and justice will not allow you to withhold from them the following remarks explanatory of the transaction.

"The Catholic Church in Rome, in Baltimore, and at Ellicott's Mills, uses frequent blessings and benedictions, not only on men, but even on inanimate objects. Thus water, fire, bread, new fruit, &c., may be presented for benediction, and there is in the Ritual a special prayer for such purposes. Beasts may come under the same rule, and the only thing ridiculous in this practice is the misconception which Protestants form of those blessings. They imagine, as the fanciful writer whose letter you quote, that the object of the blessing is to obtain a temporal advantage, 'to cheat the crows of the carcasses of old horses.' But in this appreciation of the nature of those blessings, they follow only their imagination; I ought to say perhaps, their ignorance and malice. The Church is not answerable for the misconceptions which some persons make of her rites; it is the duty of those persons to abstain from talking of what they do not understand, or if they wish to talk about them reasonably, to enquire conscientiously into the matter. The object of the blessings used in the various things which are employed for the ordinary purposes of life, is simply to obtain grace from God, the author of every good gift, to employ those things for the glory of the Giver, and without finding in them an occasion of sin, which is so frequently the case in the present state of our fallen nature. If some of our friends would get their horses blest, they would not perhaps be so apt to heap curses and oaths on them. As to the justification of these blessings, I have only to refer your readers, who no doubt read their Bibles occasionally, not only to the example of the Almighty himself, who, in *Genesis* i, 22, is said to have *blessed* whales and fowls; but more especially to the express and formal words of Paul the inspired writer, in his first *Epistle to Timothy*, iv, 4, 5, in which we read, 'every creature of God is good, and nothing to be rejected that is received with thanksgiving for it is sanctified by the word of God and *prayer*.' You have in these words a warrant of the practice of the Church, to sanctify or bless various inanimate or irrational objects by prayer. This practice was known in the time of Paul, and will be continued to the end of time, despite the sneers of Grace Greenwood and others.

"It would be too long, and not to my purpose, to notice the other irrelevant matter found in the extract which you submit to the attention of your readers. I will close with the remark that the tourists who travel among us, and send letters to Catholic countries, have ample field for retaliation in the accounts they give of the various religious practices resorted to in our beloved Republic, which in point of burlesque for the uninitiated, are not much surpassed by the blessing of beasts at Rome. The practice of a *consideration*, to use the graceful expression of the letter-writer, is not unknown among us: who has not seen the *hat* carried around at the end of a pathetic exhortation? You have not forgotten the late excitement that prevailed, 'not in the dark ages but in the middle of the nineteenth century,' in many of our Atlantic cities, at the wonderful prophecies of Father Miller. Did not some of our females prepare their ascension robes, and sit up during a whole night under the canopy of heaven, to meet the bridegroom? This was an exhibition which was indeed of surpassing richness: we have been laughed at by the world at large, and this assuredly was a well-merited rebuke of the wild fanaticism which prevails in many parts of our otherwise fortunate country. 'He that is without sin let him first cast a stone.' JUSTITIA."

After so lucid and satisfactory an explanation of the matter, it would seem that the editor of the *Howard Gazette* would scarcely venture to repeat his endorsement of Miss Greenwood's ignorant denunciation: but lo! immediately after the observations of *Justitia*, we find a postscript by the undaunted editor, which runs thus:

"The above is from the pen of a foreign ecclesiastic, now resident of this place, an emissary of that Potentate who, by the assistance of French cannon and bayonets, put his foot on the neck of Liberty in Italy, and crushed for a season the fairest hopes of a

noble people, who deserve and will yet obtain their freedom. The allusions therefore of the writer to 'our beloved Republic,' and to our being 'laughed at by the world at large,' in consequence of the ravings of the Millerites, which seem to give him so much uneasiness, will be well understood by American readers. We wonder if any one ever saw or heard of the ceremony of the 'blessing of beasts' being publicly performed on the steps of the churches either in Baltimore or Ellicott's Mills, same as at Rome? We found the article referred to in the above letter in a Baltimore exchange, and copied it as well as the prefatory remarks. Our impression, in glancing hastily over it, was, that it related to a custom that had few who believed in it, beyond the Lazaroni and ignorant rabble, even in Italy, and certainly no one in the United States; and we still think that neither Catholics nor Protestants, who have not received some bias by foreign association, will ever place much faith in either Millerism or beast blessing as spoken of in the extract.—*Ed. Gazette.*"

To understand the valorous character of the editor of the *Howard Gazette*, our readers must take notice that he is an Englishman and has been in this country about five years. How fearless he must be to talk of "foreign ecclesiastics!" How conscious of his invulnerable position! He even alludes to French cannon and bayonets, not imagining that there are such things as English cannon and bayonets, and that he is a descendant of a people that did all in their power to crush the liberties of America, and would probably have succeeded, if a French potentate had not supplied men and money to rescue our infant republic from British oppression. The editor's postscript will go far to show that he is invincible, at least in one respect, viz: that he is not to be convinced even by the plainest Scriptural argument. A man in this state is sadly in need of a blessing, and we would advise him to apply for it to the Catholic pastor of Ellicott's Mills; we are confident that he will meet with a kind reception: in fact, we have been informed that he intends, at the first blessing of animals that takes place at the Mills, to send the editor of the Howard Gazette a card of invitation.

Dr. Orestes A. Brownson delivered a lecture in Baltimore, March 30th, on Philanthropy and Charity, which gave much satisfaction to his audience. The distinguished essayist hit off, in a life-like manner and with considerable humor, various pretended philanthropic movements of the day, and held them up to the merited contempt of reasonable men. On the 4th of April he lectured again in Baltimore, in behalf of the Female Orphan Asylum, on the subject of Human Progress, which led him much into the same train of thought and illustration that characterized his remarks on the preceding occasion. His hearers were greatly delighted with the able manner in which he handled this topic. Both lectures attracted large audiences, but we regret to say that the room was not filled. Neither the splendid abilities of Dr. Brownson, nor the eminent services which he has rendered to the cause of Catholic truth, nor the charitable objects which the lectures presented, could bring together one thousand persons among the Catholics of this city. This is not as it should be.

Among the recent events in the sectarian world, is the arrival in this country of Father Gavazzi, an apostate Barnabite Monk, who after having found it an unprofitable business at Rome to be an underling of the radical party, has embarked upon a course which is neither Protestant nor Catholic, but so very nonsensical as must infallibly consign him very soon to the public contempt which has befallen his colleagues in the same anti-papal crusade. A gentleman who was in Rome at the time that Gavazzi was playing his antics there, thus speaks of him in the Catholic Telegraph:

"What a pity that our country can be made the laughing stock of Europe by the conduct of a few men in New York? Gavazzi has not even talent; when his party was in the ascendancy in Rome, he was used as a tool and a messenger by the knowing ones. He never had an office of trust. We have seen him in 1847, passing from quarters to quarters of the civic guard to announce some trifling victory gained by the Romans over the French, and take off his hat, and raise a 'viva.'

"His chaplaincy to the army made it his duty to preach to them that they would go to heaven, whatever might have been their previous crimes, provided they fought well; and when some poor fellow, struck by a ball, would be laid on his death-bed in the hospital at the Quirinal Palace, Gavazzi never went near him—but lewd women circulated through the Palace, tempting, even in their last agonies, the remorseful soldiers to sin and blasphemy. But he was always despised by his own party."

Gavazzi was in Baltimore a week or two ago, but he could'nt raise the wind. To the honor of the Maryland Institute be it known, that the managers refused to rent the hall for Gavazzi's lecture.

On the 11th of April a meeting was held at the Maryland Institute Hall in Baltimore, for the purpose of expressing the public sentiment in reference to the bill now before the Legislature of this State, for regulating the common schools. The meeting was largely attended and considerable excitement prevailed, while the speakers, who were all Protestant ministers, declaimed against the Catholic Church, and misrepresented the views of Catholics in regard to education and the public schools. The Rev. Dr. Plummer, Presbyterian, made himself very conspicuous on the occasion, by his extravagant declarations, and has since been called upon, through the columns of the city press, to substantiate a portion of his remarks: but so far he has remained silent, and by his failure to prove what he asserted has placed himself in a very unenviable situation before the community. It is strange, indeed, that Presbyterians should object to a remodelling of the common school system, when it is well known that the General Assembly, the highest authority in their Church, passed a resolution in 1846, declaring the public schools as they exist generally in this country, altogether inadequate to meet the wants of a Christian society. Protestants of the German Reformed denomination, are equally opposed to a system of instruction in which religion is superseded, and there can be no doubt, that in proportion as this subject is dispassionately considered by the people, it will produce a thorough change of opinion in regard to the pretended advantages which are said to be derived from the present system of public education. As to the Catholics of this country, they will not fail to keep the question on the tapis, and to exert every proper and lawful means of obtaining what they conceive to be their *civil rights* in this matter. They claim no privileges, they want only to be justly dealt with. They contribute a large portion of the taxes by which the public schools are maintained, and at the same time they have to support their own parochial schools for the education of the poor, because they cannot on religious grounds avail themselves of the common schools. What could be more just than to grant them that portion of the school fund which they supply! But however reasonable this demand, the enemies of the Church immediately cry out against "foreign ecclesiastics," "union of Church and State," and other unmeaning spectres which have no existence save in their own agitated fancies. If they who raise this excitement are really interested in the cause of education, why do they not calmly discuss the grounds on which Catholics wish to have a share of the school fund? If the school system, as it exists, is not applicable to all classes of the community, why should it not be modified? For the benefit of those who have not reflected upon the subject, we will quote here an extract from an address of Archbishop Purcell, published in the *Catholic Telegraph* of March 26th, which states clearly the sentiment of the Catholic body in regard to the common schools, and exposes the falsehood of the charges which are preferred against them:

"If we can obtain from the men who clamor so idly and so loudly about the opposition of Catholics to the common schools—one hour of patient and impartial listening, we shall state to them a few facts which they shall be inexcusable for denying.

"1st. That we are not the enemies of common schools.

"2d. That we shall cheerfully pay our full proportion of the taxes for their support.

"3d. That we are so sincerely attached to the system and so fond of enlightenment, that we desire to be made partakers in its benefits.

"4th. That we detest and loathe all hypocrisy, and that we cannot believe that they are the friends of education who wring from us our money to build and endow the misnamed common schools which are not common to our children on the same conditions as to the children of other citizens.

"5th. That we regard as hypocritical to invite us to those schools and to meet us at the door with what we conscientiously believe to be a mutilated and spurious edition of the Scriptures, and inform us that we shall be debarred the advantages of those schools unless we acknowledge *that* to be an authentic and complete record of the Word of God.

"6th. That it is no less hypocritical to say that we seek to make the common schools sectarian, when it is notorious that this sectarian Bible is the only one tolerated in them; when the teachers are all, with hardly an exception, sectarian; when the histories and geographies and other school books have been composed by sectarians and contain so

much that is false and therefore hurtful to the minds and offensive to the feelings of Catholics."

It will be gratifying to all who desire a more equitable mode of administering the school fund, to know that at the recent election in Cincinnati for the mayoralty, Mr. Snelbaker, supported by the friends of free education, was the successful candidate, having received 756 votes more than Mr. Taylor the school candidate.

The following proceedings will show the progress which has been made by the Catholics of Baltimore, in endeavoring to effect a modification of the school system.

"At a meeting of Catholics, the friends of FREE EDUCATION, from different congregations in the city, to prepare a platform to be submitted for the adoption of their Catholic fellow-citizens, Capt. William Kennedy was called to the chair, and J. S. Sumner appointed secretary. The following resolutions, presented by T. Parkin Scott, Esq., and seconded by Francis Neale, Esq., were then unanimously agreed upon, and ordered to be published, attested by the signatures of the Chairman and Secretary.

"Whereas, the Declaration of Rights of this State affirms, 'that it is the duty of every man to worship God in such manner as he thinks most acceptable to Him, all persons are equally entitled to protection in their religious liberty;'

"And whereas, religious liberty is as much violated by requiring that children should be educated without *any* religious principles, as it would be by aiding *one* religious association to the exclusion of all others;

"And whereas, the members of the Catholic Church in this city desire that their children should receive religious instruction together with their literary education;

"And whereas, whilst we have schools of our own, established and supported without aid from the civil authority, we are taxed, as the law now stands, to contribute to the erection and maintenance of schools without religion, which tax is unconstitutional, unjust and oppressive; therefore

"*Resolved*, That if the laws to raise money by a general tax for educational purposes are to be continued, then (1) the amount so raised should be distributed amongst all the schools of the same grade *per capita*, according to the number of children attending them, in accordance with the preferences of their parents or guardians; or (2) each tax-payer should be permitted to designate the schools to the support of which he desires his quota of the taxes to be paid.

"*Resolved further*, That the chairman be authorized to call a public meeting of those interested at such time as he shall deem expedient. WM. KENNEDY, *Chairman*.

"*April 20th*, 1853." "JNO. S. SUMNER, *Secretary*."

During the past month, the Right Rev. Dr. O'Connor delivered several lectures, on subjects of the deepest interest at the present time, among which his address on the evidence in favor of Catholicity furnished by the numerous conversions from Protestantism, is of a very instructive character. The learning, social position and moral worth which so often distinguish those who pass from the sects to the Catholic Church, and who do this at the sacrifice of their worldly comforts and prospects, are quite sufficient to show the utter groundlessness of the charges brought by the enemies of the Church against the salutary influence of her institutions, and to exhibit the superior claims which she possesses as a system of faith and morals. The conversion of such men as Ives, Baker, Newman, Manning, instead of rousing the anti-Catholic feeling of Protestants, should on the contrary lead them to reflect a little more seriously on the necessity of ascertaining what they are to believe and practice in order to save their souls. We would advise our neighbor, the Baltimore Clipper, to look to this, and to act more consistently with his professions. The public will scarcely believe that he has "no religious antipathies or animosities to gratify," or that he possesses "none," when he alludes so sneeringly to the conversion of Mr. Baker. Apropos of religious antipathies, would not the Clipper have a better claim to be considered free from them, if his columns were not so habitually open to such anti-Catholic effusions, as the ravings of "Father Gavazzi," and the romantic description of the Georgetown Convent?

We noticed in a preceding number a bill introduced into the New York Legislature by a Mr. Babcock, the object of which was to take out of the hands of the ecclesiastical authorities the property of the Church. Since then another bill has been submitted by Mr. Taber, of a very different tendency, which is likely to pass. The bill is as follows:

"*An Act to authorize the Incorporation of Roman Catholic Congregations or Societies.*

SEC. 1—Any officer or officers, person or persons, being citizens of this State, who, according to the usage and discipline of the Roman Catholic Church, may be designated

to represent any Roman Catholic congregation or society in holding and managing the temporalities thereof, may become incorporated as the trustee or trustees of such congregration or society in the mode prescribed in the second section of the act entitled 'An Act to provide for the incorporation of religious societies,' passed April 5, 1813, as a corporation, sole or aggregate, as the case may be, and as such shall possess the same powers and rights, and be subject to the same restrictions, liabilities and conditions, in all respects, as the trustees of any Protestant Church or congregation incorporated under said section.

"Sec. 2.—This act shall take effect immediately."

We regret to learn that the bill proposing to indemnify the proprietors of the Charlestown Convent, which was destroyed some years ago by a mob, was defeated in the Massachusetts Legislature by a majority of nine. Massachusetts is still determined to glory in her shame.

A prospectus has appeared announcing that a Catholic paper, (The Vindicator,) is about to be issued at Detroit, in the State of Michigan. We hope that the undertaking will meet with success, and that the Catholics of Michigan will place on a permanent footing the journal which is to appear, and which is so much needed in that part of the country for the advocacy of their interests.

Archdiocess of Baltimore.—*Mission at the Cathedral.*—On Sunday, April 10th, the Redemptorist Fathers opened a course of spiritual exercises at the Cathedral, which were continued daily for the space of two weeks. These exercises which are termed a "Mission," were conducted according to the regulations which have been observed on other occasions of the kind, in different parts of the United States, where the labors of the sons of St. Liguori have been productive of the happiest results. The object of the Mission is to reclaim sinners, to revive the piety of the lukewarm, and to inspire the good Christian with increased fervor. For this purpose, the great means resorted to are prayer and instruction. In the Cathedral the faithful assembled every morning at 5½ o'clock, when they assisted at the holy sacrifice of mass and heard a familiar discourse on the divine commandments. For those who could not attend at so early an hour, a similar course of exercises was performed at 8½ o'clock. In the evening, at half-past 7, they again came together to recite the holy rosary which was accompanied by lucid instructions on this devotion, after which a discourse was delivered on some one of the leading truths of religion, as the end of man, the torments of hell, the divine judgment, heaven, &c. The evening exercise closed with the Benediction of the Blessed Sacrament. The instructions given during the Mission, in the morning by Fathers Cvitcowicz and Hecker, in the evening by Fathers Hewit and Walworth, were of a most practical and earnest character, and enhanced the attention of the immense audience by the detailed and fervid manner, in which the duties of a Christian life were set forth and the violations of the divine law were exposed. The vast area of the Cathedral was never known, on such an occasion, to have been so densely crowded as during this Mission. Every point of space was filled, and to secure a comfortable seat it was necessary to repair to the church long before the hour at which the exercises were to commence. From early morning until a late hour in the night, the confessionals were thronged with persons eager to avail themselves of the acceptable means of grace. We understand that eight or ten clergymen of the Redemptorist Order were steadily employed in the sacred tribunal. One of the characteristic features of the Mission was the dramatic influence which was brought to bear upon the work of conversion. The puritanical spirit of a cold and barren worship will sneer at the sacred symbols and ritual display, which the Catholic Church employs as the aids of devotion: but the unprejudiced mind that is acquainted with the workings of the human heart, will freely admit, that there is a language which speaks to the soul as powerfully through the medium of the eye, as the eloquence of words can affect it through the sense of hearing. How impressive and significant that lofty cross erected within the chancel of the Cathedral, to remind the Christian of his religious profession! But, on the Friday before the close of the Mission, a ceremony was witnessed that inspired every heart with tender devotion: it was an act of consecration to the Mother of God, the mother of all Christians. The chapel of our Blessed Lady was adorned with the utmost profusion of flowers,

while her statue was crowned with a coronet of jewels and diamonds furnished for the occasion by the piety of the faithful, and innumerable tapers threw a dazzling light around, emblematic of the pure and heavenly character which her votaries admire in her, as the Queen of Virgins and the Mother of beautiful love. A scene, perhaps still more impressive, closed the exercises of the Mission. The church was lit up with unusual brilliancy: opposite to Our Lady's altar, which we have just described, and in the recess occupied by that of the Good Shepherd, was mounted on an elevated platform the marble baptismal font, handsomely decorated and surrounded by a profusion of lights in white candlesticks: and near it were seen various insignia of the baptismal ceremony. In the midst of this brilliant display, Father Walworth ascended the pulpit, and after observing that all the exercises of the Mission had been directed to the end of obtaining for the people the grace of their baptismal innocence, he proceeded to give an outline of that ceremony by which they had been originally consecrated to the service of God: he then alluded in detail to the obligations assumed by them in the reception of this sacrament, to the promises which they had solemnly made in the presence of God and of His Church; after which he called upon them to renew these sacred promises in the presence of their pastors and directors, (who now gathered round the font,) and after every question propounded by him, the assembled multitude, which filled every corner of the vast building, shouted forth with one accord and in the most emphatic tone, their assent to the holy faith which they had received, and their renunciation of every thing at variance with its requirements. He then gave to those who had performed the exercises of the Mission, the Papal Benediction, and in his own name and that of his colleagues bade farewell to the congregation, exhorting them in moving language to persevere in the holy resolutions which they had formed. Now, there burst forth from the choir a hymn of praise and thanksgiving, that joyful canticle which has resounded in the Church since the days of Ambrose and Augustine; after which followed the Benediction of the Blessed Sacrament, that our divine Saviour might crown with the abundance of his grace the good work which He had commenced.

Thus ended the Mission at the Cathedral: but may its blessings never end; may its fruits be eternal. The Fathers who conducted it will be remembered with gratitude and veneration, while the form of prayer which they have left among the people, as a memento of the happy occasion, will be cherished with devotion and be the means of perpetuating the graces that have been received. We copy from it the following prayer for perseverance:

"Oh! Mary, Mother of God, and my own beloved mother! I cast myself at thy feet to thank thee for all the graces which Thou hast obtained for me during this Holy Mission. Oh! how sweet it is to remember all those eternal truths which enlightened my mind, inflamed my heart, and taught me to prepare for death and judgment! How joyful was that first moment, when I resolved to change my life and keep the commandments of God! How great the peace of my heart after I had made that sincere confession of all my sins. Never shall I forget that delightful hour when I recommended my soul and salvation to thy motherly care, that solemn hour when I renewed the vows of my baptism, and then received the Papal Benediction, with the plenary indulgence of the Church. How happy would I be, could I persevere in that same state until the last breath of life!—But alas! the world is full of dangers, Satan is seeking always to ensnare my soul, and the frailty of the human heart is so great! Oh! no, Mother of God! I cannot persevere by my own strength. I should fall into mortal sin—and oh! if that sin should be my last, and remain unforgiven.

"Therefore, oh! Mother of God, take my heart into thy keeping, and maintain me in these my firm resolutions. Never will I sin any more. Never will I utter sinful words, never follow dangerous amusements, keep evil company, or expose my soul to the occasions of sin, and so lose again all the fruits of my conversion. Now I am a child of God; Jesus Christ, thy divine Son, is my friend; the angels are my companions. I am a dear child of thine, oh! Holy Lady, keep me ever in thy loving heart! Maintain then these resolutions in my soul. Pray for me, thy child, to Jesus, thy divine Son, and should ever Satan come to seduce my soul, then I will pray to thee.

"Oh! Mother help me, watch over me, support me, never let my soul be separated from Jesus Christ, thy Son, and my Redeemer!

"*Remember, dear Christian:* 1. To keep the promises and good resolutions you have made during the Mission. 2. To pray three Hail Marys morning and evening, in

honor of the purity of the Blessed Virgin. 3. To maintain in your heart a devotion to the holy Rosary. 4. And never forget the acts of a good Christian, recommended to you so often during the Mission."

Archdiocess of New York.—*Dedication.*—We gather from the *Freem. Journal*, that on Monday, March 28th, the new church of St. Francis Seraph, in New York city, was dedicated by the Most Rev. Archbishop Hughes, who preached on the occasion. The church is 150 by 64 feet. The pastor is Rev. Alexander Martin.

On Sunday, April 17th, St. Joseph's church in Brooklyn was dedicated, the Most Rev. Archbishop officiating and preaching on the occasion.

On the same day, in the afternoon, the Most Rev. Dr. Hughes laid the corner-stone of a new church in 28th street. The Right Rev. Dr. O'Connor, and several priests were present at the ceremony.

Archdiocess of Cincinnati.—*Confirmation.*—We learn from the *Cath. Telegraph*, that on Sunday, April 3d, the Most Rev. Archbishop Purcell confirmed 58 children in the church of Holy Trinity, at Cincinnati; the following day 51 were confirmed at St. Mary's church; April 10th, 125, chiefly boys, received the same sacrament at St. Xavier's church.

There were one hundred confirmed in St. Joseph's church, chiefly youth, of that church and St. Michael's, on last Sunday, April 17th, by the Most Rev. Archbishop—and two hundred and fifty-six at St. Paul's, of that and St. John's congregation, Cincinnati. Ten were converts, among whom we noticed an aged Lutheran lady weeping with joy at her reception of the holy rite.

New Church.—The corner-stone of a new church was recently laid by the Rev. Mr. Perry, at Marietta. The building will be 100 by 50 feet.

Archdiocess of New Orleans.—*Ordination.*—On the 12th of March, Most Rev. Archbishop Blane promoted to the order of priesthood, the Rev. Peter Kremer, who belongs to the Congregation of the Mission.

Confirmation.—On the 31st of March, the Most Rev. Archbishop confirmed, in the Parish and church of St. John the Baptist, ninety-five persons, amongst whom were sixty-five communicants.—On the 3d of April, first Sunday after Easter, the Archbishop confirmed a hundred and forty-five persons in the church of St. Michael, Parish of St. James; and on the following day, he confirmed in the chapel of the convent of the Sacred Heart, in the same Parish, twenty-nine persons, twenty-eight of whom were pupils of the Sacred Heart Academy.

The Most Rev. Archbishop left the city again last Thursday, and will not come back until after Ascension-day; during that time he will visit, according to appointment, several congregations on the coast of the Mississippi river and of the Bayou-Lafourche.—*Mess.*

Diocess of Chicago.—*Profession.*—The Western Tablet informs us that on the 28th of March, four Sisters were admitted to the profession of the Order of Mercy, at Chicago, Ill.—the Rt. Rev. Dr. Vande Velde presiding on the occasion. The names of the professed are, Sisters Euphrasia, Alphonsa, Victoria and Jane Frances de Chantal.

Confirmation.—March 29, the Rt. Rev. Bishop Vande Velde confirmed seventy-six children at Naperville, Ill., and on the 3d of April ninety-seven children at St. Patrick's church, Chicago. The new church of St. Patrick, at Lasalle was consecrated by the Rt. Rev. Bishop on the 9th of April, assisted by several clergymen. The church is one hundred by fifty-four feet.

On the 10th of April the Bishop confirmed at Lasalle two hundred and four persons, among whom were several adults.—*Shepherd of the Valley.*

A retreat was recently conducted at the Cathedral, Chicago, by the Rev. Father Gleizal, S. J., which has been productive of much good. Four adult converts were baptized by him at the close of the retreat.

From a report of the Hospital of the Lakes at Chicago, conducted by the Sisters of Mercy, we learn the following particulars:

"The number of patients at the Institution has varied according to circumstances, generally averaging from twenty to thirty. The whole number admitted during the course of the past year, (from 20th February, 1852, to March, 1853,) was 335; ex-

ceeding by 115 the number of those admitted the preceding year. Of the whole number admitted, 262 were males, and 73 females. During the same time 255 patients were discharged, 55 have died, and 25 remain at the hospital. The *paying patients* admitted into the general wards amounted to 145, and those furnished with private rooms to 15. *County patients*, 143—*Free*, or *Charity patients*, 32. The great majority of the patients were Irish, Americans and Germans. The rest were natives of different other countries; 30 Englishmen, 11 Scotch, 8 Swedes, 4 Norwegians, &c.

"The attendant physicians are members of the Faculty of Rush Medical College, besides Drs. Boone and J. E. McGirr."

Diocess of Buffalo.—A new church at Albion, N. Y., sixty by forty feet in the Gothic style, was opened on the 30th of March for divine service.

Diocess of Pittsburg.—The corner-stone of a new German church, to be erected at Allegheny, was laid on the 10th of April, by the Rt. Rev. Bishop O'Connor, Rev. T. Seelos preaching in German, and V. Rev. E. McMahon in English.—*Pitts. Cath.*

Italy.—*Consistory.*—On the 7th March, a secret consistory was held at Rome, in which His Holiness delivered an allocution, which relates chiefly to the re-establishment of the Catholic Hierarchy in Holland, and to the convention agreed upon between the Holy See and the Republic of Costa Rica, in regard to ecclesiastical affairs. We shall lay this allocution at length before our readers in the June number of the Metropolitan.

New Cardinals.—After the allocution the Holy Father created the following Cardinals of the Holy Roman Church:

Of the Order of Priests.—Mgr. Michel Viale Prelà, Archbishop of Carthagena and Apostolic-Nuncio of the Emperor of Austria; Mgr. Jean Brunelli, Archbishop of Thessalonica, Apostolic-Nuncio to her Most Catholic Majesty the Queen of Spain; Mgr. Jean Scitowski, Archbishop of Strigonia, Primate of the Kingdom of Hungary; Mgr. Francis-Nicholas-Madeleine Marlot, Archbishop of Tours; Mgr. Giusto Recanati, of the Order of Capuchin Minors, Bishop of Tripoli.

Of the Order of Deacons.—Mgr. Dominic Savelli, Vice-Chancellor of the Holy Roman Church, Minister of the Interior; Mgr. Prosper Catarini, Assessor of the Holy Roman Church, and of the Holy Inquisition; Mgr. Vincent Santucci, Secretary of the Sacred Congregation of Extraordinary Ecclesiastical Affairs.

His Holiness afterwards proposed the following churches:

The Archiepiscopal Church of Spoleto for Mgr. Jean-Baptiste Arnaldi, transferred from the Episcopal Church of Auria *in part. infid.*; the Archiepiscopal Church of Metelin *in partibus* for the Rev. Dr. Dominic Joseph de Sousa Magalhaens, Priest of the Archdiocess of Braga, Canon and V. G. of the Patriarchical Church of Lisbon, &c.; the Cathedral Church of Forli for the Rev. Dr. Mariano Falcinelli Antoniocci, Priest of Assisi, of the Order of St. Benedict, &c.; the Cathedral Church of Aquila, in the Kingdom of the Two Sicilies, for the Rev. Dr. Luigi Fillippi d'Avigliano, Priest of the diocess of Potenza, &c.; the Cathedral Church of Coutances, in France, for the Rev. Dr. Jacquez-Ludovic Daniel, Priest of the same diocess, &c.; the Cathedral Church of Grenoble, in France, for the Rev. Dr. Joseph-Marie-Achille Ginoulhiac, Priest of Montpelier, and V. G. of Aix; the Cathedral Church of Truxillo, in South America, for the Rev. Dr. Augustin-Guillaume Charun, Priest of Lima.

His Holiness also granted the Sacred Pallium for the Archiepiscopal Churches of Spoleto, of Zagabria, recently raised into a Metropolitan, in favor of Mgr. George Haulik, and for the Metropolitan Church of Naxos, in the Archipelago, in favor of Mgr. Francis Cuculla.

On the 1st January, 1853, the number of vacant hats in the Sacred College was seven. The death of Cardinal Diepenbrock made it eight. The promotion of the 7th March being the same number, the Sacred College was complete, which is rather unusual, as generally some of the hats are reserved for urgent circumstances.

Univers Controversy.—Mr. Veuillot, editor in chief of the *Univers*, has submitted his case to the consideration of the Holy See. Mgr. Fioramenti, through whom he presented his application, addressed to him a letter, highly commending the services which the *Univers* has rendered to religion, but at the same time intimating very plainly that it had not always kept within the bounds of discretion. The following language is clear enough:

"Wherefore, most illustrious Sir, you will not only act as becomes your virtue, but also in the interest of the Church, if, whilst you freely undertake the support of truth, and the defence of the statutes and decrees of the Apostolic See, you first most diligently weigh every thing; and in those questions especially which may lawfully be debated on either side, continually take care that there be no aspersion thrown on the names of distinguished men. And, indeed, every religious journal, when it undertakes to defend the

cause of God and of the Church, and to vindicate the supreme power of the Apostolic See, ought to be so conducted as to apply nothing that is not moderate, nothing that is not gentle, that so it may make the minds of the readers well-disposed towards itself, and, at the same time, the more easily persuade all men of the surpassing superiority of that cause, and of the excellence of the same Apostolic See."

It is stated that a commission, composed of their Eminences Cardinals Antonelli, Fornari and Andrea, has been named by the Pope to examine and prepare the documents preparatory to adjudication on the *Univers* question.

The civil power is about to resume its sway in Lombardy, and the Archduke Albert will take the place of Radetzki.

The government of Turin has expelled from the country many political refugees, of whom eighty were recently shipped on board of a vessel bound for the U. States.

The *Parlamento* of Turin of the 22d ult., announces that the project of law, granting supplementary allowances to the Sardinian Clergy, which had given rise to long and warm debates in the Chamber of Deputies, was approved on the 21st by the Senate, without any discussion, by forty-seven to two.

England.—A meeting was held at Stafford House on the 16th of March, at which about forty ladies were present, to arrange an address to the women of the United States on the subject of slavery. The number of signatures to the address amounts to 562,848, and fills 26 folio volumes! Mrs. Stowe is to take it in charge. We may well exclaim, in view of the humbugs carried on in England and the United States, *O tempora, O mores!*

Parliament resumed its proceedings on the 4th of April. The Canada Clergy Reserves bill is still under discussion. It is said that the ministry are about to propose a new scheme of national education. The most important item of intelligence by the last arrivals, is that the attention of the government has been aroused by the representations of Austria in regard to political refugees, and will be directed more effectually to the prevention of their revolutionary movements against the continental states. Queen Victoria has given birth to another son.

Ireland.—At the public consistory at Rome, on the 10th of March, the pallium was demanded for the metropolitan church of Armagh, in favor of the Most Rev. Joseph Dixon, Primate of all Ireland.

The consecration of the Right Rev. Dr. Fallon, as Bishop of Kilmacduagh and Kilfenora, was to take place on the 1st of May. His Grace the Archbishop of Tuam, consecrating prelate.

Austria.—M. Rauscher, Archbishop of Gratz, has been appointed Archbishop of Vienna. The Emperor has entirely recovered from the effects of the late attempt at his assassination.

Belgium.—The Belgian ministry is laboring at the education question and laying snares for the prelates. They propose to allow the clergy to teach and to superintend the teaching in the State schools. The Cardinal Archbishop of Mechlin refuses to become the mere colleague of the State professors; he requires absolute authority over the religious and moral education of the people; and less than this he will not accept. The government offers what is in appearance fair terms, but the Bishops are not to be deceived, and until they shall have a guarantee that their authority shall not be tampered with, they will have nothing to do with the State schools. They have their own schools, so that the well disposed are always sure of a good Catholic education. On Sunday, April 3d, all the Bishops of Belgium assembled at the Archiepiscopal palace at Mechlin to consult in common; and the Minister of Public Instruction came to them and had an interview with them. The whole prelacy and clergy of Belgium are united, and the government is therefore obliged to consult them, and to ask for an audience. The place of that audience is not Downing street, or Dublin Castle, but the house of a Bishop whose revenues are only £800 a year.

Holland.—The kingdom of Holland and Brabant has been constituted into an ecclesiastical province, Utrecht being the Metropolitan see, and Haarlem, Bois-le-Duc, Breda and Ruremonde, its suffragans. The Catholics are about two-fifths of the entire population, numbering 1,164,142, while the Protestants are computed to be 1,827,170, divided into various sects, of whom by far the greater proportion are Dutch Reformed.

☞The *New York Herald* reports the progress of the Maine Law in the different States as follows :—Four States—Maine, Massachusetts, Rhode Island, and Vermont, have adopted the Maine Liquor Law, and on the other hand, those advantages are counterbalanced by simultaneous checks. Illinois has tried the law, and repealed it. It has been lost in the Legislatures of New Hampshire, Wisconsin and Michigan. Up to the present moment, the attempts which have been made to introduce it into New York have failed. It is rendered a dead letter in Massachusetts by the decisions of the Courts against the right of search, and the licenses to sell liquor previously granted by the city corporation of Boston.

Letter from ex-Bishop Ives.—The following letter from Bishop Ives to the "Editor of the *Guardian*," appeared in that paper of the 23d ult.:

"Sir:—I have read with equal pain and surprise, a paragraph in the *Standard*, copied from your paper, which compels me to correct certain grave and injurious misstatements.

"1. It is *not true*, as there stated, (thanks be to God's good providence,) that I have ever, except when under the immediate delirium of the typhus fever, been deprived of the use of that measure of reason with which God at first was pleased to endow me. It is true, however, that I have a brother deprived for a time of that blessing. But how far that circumstance should be visited upon me as a punishment for following the demands of my conscience, I will leave it with yourself to determine.

"2. Neither is it *true*, as you state, that just before leaving my diocess I drew upon it for, and received from it, a *year's salary*, under a *false pretence*. It is true, however, that before leaving my former field of labor, to gain, if possible, relief in some way to a disquieted mind, (the state of which I had communicated to a clerical member of my standing committee,) I received an advance of *six month's* salary. And it is also true, that, after my arrival in this City, as my conscience, under additional light, would not allow of longer delay in my submission to the Catholic Church, and before making that submission I wrote to my diocess a letter of resignation, of which the following is the concluding paragraph: 'In conclusion, as this act (unexpectedly to myself) antedates by some months the expiration of the time for which I asked leave of absence, and for which I so promptly received from members of your body an advance of salary, I hereby renounce all claim upon the same from this date, and *acknowledge* my *obligation* to *return*, at the intimation of your wish, whatever you may have advanced beyond the 22d day of Dec., 1852.'

"I shall now only add, the eyes of God and of His Church are upon you, waiting to see whether you will do an act of simple justice, and publish this contradiction of the statements you have sent abroad, in your next paper.

"Very respectfully, your obedient servant, L. Sillman Ives.

"Rome, *March 7th*, 1853." "*Late Protestant Bishop of North Carolina.*"

Conversions.—In the beginning of last month, the Rev. Francis A. Baker, pastor of St. Luke's Church (Episcopalian) in the city of Baltimore, tendered his resignation of that office, and afterwards applied for admission into the true Church. On the 9th of April he made an abjuration of Protestantism, in the Chapel of St. Mary's Orphan Asylum, at the hands of Rev. Mr. Hewit, also a convert from Episcopalianism, and on the following Saturday he was confirmed by the Most Rev. Archbishop in the Cathedral. The next day he had the happiness of receiving the Holy Communion. Mr. Baker has left quite a void among his former parishioners, having been much esteemed on account of his amiable disposition and zealous fulfilment of his office among them. May his example lead others to reflect upon the error of their ways, and to sue for that grace from above which can alone induce them to seek repose in the one fold under one Shepherd.

On the 5th of April, Mr. Oliver A. Shaw, formerly an Episcopal Minister, abjured the errors of Protestantism, at Spring Hill College, Ala., and was conditionally baptized by the Right Rev. Dr. Portier. On the 13th he received Confirmation at the hands of the same prelate. His son, who had graduated at the college, in October last, had become a Catholic on his death-bed, a few weeks only before his father.

We learn from the *Boston Pilot*, that on the 2d April, Capt. Long, of the U. S. Ship Ohio, was admitted into the true Church, at Boston.

The *Cork Constitution* announces the conversion to the Catholic Church, of Rev. W. Hayes Neligan, at Cashel.

Rev. Messrs. Crauley and Rooke, both of Leeds, Eng., and lately Ministers of the Anglican establishment, have been ordained priests of the Catholic Church.

W. T. P. Wait, Esq., under-graduate of Oxford, was lately admitted into the Church at Newbury.

False Report of Conversions.—The *Morning Post* (English) states, that the report of Lady Peel and her daughter's having joined the Catholic Church, is unfounded.

It is certain however, that the *Morning Herald* and *Morning Advertiser* published their conversion as a fact.

DEATHS.—Monseigneur V. E. Milde, Archbishop of Vienna, died on the 13th March.

March 28th, at Pawtucket, R. Island, Rev. Joseph McNamee, pastor of that place. The deceased was a native of County Tyrone, Ireland, and came to this country at an early age. Having been ordained priest at Cincinnati, in 1840, he labored zealously in that diocess for several years, when he removed to that of Hartford, Connecticut. He rendered important services at Pawtucket, where he was stationed, and was much respected and beloved by his congregation.

March 17th, at New Alsace, Indiana, Rev. M. Stahl, for many years pastor of the church in that place.

April 13th, at Algiers, La., Rev. F. Ogé, pastor of St. Bartholomew's church in that place. The deceased was a native of Preusdorf, in the diocess of Strasburg, and was forty-five years of age, twelve of which he had spent in the United States. He exercised the ministry first in Texas, and afterwards in Louisiana, where he built the church at Algiers. His death leaves a void difficult to be filled.

April 21st, at Cincinnati, Very Rev. Stephen T. Badin, aged 98 years. The deceased was a native of France, but was ordained priest in this country, and was the first that received holy orders at the hands of Bishop Carroll. He went to the Western country when it was a wilderness, and may be said to have been the Apostle of Kentucky, where he had labored for many years, before its first bishop was appointed.

In Ireland, Rev. James Vail, of Kill and Newtown; Rev. Miles Sheridan, of Lewisburgh, and Rev. James Kelly, of Fintona.

The Cardinal Archbishop of Prague, his Eminence Maximilian Baron Von Someran Beeckh, died in that city on the 31st of March.

Mgr. Fray de Tilos Moreno, Bishop of Cadiz, died in that city in the beginning March.

February 25th, at Rome, Mgr. De Ligne, Sec. of the Congregation for the Ceremonial.

April 25th, at the Carmelite Convent, Baltimore, Sister Clare (Williams.)

April 26th, at the Convent of the Visitation, Baltimore, Sister Mary Loretto Davis.

April 18th, at Cahawba, Ala., Hon. Wm. R. King, Vice-President of the U. States.

March 8th, at La Guayra, S. America, Nicholas J. Keefe, Esq., United States Consul at that port, aged 45 years.

General Haynau died at Vienna on the 14th of March.

Science has suffered a great loss by the death of Mr. Orfila, the celebrated Chemist, at Paris.

Mr. Southern, British Minister at the court of Brazil, died at Rio on the 28th of Jan.

April 1st, at Washington, D. C., Mrs. Fillmore, wife of the late President U. S.

March 21st, at Detroit, Michigan, Mrs. Cass, wife of the distinguished Senator.

April 4th, Elizabeth Ann, wife of Owen O'Brien, Esq., of Baltimore, aged 33 years.

PERSONAL.—*Very Rev. Frederick Baraga.*—This intrepid and Apostolic Indian Missionary is now in Cincinnati to make arrangements for the publication of his Grammar and Dictionary of the language and dialects of the Ottawas, Chippewas, Potowattomies, and Algonquins, spoken by the tribes on Lake Superior, and the adjoining regions, among whom he has served the last twenty-three years.

The good Missionary was travelling on the ice, in a sleigh, with eight other persons, over Lake Michigan, on the 9th of March, when the ice broke and the entire party narrowly escaped with their lives, but not until they had suffered much from the extreme cold and exposure. The accident occurred nine miles from Green Bay, and three miles from the light house where they found a refuge.

The account of the mineral wealth of that country given by Mr. Baraga, is perfectly marvellous. He states that it is not uncommon with the miners to find blocks of pure copper of one hundred tons. He seeks, however, richer treasures,—the salvation of immortal souls.—*Cath. Telegraph.*

The Right Rev. Dr. McGill, Bishop of Richmond, arrived from Europe on the 17th inst., at N. York, in the steamer Pacific.

At the last accounts, the Right Rev. Dr. Spalding, Bishop of Louisville, was in Paris.

A writer in the *Dublin Tablet* (April 2,) shows that Dr. Ives, of North Carolina, is not the first Protestant Bishop that has embraced the Catholic faith. It appears that Dr. Gordon, Bishop of Galloway, who followed King James, of England, to France at the revolution, abjured Protestantism, and afterwards went to Rome, where he received the tonsure and minor orders ; Clement XI, then Pope, gave him the benefice of the abbey of St. Clement, whence he was called the Abbate Clemente.

Rev. Dr. English has been appointed by the Pope, Superior of the house founded by his Holiness for late Protestant ministers who are converts, and are preparing for the priesthood.

Santa Anna has arrived in Mexico, where he is to take the reins of government.

THE

METROPOLITAN.

Vol. I. JUNE, 1853. No. 5.

CIVILIZATION AND THE CHURCH.—I.

TRANSLATED FROM THE CIVILTA CATTOLICA.

I.—What was once for Catholicity an argument for defence, has been now changed into a ground of accusation. Once it was alleged that the Church creates and cherishes civilization: she is then a true daughter of heaven, the kind mother of nations. Now it is said, the Church ceases to civilize: she is then a step-mother to the people: she has corrupted her primitive nature.

Desirous of putting things in their right places, let us begin by rectifying the idea that is here distorted, in order to pass afterwards to the historical fact, which the world pretends not to know while it censures the Church. In this famous accusation it urges its own civilization as that which is proper to the Catholic Church, and after substituting one for the other, it upbraids the Church for being no longer a civilizer, when on the contrary it should itself be upbraided for never wishing to be civilized.

What does the world mean by civilization? It means the sum of those things which concern only our welfare here below, and which have reference to social perfection only in the natural order. A merely human science, which sprang from a distorted reason left to itself; arts useful for life magnified into the vastest proportions, multiplying without measure or term our wants and the means of satisfying them; a refinement of manners, which consists rather of a certain exterior politeness or beauty than in conformity of actions with the eternal laws of justice and honor: pleasures, conveniences, riches, extensive commerce, grand political institutions, national power: this is in its widest sense all that the world admires as the height and crown of perfection among men. Nay, since such goods cannot be spread abroad nor increase unlimitedly in individuals taken by themselves, the world looks for them in the great multitude, in society as such, which alone gives it a wide and enduring subject and a greater abundance and vastness of means. In other words, the world regarding in the individual only the part which shall perish, and finding him too limited in force and capacity, and ignorant how to make him great by the participation of something more than human, is constrained to seek for a means of making him great and keeping him so by the way of collection. It proposes therefore as its aim perfection in the gross, to which the mass, the great whole, the social body tends, not particular persons who are of themselves unable to

produce or contain it. From the social body then the well-being of the individual may flow in a greater or less degree, according as he constitutes a principal organ of that body. Understanding things in this way, the individual is no longer the end but a means with respect to society, separated from which he falls back morally into nothing: society is the last end, to which all is referred and from which is taken the rule that measures good and evil. Hence the transition is very easy to a pagan patriotism, the idolatry of the state; to the crushing of the popular masses, that are good to produce, but too great in consuming, if they enjoy what is produced; to all the complicated wickedness and anti-human diseases, which defiled the Gentiles and more or less defile heretical communities.

Such is civilization as understood by the world. In its constituent parts it is composed of natural goods only, those especially which come under the sphere of the senses. Its end is this life alone. Its subject is men taken collectively, and only indirectly and as it were by reflection is it transfused into the individual, inasmuch as he is a particle of the collection. Instead of accepting so blind a notion of civilization and holding the Church guilty, because she studies not to work or promote it, reason requires that we should previously examine, whether this be the true civilization commanded and required by man's nature, or, at least, how far the Church should co-operate towards it. We will discuss this topic another time; at present we will briefly examine the second, searching out gradually the influence exercised by the Church on social perfection.

II.—Exceeding strange would be the folly of him, who would pretend that for society the Church by herself is the cause of all those goods, which are of a strictly human order, or that she uses a direct efficacy in producing them and bringing them to a successful issue. I know not of any sacrament instituted by Christ, to communicate the poetic spark to artists for the invention of machines for accelerated motion, or the economical genius to statesmen for great enterprises of commerce. I know of no evangelical precept, that intimates as necessary to eternal salvation the construction of rail roads, telegraphs, crystal palaces for world exhibitions of the products of industry and art. I have never heard a word of any sacred order having the mission of dictating civil constitutions or of procuring the national independence of peoples. It was the revolution of a whirling brain, that imagined Christ in saying to his Apostles: "Go ye unto all nations, teaching them," to be the originator of the East Indian Company. Every one that retains a little common sense, has laughed immoderately at such folly, and laughs still when any similar folly is affirmed.

The proper action of any being, whether physical or moral, cannot be better defined than by the end that is proposed or for which it is formed. For the end is the prime cause and the supreme law that determines the nature and forces that are communicated to the thing produced. Therefore to know the action of the Church, nothing is of greater use than to look to the end for which it is instituted. The end for which the Church is instituted is no other than the sanctification of souls, the salvation of man. The Church is like a standard raised by God amidst the nations, in order to gather his elect from the four quarters of the earth. "He shall set up a standard unto the nations and shall gather together the despised of Juda from the four quarters of the earth." *Is.* xi, 12. The work of the Church is a continuation of the work of Christ, her head, her founder and master. Now Christ did not come for any other purpose but to sanctify souls and open for them the gates of heaven. "God so loved the world, as to give His only begotten Son, that whosoever believeth in Him may not perish, but may have life everlasting."

John iii, 16. So spoke the Apostle St. John. And the doctor of the Gentiles: "But when the goodness and kindness of God our Saviour appeared . . . . . that being justified by His grace we may be heirs, according to hope of life everlasting." *Tit.* iii, 4 and 6.

Hence all the economy of the sacraments, of the hierarchy, of the sacred ministry, according to the ordination of Christ, looks only to this. "And He gave some apostles and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," *Eph.* iv, 11 and 12: in other words for the sanctification of the faithful. The enrolling, education, instruction and successive perfecting of those who form the eternal city of God, His temple living for ages, the mystic body indissolubly united to Christ, His perfect and most beautiful spouse without spot or wrinkle: this is the sublime, supernatural, divine work, in which under the direction of the Holy Ghost the Church should labor. That into this should enter movements of economy, political grandeur, increase of convenience and pleasure, the perfection of the arts with all the very long chain of accrescences which the world twists together, when it wishes to define civilization, is neither forbidden nor rejected by the Church, provided they are procured and possessed without sin. More than this, she has even an influence, at least indirectly, upon some of them, as we shall presently see. But she cannot produce them as her own effect or promote them by direct action, without going out of her nature and changing her divine mission into an earthly occupation. Whoever pretends to this, is either an impious wretch, who believes not in the divinity of the Church, or has his ideas so distorted, that he cannot distinguish the different orders of beings and their natural relations to each other. The end to which the Church looks, is not to enrich us with what is perishable and transitory, but with what is permanent and eternal. To infuse and promote faith, hope, charity: to furnish abundantly the supernatural gifts of grace: to increase our merits for the future rewards of glory: to predispose us to be worthy lovers and eternal contemplators of her heavenly Spouse, this is the work of the Church; these the interests that properly belong to her, this the mission she has received from Christ. Faithful to the divine command she seeks in every way to make us love the super-sensual goods, to make us esteem them according to their worth, to induce us to prefer them to every earthly good, however excellent and magnificent it may be. She teaches us to say with St. Paul: "If I had all the riches of the earth; if I possessed all knowledge; if I spoke all languages, but have not the love of God, I am nothing." I *Cor.* xiii, 1.

Hence it is that the Church devotes her care directly to individuals, as individuals, and if, eminently social, she turns her regards to the community, she considers it only as a most powerful means to help the individual more easily to attain his own perfection. The reason of this is, because the effects of the Church's action upon man, purifying him from faults, adorning him with supernatural gifts, promoting him to every kind of virtue, are personal facts, which arise, subsist, and are perfected in the individual, and from him are spread abroad through the community, not from the community to the individual. Therefore the aggrandizement of the individual in this august order of things does not flow, as in the earthly order, from the union of individuals with one another, but from the soul's union with God, the immense centre and principle of light, of love, of sanctity. The availability of individual forces does not proceed from the association of many, but from the overflow on each of a stream of that sovereign excellence, which wells up from

the exhaustless fountain of the Infinite. The faithful is elevated above himself by the transhumanizing and divinizing effect of sanctifying grace alone: a participation of the very nature of God, by which that sovereign good is so communicated to all, as if it communicated itself only to one.

Because the Church regards all her children, even when taken separately, with the greatest reverence, she attributes to them an unappreciable dignity, an infinite value. For she considers each as the future glorifier of God in the eternal ages, as the legitimate heir of the King of heaven, entrusted to her nursing and educating care. She sees in each a most precious gem, purchased by Christ with His own blood: which gem He has committed to her that she may carve and polish it, until she renders it worthy of shining on the diadem, with which He wishes to be crowned for eternity.

The world understands nothing of this. And therefore like one half asleep, it asks murmuringly: "What is the Church doing?" She is sanctifying souls, is the reply. This is her office, this the work given her by Christ, this the only duty that exists. One only of those souls, which she brings back to the bosom of God, is a work immensely greater than all that worldly civilizers do taken together. One only degree of such sanctification, which she produces, exalts us more than the collected sum of all human goods. For this brings us what is truly "the one thing necessary," out of which every other good is only a vain shadow, and supposing which, no evil can hurt us. So should every one judge, who holds firmly according to Catholic doctrine that the only true evil is sin, the baseness of which cannot be compensated by any abundance and greatness of other goods.

III.—Some of those, who would willingly read a love tale or a treatise on the art of getting rich, will be displeased with us, thinking perhaps that we are treating them to an ascetic discourse, fit only to be read in a novitiate of nuns. He that thinks so, can if he so choose, throw aside this writing and take up what is more congenial to his tastes. But then let him cease to blame the Church by philosophizing wrongfully about the connection she has with civilization. Any other conduct will make both the ignorant and the learned pity and laugh at him, for they cannot help seeing how foolish a pretence it is to argue about what he knows not, such conduct being disgusting to those who are but a little acquainted with it. Not caring for those, we will address ourselves to such as wish to have a clear and distinct idea on a matter of so much importance. Therefore to sum up what we have already said, though the civilization prized by the world were entirely free from fault, it would be foolish to pretend that the Church should directly procure it. For it is a merely natural effect, depending on the development and use of merely natural forces: whereas the Church by her institution and ordinance regards an end, that transcends all that is sensible, all that is in the order of nature: for it is the sanctification of souls. Hence, even if the Church gave nothing to civilization, she could not be reasonably blamed as degenerate and negligent in her duty, because this is not the duty imposed upon her. The only just ground of reproof would be, if she neglected the sanctification of souls by turning her cares in another direction. But for this the world will not reprove her, nor could it in truth reprove her, since it is a subject for which it not only does not care, but of which it does not even know nor wish to know anything.

However, it is false to assert that the Church has no influence on civilization rightly understood. First, the sanctification of souls, to which, as we have said, the Church applies herself, is itself a civilization: nay, it is more than civilization, since it is divine. It gives to man the greatest of all possible perfections, since it

gives him a perfection superior to all the forces of the natural order. If then civilization means perfection, the sanctification of souls is civilization by excellence. It is moreover a divine civilization, since the perfection it brings is the direct similitude with God.

In the second place, even in the natural and human order so far as the moral part of civilization is concerned, the Church has direct influence, for the very reason that she procures the sanctification of souls, and this in two ways. One by way of proper preparation; because grace supposes nature, and every secondary cause the subject about which it should act. Now the subject about which the Church acts is man; his rational being, which is to be made precious and elevated by grace to a sublimer state. Man then, in those limits of natural development at least which are indispensable to him and without which he is the beast, is a condition absolutely required, a condition altogether necessary, that the Church may begin its divine labor. If this subject so predisposed be wanting, the Church is forced in a certain manner to create him, by endeavoring to remove the vices which deform him, to divest him of those bad manners which are irreconcilable with the new and divine being, that is to be introduced. This previous action the kind mother willingly undertakes in view of the higher and sublimer good she desires to bestow. So when the American savages were discovered, the first care of her missionaries was to make men of those degraded and half brutal beings. She began by making them mild, by softening down their manners, by collecting them into human habitations, giving them a love for the peaceful life of a city, accustoming them to labor, to prayer, to temperance and a respect for others' rights. All this part of civilization which we may call elementary, by which man puts off the ancient roughness of the beast and of the senses, to present to the Church the proper powers free from impediment, docile to her instruction, tractable, so to speak, to the action which should sublime them, is of necessity desired, and where it fails, it is supplied by the Church by every kind of zealous labor.

The second way, also direct, by which the Church has influence on the moral part of civilization within the limits of nature, is by way of infallible consequence and effect. For, from the efficacy of the sublime ideas of faith and the powerful help of grace to which man co-operates, the noblest increase of perfection in all that regards the knowledge of our duties and the prompt will of fulfilling them, cannot but follow. These constitute the most vital elements of all civil union, because they include the interior purification and embellishment of the mind, from which virtuous and beneficent actions then proceed. This, the most valuable part of all true civilization and the most worthy of man, is directly procured and promoted by the Church, as the proper fruit of the seed she plants and cultivates in us with all zeal, and he is richest in these who submits with most docility and fulness to her action. Hence St. Paul in his Epistle to Titus, after having described the moral virtues, which he as bishop should absolutely require and procure in old and young, in servants and masters, in married women and virgins, and in all classes of persons, concludes in these words: "for the grace of God, our Saviour, hath appeared to all men: instructing us that denying ungodliness and worldly desires, we should live soberly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour, Jesus Christ, who gave himself for us that he might redeem us from all iniquity and might cleanse to himself a people acceptable, a pursuer of good works. These things speak and exhort and rebuke with all authority." *Tit.* ii, 11, and following. Sobriety, justice, temperance, in which virtues are contained all the duties to our-

selves, to our neighbor and to God, are prescribed by the Apostle as conditions requisite to constitute us that chosen people, whom Christ purchases with His blood. However he unites these with the abnegation of secular desires, which means, of earthly goods: and then he shows that this part of civilization, which regards morals, can very well subsist without the other, which regards the conveniences of life.

Hence although the Church does not condemn the acquisition of the other things, which may be lawfully enjoyed, she however places above all, and by direct action procures only that one, without which neither national greatness, nor vastness of commerce, nor any other mass of material advantages has any true value for man. I know well that the world thinks differently. But what of this? The point is, that the Church deviates not from the teaching of the Apostle: according to which if Christ be gained, all the rest is to be accounted most vile: "I count them but as dung, that I may gain Christ.. *Phil.* iii, 8.

In this comparative view the humble nun, who amidst the chaste silence of the cloister lives on privations and sacrifices, and in her poor cell contemplates and loves her God, is in the eyes of the Church infinitely more precious and more *civilized* than the elegant lady of polished manners, fashionable dress and exquisite accomplishments. If the latter does not join to these exterior advantages the interior virtues of a soul adorned with divine grace, she is only a whitened sepulchre, brilliant without but within rottenness and stench.

An obscure rustic of innocent manners, chaste thoughts, sober and industrious, who from assistance at the catechism has his mind full of heavenly truths; who from the use of the sacraments and daily prayer draws from day to day a new increase of Christian perfection, is an object beyond all measure more venerable than the model citizen, whether great politician or great general, who fails either in faith or charity towards God. Nay, more. Even the beggar maimed, covered with dirty rags, who on the steps of some church, or lying in the street, begs an alms in the name of Christ, if he is a faithful observer of the divine law and willingly bears his present misery in the hope of beatitude, is more *civilized* than you, fine and learned gentleman, if full of human science you are yet wanting in that of God, and if neat and clean exteriorly you have your soul interiorly stained with sin.

This is not ultra-mysticism, monachism, Jesuitism; it is a Catholic principle, a dogma of faith, a truth that shines brightly for any one, that has common sense enough to comprehend how superior the divine is to the human, heaven to the earth, the immortal soul to the corruptible body.

IV.—If then the Church promotes directly with all her care this moral progress and perfection, should not this be sufficient to pronounce her well deserving of civilization, and its true creator, since she produces its chief and essential part? But there is yet more. For if we consider the indirect influence, the Church concurs very much in the development of the arts and sciences properly so called: in the preservation and unfolding of the principle of sociability among men, and generally in the exercise of all human activity, from which proceeds the acquisition of all the other secondary goods, though they only belong to the preparation of the external and material means of civilization. And the reason is, because many such things are united with the purpose of the Church, either as corollaries and accessories, or as suitable means and materials for virtuous actions. But the Church procures them indirectly and promotes them sometimes by the nature of her worship, sometimes by the force of the industrious charity she imposes; now by means of the learning she requires in her ministers, again by means of her hierarch-

ical action, inasmuch as she forms a visible body, an organized society. Thus the sumptuousness of her temples, the beauty of painting and sculpture, the melody of the ecclesiastical chant, the magnificence of her rites, the sermons, catechetical instructions, the studies necessary for clerics for the exercise of the ministry, require an indescribable development and increase of science, art, grand ideas, delicate affections, flights of fancy; which though relative to religious ideas, have however their seat in the natural faculties of man. And what would become of the inhabitants of our towns and villages, if in the midst of their dwellings arose not a church to form a common centre, a place of meeting, a moral school? If they were not assembled for the sermon or prayer; if their eyes and with them their affections were not raised by sacred painting and statues, often valuable for their material or art; if their hearts were not moved nor their fancy ennobled by the solemn rites, the canticles, the harmony; if in fine their exterior persons were not adorned for festive days?

The same should be said of the working classes in our large cities. Where could they enjoy the splendor of gold, of noble furniture, of festal illuminations, if the Christian temple did not gather them, as it were, in their own house, because it is the house of their common father, God? Where could they hear soul-stirring music, harmonious hymns, eloquent discourses? And how much encouragement to labor and opportunity for the sale of their work do not mechanics find in the Church? What shall I say of the great artists? What elevation of mind, what sublime conceptions, what stimulus to new inventions do they not receive from all the works of human genius, which the Church makes subservient to the glory of God and the excitement of piety in the faithful! If Rome is yet and always will be the country of the fine arts, it is not because it is the ancient seat of the Cesars, but because it is the metropolis of the religion of Christ. The church of St. Peter's alone supports, inspires, promotes more artists than any polished nation can boast of.

The fact then that the Church is a society, a universal society, with the perfect subordination of each of the faithful to his particular pastor and of the pastors themselves in regular order to one supreme hierarch, helps wonderfully to keep always alive and active in the people the idea of authority, of order, of mutual union, a union not broken or limited by difference of language or of place. Universal brotherhood is every where else a chimera: in the Church alone it is really felt and brought into action. Hence there is no wonder, if by the force of such affection through the charity that is diffused in hearts by means of the Church, and of her continual teaching that charity is not real unless it be operative and greatly so, we should see continually arising among the faithful so many institutions of public beneficence, by which in the double order of spiritual and corporal mercy, no necessity is left without assistance, no misery without relief, no misfortune without consolation and comfort.

In order not to be too tiresome, we omit the incitements to every kind of study, on account of the knowledge the Church requires in her legislation, in the understanding of the Scriptures, in the confutation of the heresies that continually arise, in the direction of consciences at the tribunal of penance. Take away from the assembly of the learned her ecclesiastics, remove from the libraries the works they have written, and you will see what an immense void there will be.

V.—But, all these things, though beautiful and good they may seem, are not the civilization the world desires. They form at most a civilization, which a starving scribbler called civilization by *dribletts*. They are not civilization in grand,

the truly *social* civilization, civilization at *great draughts*. In order to attain such a civilization, we must keep in view, not individuals, as the Church does, but society or rather humanity. The individual is weak and passing, humanity is strong and enduring. Besides, the eyes should not always be raised to the heavens, when we are speaking of the earth; it is only proper to look at the earth itself, without reference to a more noble end by which *its* value would be limited. It is not necessary to be satisfied with that material well-being, which is enough for the wants of life, we must look for the maximum of private convenience and public prosperity. We wish for riches, but they must have no limit: we wish for power, but it must have no equal: industry, but on a vast scale. Great commerce, great armies, great diffusion of knowledge, great political institutions, great nations: briefly, every thing great that is seen by the eyes and touched by the hands. Now the world laments that the Church is not a promoter of such civilization.

Every one can see the confusion in this, and so long as this confusion lasts no exact or simple reply can be given. In civilization thus understood there are certain elements of disorder, which the Church cannot certainly approve, much less promote. Such is, the ignoring of man's dignity, converted as he is into a means only of social greatness: a satisfaction, such as exists in England, that about the third of the population should groan in indigence, provided the state, as such, may be in a flourishing, rich and formidable condition. Such is to regard the earth by itself, as an end, without looking higher, that is, to heaven, to which finally all that concerns man should be referred. The Church can never promote nor favor such a civilization, for it would be in open contradiction to her heavenly mission. Where, however, civilization is free from such disorders, and is confined to social greatness obtained without injury to individuals and without infringing on any of the laws of God, it is of its own nature indifferent, that is, it may be united with that higher and more sublime civilization of the divine and moral order, of which we have spoken above, and may also be separated from it. It belongs then to the mere earthly order, not essentially connected with the supernatural gifts of grace, and can exist without charity and faith and purity of manners, as these in turn can exist without it. The first case was realized in the pagan world, and even still the example is renewed among many heterodox people, who though deprived of true piety and faith, have however a high degree of cultivation. The second is often found in those Catholic villages of pious and simple men, who live far from the opulent and effeminate life of a great metropolis. It is unnecessary to say which of the two is happier even for this earth. Every one can understand that it is an insult to institute a comparison between him, whose mind is well-disposed and cultivated, even though he be unprovided with what may adorn the body, and him who rich in corporeal goods alone, is poor in all the perfections of the mind. The only important consideration here, is the want of sociability between these different kinds, so that the first can do without the other and vice versa.

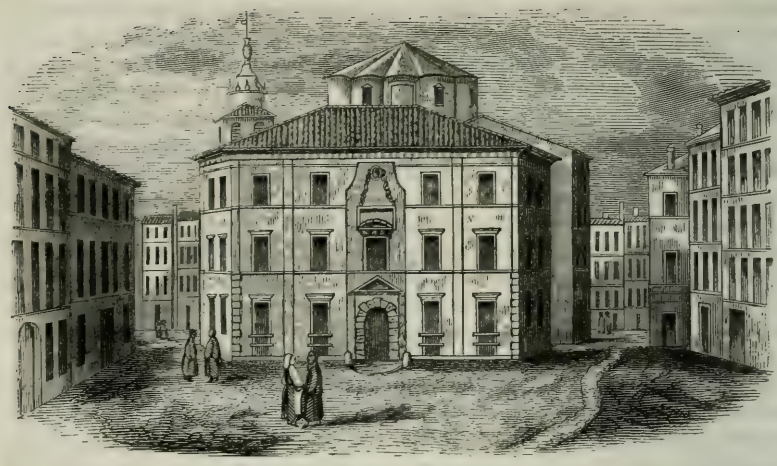
This supposed, we say that it is not the part of the Church to produce or promote this second kind of culture, which consists of the mass of material goods alone, swelled into vast proportions: since it is not necessarily connected either as means or effect with the end for which the Church works. It proceeds from the mere natural force of man, and therefore in man are we to seek for its source and principle. Civil society, the State, which assumes the guardianship and direction of such forces, when they are considered out of their private sphere and harmonized to a public and common purpose, has the duty of procuring and promoting such increase within the limits of justice. That alone, which the Church can do in

order to such forces so involved in the acquisition of these material goods, is to sanctify them in the last end: to direct them in the choice of means by preventing them from departing from the limits of what is lawful; by restraining their action so that by their abuse they do not corrupt man. In other words the Church can in this natural progress show a more elevated scope, which is the glory of the Lord, to which gently this increase of human cultivation is made subservient: to maintain amidst the different elements which concur in its production, the dominion of moral principles, reverence for the rights of all, the idea of the absolute dignity of the individual, so that he be not swallowed up or crushed by the great colossus of society: to command its progress so that it never lose sight of the last end of man. In fine, no other duty can be her's except that of enlightening and preserving, since she is "the light of the world," "the salt of the earth." This and nothing else can be required of the Church for merely human civilization, which has no connection with her dogmas, morality and worship. But this is not to promote, it is only to prevent it from wandering.

In one way indeed the Church can have influence in this sphere of matters not her's: inasmuch as with the force that flows spontaneously from her grand conceptions, she can give efficacy to the labors and studies of those who labor in it, and a greater extent and a nobler elevation to individual undertakings: producing at the same time a sweeter harmony of will, because she unites them in one only hope under the light of one and the same faith, and fortifies their minds to overcome the impediments by the divine confidence she inspires and the purity of intention she infuses. This the Church can do: she has done it already: and thus it is justly asserted that, although instituted to guide us to heaven, she has however even in earthly matters by her efficiency produced great artists, great captains, great politicians, great writers, and given upward impulse to every kind of civilization.

But that the Church may fulfil these duties and extend her influence also into this sphere, which is not her's, it is necessary that it should admit her action, not refuse it. That is to say: it is necessary that man, the state, society, should place themselves under her care, receive her influences, temper in her heavenly light their earthly instincts, make subordinate to her higher purpose their worldly views, lend an obedient ear to her precepts and counsels, make the wheels of their political and civil institutions concentric with this master-wheel, which receives its motion from Christ himself. Only then will the inspirations and influences of the social divine order descend into the social human order, and only then can it be reasonably asked, what effects the Church produces in the civilization of nations even in this earthly sphere. If on the contrary such subordination is refused, it is altogether impossible for the Church to exercise any efficiency in such a sphere; not through any defect of virtue on her part, but through a want of application in the subject that withdraws from such subordination. In this hypothesis it is manifestly unjust, if not ridiculous, to accuse the Church of not giving that which she would give, although not obliged, if he, who needed it, would not wantonly refuse it. Now this is precisely what has been happening for some time back, and therefore we say that the second mistake of those who accuse the Church of not promoting civilization, is the forgetfulness of an historical fact. But as this paper is already long enough, we postpone what we have to say on this head to another article.

TO BE CONTINUED.



CONGREGATION AND COLLEGE DE PROPAGANDA FIDE.*

The Bishop of Rome is the supreme pontiff of the Christian world. Successor and heir of Peter, upon whom Christ founded his Church as upon a firm and immoveable rock, he has ever been, and will be to the end of time, the visible head of that mystical body, whose members receive through him their energy, activity and life. He is the source of the powers which qualify men for the Gospel ministry. He is the channel through which the missionary receives that commission which Christ gave to the first heralds of truth. He is the link that connects with the Church of apostolic times, that which is now established throughout the world, and which derives through him the name and character of apostolicity. To send clergymen to the remotest nations of the earth; to direct, support, and assist them in the exercise of their apostolic functions; to erect new churches, and establish among them the ecclesiastical hierarchy, have ever been chief objects of the pastoral solicitude of the Roman Pontiffs: and, as the Sacred College of Cardinals is destined to assist him in the government of the universal Church, a portion of their number is appointed for the superintendence of the Catholic missions.

This body is called the Sacred Congregation de Propaganda Fide. It owes its origin to Gregory XV, who in 1622, at the instance of Father Narni, a distinguished Capuchin preacher, founded the institution and supplied it with the requisite funds.† But, it was consolidated under the pontificate of his successor, Urban VIII, who selected several theologians and preachers to be sent as missionaries into different parts of the world, and appropriated a considerable sum for the success of the Congregation. In view of the great advantages derived from it, the resources of the institution were much increased by private munificence. By these means were

* This article is a compilation from the following authorities: *Notizia Statistica*, by the late Bishop Rosati; *Histoire des Missions Catholiques*, by Henrion, tom. 2; *Reminiscences of Rome*, vol. 2.

† A Committee of Cardinals had been appointed under Gregory XIII, for the direction of the missions in the East; but it led to no permanent organization.

erected, in 1627, the palace in which the Congregation holds its sessions, and the Urban College of which we shall speak presently.

The Congregation de Propaganda Fide is the medium, through which the Sovereign Pontiff commissions those who are destined to announce the Gospel in various parts of the world; grants them faculties for the administration of the sacraments: designates the portion of the spiritual vineyard which they are to cultivate; invests them with jurisdiction more or less extensive, appoints them prefects or vicars-apostolic, conferring upon the latter the episcopal character, with the title *in partibus infidelium;* erects new bishoprics and forms them, at the proper time, into an ecclesiastical province, by providing them with a Metropolitan; preserves uninterrupted the succession of pastors; receives the letters which are addressed to the Holy See from various parts of Christendom; takes cognizance of petitions, grants favors, decides questions, settles controversies, maintains authority, revives discipline, issues decrees, and confirms by its supreme judgment the ecclesiastical statutes of a local character, such as the enactments of a diocesan or provincial council.

The importance of these multiplied affairs, is only equalled by the zeal and wisdom of the distinguished body that is charged with their administration. It is composed of eighteen cardinals, and of a large number of consultors selected among prelates and the different religious orders, with various officials of a subordinate rank. The chief officers of the Congregation are the prefect, the prefect of economy and the secretary.* The members hold frequent meetings for the transaction of business, and the result of their deliberations is submitted to the holy Father for his approval. The archives, in which are preserved original letters and the answers returned, the decrees and resolutions, also the apostolic rescripts, bulls and briefs, form a most precious collection in a religious point of view, and an invaluable fund of materials for ecclesiastical history. At the time of the military invasion of Rome by the French, the archives of the Propaganda were carried off to Paris; but by a wonderful disposition of Divine Providence, they were restored upon the return of the illustrious Pius VII to his see. The printing establishment connected with the institution is the richest in the world, by the variety of its types and of the foreign languages, especially Oriental, in which its publications are issued. It is furnished with the characters of forty-eight different languages, by means of which remote nations are supplied with liturgical and other books, according to their different rites which the holy see has respected and preserved in their purity. From this source also are derived the most ample facilities for obtaining a knowledge of the Oriental languages, while numerous works are issued that tend to the increase of faith and piety among the people at large.

The author of the *Reminiscences* informs us, that the Congregation maintains six schools in Egypt, four in Illyria, two in Albania, two in Transylvania, and two in the Islands of the Archipelago, besides contributing to various other Catholic educational establishments. But the principal educational institution under its auspices, is the Urbanian College at Rome, which was commenced, as we have already observed, in 1627, under Urban VIII, and may justly be considered as a

*The Congregation, so far as we have learned, consists at present of the following members: His Eminence Cardinal Fransoni, *Prefect;* His Eminence Cardinal Simonetti, *Prefect of Economy;* their Eminences Cardinals Macchi, Lambruschini, Mattei, Brignole, Patrizi, Barberini, Mai, Soglia, Sterckx, Altieri, De Bonald, Scwartzenburg, Vizzardelli, Wiseman, Thomas Riario Sforza. Alexander Barnabo, *Secretary;* P. Caterini, *Pro-Secretary* and *Prothonotary Apostolic.*

seminary for the universal Church. There are commonly about one hundred young men assembled within its walls from almost every nation under the sun, who are instructed gratuitously in sacred and profane learning. In 1836, the institution was placed under the direction of the Society of Jesus. Besides the *rector*, who presides over the college, there are four other fathers and seven lay-brothers employed, with a number of professors in different branches of learning.

"Six months after entering the collegiate community," says the writer quoted above, "each alumnus binds himself, by oath, to the service of the Foreign Missions. The ordinary term of missionary education is ten years. As soon as the alumni have finished their ecclesiastical studies, and have become priests, some are furnished with means to return to their native country, to enable them to bring back their strayed brethren from the mazes of error to the fold of the 'One Shepherd;' while others are commissioned to carry the light of Gospel truth to benighted, or, still unawakened nations near the remotest boundaries of the earth—to preach Christ crucified before savage idolaters, amid unexplored forests coeval with the world—and to plant the cross upon newly discovered continents, hitherto separated from civilized Europe by frozen oceans and Atlantic Seas. After undergoing incredible hardships, and not unfrequently sacrificing their lives—many of these heroic heralds of peace, at length, succeed in persuading pagan cannibals to pardon injuries, to refrain from feasting on the body of a vanquished foe—and to acknowledge the deformity of their own unnatural superstitions, compared with the beauty of Christian morality. Every missionary employed by the Propaganda Congregation must give an account of himself to its Secretary once a year, if in Europe, or every two years, if stationed in any other part of the globe. The missionaries are, also, bound not to meddle with the temporal or political concerns of the people to whom they are sent, and engage to attend wholly to the salvation of souls confided to their care.

"The Urbanian College contains a fine Polyglotical Library, with a collection of Oriental curiosities. Among other printed books deserving of notice, may be seen a copy of Lord Kingsborough's magnificent work on Mexican Antiquities. To the College Library is, also, annexed the *Museo Borgiano*, so called from its donor Cardinal Borgia. This Museum contains a miscellaneous collection of Greek, Roman, Samaritan, Arabic, Phœnician, and Chinese Coins and Medals—Oriental Pictures and Maps—Japanese, Hindoo, Sanscrit, Coptic, and Mexican Manuscripts; besides a variety of other curious objects from foreign parts.

"Annually, on the Sunday within the octave of the Epiphany, it is usual for the Collegians of *Propaganda Fide* to honor the festival by a solemn academical exhibition of their poetical talents in various languages. A Latin prose dissertation illustrative of the Eastern Star which appeared to the three wise men, and conducted them to pay homage to the 'New-born King,' is first read by the presiding student. Then follow metrical compositions in the Chinese, Hebrew, Samaritan, Greek, Chaldaic, Arabian, Armenian, Ethiopian, Illyrian, Caliphornian, Georgian, Albanian. Bulgarian, Wallachian, Turkish, Sanscrit, Syrvian, Coptic, Syrian, Italian, French, English, Irish, Scotch, Dutch, German, Flemish, Spanish, Portuguese, Polish, Russian, Canadian, and other idioms, amounting in all to about forty different languages or dialects."

In 1841, the poetical and oratorical compositions delivered on this occasion, were in forty-four different languages. In this diversity of idioms are beautifully typified the Catholicity and unity of the Church established by the Son of God. Commissioned to teach all nations, she trains her ministers and missionaries for every condition of society, for all the exigencies of mankind. They penetrate into all countries to discharge their exalted and benevolent office. No dissimilarity of language or custom arrests their progress: to all people, however differing from or opposed to each other in their physical or moral characteristics, they SPEAK, like the Apostles of old, "in divers tongues the wonderful works of God," that all may be brought to the acknowledgment of "one Lord, one faith, one baptism," and may be united in the "one fold under one Shepherd."

THE SPIRIT AND SCOPE OF EDUCATION.

To educate a man is to lead him forward and to raise him to that which he ought to be. Now, man is made after God's image and likeness; and his end is to become on earth more and more like unto God, who is truth and charity, and hereafter to be eternally united to God, as to the source of life and bliss. The powers of the child should then be judiciously awakened and trained in accordance with this high destiny, and the germs of vice, these sad fruits of our fall, be kept down and gradually destroyed.

On this account, every external influence which tends either to rouse the yet latent faculties, or if awakened, to guide them judiciously, or if in a wrong direction, to lead them back to the right path, may be termed educational, in the wider acceptation of the word. In this sense, the various circumstances in which a man may be placed, the thousand vicissitudes and different scenes of life, its joys and its sufferings, all may be called educational. In a more strict acceptation, however, we mean by education, that influence which is intentionally brought to act upon a human being not yet come to maturity, with a view to his formation, development, and improvement, and in order to raise him to that degree of personal independence which we designate "maturity."

Maturity and independence can be understood here only in a relative sense, and as opposed to the bodily and mental helplessness of childhood. Perfect independence can never be the position of a created being, and perfect maturity is reserved for the life to come, where the just in a proper state will see God face to face. Hence we thank Him without ceasing, that He has placed us in the bosom of the true Church, under the guardianship of His Holy Spirit. "That henceforth we may be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of man, by cunning craftiness, by which they lie in wait to deceive: but doing the truth in charity, we may in all things grow up in Him who is the Head, even Christ."

Accordingly, education does not consist in the creation of new faculties, but only in the arousing and the training of those which nature has given.

If it should happen that a child appears destitute of one or more of the natural faculties common to men in general, the educator should not lose courage, and despair of ever being able to awaken them. The assistance of art combined with Christian patience and charity, may produce the most astonishing fruits. What did not Christian zeal and perseverance effect among the savages of Paraguay, who at first seemed quite unsusceptible of civilization?

Neither is education the theory of merely exciting the latent powers of the mind. But as fallen man's whole being is corrupted, and subject to the law of sin, education, the end of which is to raise him to what he originally was, and what he ought ever to have remained, should exercise also a healing influence. To the educator may be addressed the commandment contained in the prophecy of Jeremias: "Lo, I have set thee . . . . . to root up and to pull down, and to build and to plant." (*Jer.* i, 10.)

Education, does not, moreover, consist in destroying any of man's natural faculties. If vice does exist, it does not lie in them, in as far as they are essential parts of the human being, but only in their corruption and aberration from the course which they were intended to pursue. Hence they themselves dare never be destroyed; but if they are abused, this abuse should be prevented.

Again, education does not consist in merely guarding youth against failings. However important, nay, however essential this point may be, it forms but one branch of education. Youth must not only be guarded against failings, but they must also be modelled according to the standard of perfect humanity; their being must be stamped with the proper character, and they themselves gradually led on to the beau-ideal of man.

Finally, education does not consist merely in imparting information on this or that particular subject, or in training youth to the observance of certain rules or forms in their outward behaviour. The most important object in view is to develop and improve the mental powers, that the young soul may at last stand erect in manly strength and dignity, able now itself to prosecute the work of its own cultivation,—a work which should last as long as life.

The opposite opinion is frequently found among the higher classes. There, (to preserve the peculiar imagery of a modern writer upon this subject,) children are yoked to the carriage-pole of a favorite system, and are whipped on to the goal which this system proposes. They are methodically forced into certain forms of outward propriety. But true wisdom and virtue are things neither known nor thought of within the sphere in which they are made to move. Hence it often happens that the common man is more correct in his opinions and in his inferences, freer and less uncertain in his actions, than another on whose education (so called) thousands are expended, and a host of teachers employed. The multitude of subjects to which the latter is obliged to listen, creates doubts and confusion in his mind, and his being continually tutored, restrained in his freedom of action, and modelled into every imaginable shape, prevents the development of natural character.

RELIGION AN ESSENTIAL ELEMENT IN EDUCATION.

To educate is not merely to awaken by some means or other the dormant faculties of the soul, and to give them any training which may happen to strike the educator's fancy. To educate a child, is to rescue the rising man from the perdition entailed upon him by Adam's fall, and to render him capable of attaining his true end in this world and in the next. As a citizen of this world, he has to fit himself for the sphere of action in which Providence intends him to move; and as a candidate for the kingdom of Heaven, with his hopes in eternity, he has to produce fruits which will last forever.

To imagine that it is impossible to bring up a child at once for earth and for Heaven, is to betray very little knowledge of things. God himself has placed us on earth as in a preparatory school and a place of probation, and it is His will that while we are here, we should all, in our respective callings, contribute our best exertions towards the welfare of the whole. For this purpose He has bestowed certain talents upon us, of the employment of which He will one day demand a strict account. If we wish then to attain to our true and last end, which reaches from time into eternity, we must to the best of our power finish here on earth the task allotted to us. "What things a man shall sow, those also shall he reap." The branch of education which has earth in view, is most intimately connected with the other, which aims at heaven. The union between them is indissoluble. What is here advanced, would only then involve contradiction, if in speaking of an education for earth, such an education were meant, as would fit youth for purely temporal pursuits, just as if temporal welfare were man's only end, and he had after death nothing either to fear or to hope for. This opinion is, alas, but too prevalent

among men. Wo to the child whose educators entertain it, and who is thereby kept in ignorance of its own true and eternal destiny! Wo to society did this opinion become universal!

For man, however, to rise to an intimate union of friendship with God, it is absolutely necessary, under any circumstances, that God should first descend to him, in order to instruct and enlighten him, to strengthen and to sanctify him by light and grace from above. This is particularly requisite in man's present fallen state, where he is of himself only an object of the Divine displeasure, and moreover corrupted both in mind and body. It is a task beyond the power of finite being to accomplish, to rescue him from the grasp of sin, to dissipate the clouds which obstruct his mental vision, to restore him to his former health and vigor, and to deliver his captive will from the unholy fetters of sin and egotism. Omnipotence alone could accomplish this great work, and Omnipotence did accomplish it. The God-man, Jesus Christ, came in loving obedience to the will of His Eternal Father, and delivered himself a victim for man's redemption, establishing on earth a new institution of salvation, which is to last unto the end of time.

Accordingly there is no salvation for man possible unless through Christ. Hence, if education is really intended to attain the one great and true object of education; if it is intended to furnish the rising generations, as they succeed one another on earth, with the means and assistance requisite for securing to them their eternal happiness, it must necessarily be Christian. It must be thoroughly imbued with the spirit of Christianity, breathing forth the life and soul of Christ's religion into the young beings entrusted to it, and not coldly mentioning it to them, as one among other institutions worthy of notice. Unless the educator conduct his little ones to Christ, their Redeemer as well as his own, he will inevitably lead them astray. Nay, if the spirit of religion is banished from education, education will not so much as promote man's temporal welfare. Without religion, there is not such a thing as true love of one's self, or of one's neighbor; not such a thing as firm and enduring attachment to country; not such a thing as a sincere union of heart and hand for the advancement of the common weal. As Christianity alone unites man to God, so it alone unites man to man; and the good fruits which it produces, as mentioned by the Apostle, are "charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity." The more, on the other hand, man withdraws himself from its influence, the more disastrous are the works of the flesh, enumerated by the same Apostle. (*Galat.* v.) And these works, no one can deny it, are fraught with ruin both for time and eternity.

This profanation of education, the banishment and neglect of religion, the foolish attempt to raise and ennoble fallen man by the sole instrumentality of his fellow-man, is the greatest bane of modern times. Men may, indeed, be sent forth into the world with fine esthetic feelings, and with a fund of the most varied information, but they belong also frequently to the class which St. Paul describes as "filled with all iniquity, malice, fornication, covetousness, wickedness, full of envy, ... deceit, malignity, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity," &c. (*Rom.* i, 29, &c.) "In our schools," so writes a modern writer, "Paganism predominates; Christianity has been either intentionally banished, or has been allowed to disappear, through indifference or neglect; or else, where it is still retained, it is treated as a subject of secondary importance. The atmosphere of the school is wholly that of the world. To educate, is now to make youth proficient in the

arts, and to fit them for money-making. That is what is called forming good citizens, as if a man could be a good citizen without being at the same time a good Christian, and as if Christianity were not the true basis and the bulwark of Christian states and their constitutions.—*Dr. Staff, translated by Gordon.*

REPUTATION NOT ALWAYS PROOF OF MERIT.

"Oh! wad some power the giftie gie us,
To see oursels as ithers see us."—BURNS.

It is a very great vanity that we have inherited from England with our common language, to think that nothing can equal the coryphæi of our literature. Shakspeare and Milton, to say nothing of Locke, are household words of honor, and we would as soon think of making ourselves inferior to the rest of the world in political happiness, as allow them to be hurled from the niches of fame in which our fathers placed them. In the following translation we will find how differently they are regarded by one, who in his own time and country was considered no mean judge in literary matters. He had been well prepared by previous studies and training for the chair of criticism, and though most of us may consider him rather a Zoilus in his condemnation of our favorites, it is impossible to deny that he has made a case which, directed against others less rooted in our affections, would be effectual in depriving them of a reputation which they no ways deserve. It is well to know, even if we do not confess judgment, what such a man as De Maistre thought, if for no other purpose than to bring within the bounds of reason the misplaced enthusiasm, which regards even blemishes as beauties, and challenges our admiration for what should rather be condemned. L. C.

Books are like men, patronage often takes the place of merit; merit can never get along without patronage. A thousand circumstances totally foreign to the merit of a book make its reputation. If the work appears under favorable circumstances; if it flatters for example the pride of a great nation; if it attacks powerful men; if passion is interested in praising it, a unanimous concert will raise it to the skies; amidst the thunders of applause contradiction is not heard, and when men begin to hear it, the time is past, for there is a prescription on this as well as on other points of more importance. . . . . .

There is not, at least in France, a greater reputation than that of Montesquieu, but in this respect no one was more lucky. Every thing was united in his favor. A powerful sect wished absolutely to adopt him and offered him glory as recruiting money. The English even consented to pay him in current praise for his chapter on their constitution. As a cap to his climax of honor, he was poorly attacked and well defended. It served him the part of an apotheosis. But go into other countries, seek out the cool and calculating wisdom-eaters, on whom style exercises no seductive power, and you will be surprised to hear that "the *Esprit des lois* is a pernicious book, which has however made much noise on account of the great erudition remarked therein and some other inexplicable circumstances." The praise is meagre, yet he who passed this judgment was without contradiction one of the most illustrious men whom the last century deigned to honor. . . . . Would you like to honor the book of the 18th century that least of all merited its reputation? It is precisely the one that is most universally praised: "the Essay on the Human Understanding," by Locke. Every kind of defect is piled up in this book. Superficiality under the appearance of depth, sophisms, palpable contradictions,

abuse of words, even while reproaching others for the same, immense edifices built upon spiders' webs, hurtful principles, insupportable repetitions and verbiage, even rudeness, that nothing might be wanting. Nothing for example is so inspired as the exordium, which could hardly be permitted in "Blue Beard" or the Fairy Tales. How did he get his reputation? At the beginning of the last century, men, who had grown large enough on Protestantism, were ready for impiety. Bayle had raised the standard, and every where were perceived a restlessness, a revolt of pride against all the received truths, and a general inclination to distinguish one's self by independence and novelty of opinion. Locke appeared, and with the influence of his estimable character, a merited reputation and the authority of a great nation, he told men or rather *re*-told them, (for in folly there is nothing new,) "that all our knowledge comes through the senses, and the human understanding is only a dark room." "That no idea of good or evil, vice or virtue, is original in man," producing to establish this maxim all the turpitudes of the human family which are gathered in the printed accounts of voyages. "That men have invented languages," whence it follows that there was a time when none was spoken. "That it is to fail in respect to God and to limit His power, to suppose that He cannot make matter think." "That the faculty of thinking is only an accidental quality of the soul, which can be material."

Europe, half putrid, drank in this doctrine with the most fatal avidity. Materialists made it their delight. They translated, abridged, explained, made comments upon the Essay on the Human Understanding: they taught it to youth: they would, as Madam Sevigné said of a book somewhat different, "have made them take it as a soup." Locke is famous, because we have become brutes, and we are so because we have believed him. Unhappily a reputation thus established is with difficulty shaken. It endures for a reason on which men scarcely reflect, because the book is no longer read. . . . . A reputation made, lasts because it is made . . . . .

But all that can be said on the destiny of literary reputations, disappears before the two examples which England presents in the persons of her two principal poets, Milton and Shakspeare. No one thought of the merit of Milton, when Addison taking up the speaking-trumpet of Great Britain, (the most sonorous instrument in the world,) cried out from the top of the London Tower: "Ye Roman authors, ye Grecian authors, yield to us." He did well to take this tone. If he had spoken modestly, if he had only found beauties in the Paradise Lost, he would not have made the least impression; but this cutting decision which displaced Homer and Virgil, struck the English. Every one said, how is this! we possessed the first epic poem in the world and no one thought of it! What a distraction! but certainly we are now well informed. And then the reputation of Milton became a national property, a portion of the establishment, a fortieth article.

Do not think, however, that there were no incredulous people in England. Every body knows the reply of Pope to Voltaire, who had asked why Milton had not put his poems in rhymes: "because he could not." In a post-scriptum to his Odyssey, the same Pope makes this observation: "In the places even where clearness is most indispensable, Milton uses such transpositions and constructions so forced, that he can only be understood after the second or third reading."

Chesterfield, who was possessed of taste, talent and knowledge, regarded the Paradise Lost as one of the most troublesome consequences of Original Sin. "Of all the characters of Milton," wrote he to his son, "I declare that I only know the man and the woman; but I beg of you, do not denounce me to our solid divines." One of my greatest curiosities (which cannot unhappily be gratified) would be to

know how many Englishmen in the three kingdoms would sit down to read Milton. However, if the slowness of fame made the shade of this great poet impatient, he has been well rewarded since. For Dr. Newton, one of the last commentators on Milton, says expressly, that every man of taste and genius must own that the Paradise Lost is the most excellent of modern productions, as the Bible is the most perfect of the ancient.

The lot of Shakspeare is far more happy and extraordinary. He himself had not, we know, the least pretension to renown. . . . . No one thought of him, and it is a very extraordinary thing that in England the merit of the two greatest poets of the nations is a discovery. I do not know a more curious piece of writing than the preface of Dr. Johnson on his tragedies. This great critic grants the poet all the defects imaginable; faults in the plans, false wit, immorality, faulty expressions, grossness, indecency, buffoonery, redundance, never-ending play upon words, &c. There cannot be in the literature of any nation a critic that shows more clearly the influence of circumstances on the reputation of authors. The sleepy passages of the good Homer are easily understood, but that the first of tragic poets should habitually offer the collection of all imaginable defects, is what is inconceivable. Yet other poets paint an ideal nature, Shakspeare alone describes a true nature, a universal nature, in one word, a *natural* nature! Do not laugh at Dr. Johnson, who is one of the best critics England has produced. He did not believe a word of the fine things he said on Shakspeare, ... it was necessary to defend the national dogmas.

Oh! the wonderful destiny of books! I can never cease admiring it. Seneca said once: "Some have renown and others merit." What he said of men, we have at least as much right to say about the productions of the human mind. In our time it is particularly necessary to be on our guard against the reputation of books, for the past 150 years will be forever noted in history as the great era of humbuggery of all kinds, but especially in usurped reputation.—*De Maistre.*

ALLOCUTION OF OUR MOST HOLY LORD PIUS IX, BY DIVINE PROVIDENCE, POPE,

Delivered in the Secret Consistory on the 7th day of March, in the year 1853.

Venerable Brothers—When it hath pleased the Father of Mercies and God of all Consolation to give a great alleviation to our most grievous troubles, then without any delay we communicate the same to you, Venerable Brothers, and feel certain that your joy will be equal to our own. For we announce to you that, by the singular grace of the Divine clemency, the most wished for day hath dawned, in which we are enabled to re-establish in the most flourishing kingdom of Holland and Brabant the ordinary Hierarchy of Bishops according to the common rules of the Church, and thus in a greater degree to consult for the security and prosperity of that most beloved portion of the Lord's flock. None of you are ignorant, Venerable Brothers, what was the condition of those countries even from the first ages of the Christian religion, and how those nations, in the course of the seventh century, received and learned the divine religion of the Lord Jesus Christ from Saint Willibrord, a man certainly most illustrious for his apostolical virtue, and from his companions in the sacred ministry, which religion made such great and happy progress, that shortly afterwards our predecessor, St. Sergius I, thought proper to erect the episcopal See of Utrecht, and to give it to be ruled and governed by Willibrord himself. And you are very well aware with what great industry,

constancy, and zeal both the same St. Willibrord and St. Boniface, worthily honored with the title of the Apostle of Germany, and other prelates in subsequent times, some of whom have been enrolled in the order of the Saints, considered they should spare no cares, nor labors, nor watchings, in order daily more and more to propagate the Catholic faith, far and wide, through those countries, and to imbue and nourish all the peoples of those countries with the most holy precepts of the same faith. Hence our most holy religion, by the favor of divine grace, appeared to take so firm a root in those countries, and more and more to grow, flourish, and spread abroad, that in the year one thousand five hundred and fifty-nine, our predecessor, Paul IV, of illustrious memory, thought proper, by his Letters Apostolic, to adorn the episcopal See of Utrecht with the dignity, rights, and privileges of a metropolitan church, and to erect in those countries five other episcopal Sees suffragan to the said Archbishopric of Utrecht.

And would that in that beloved portion of the field of the Lord, which, having been prosperously and happily cultivated, was to produce day by day most abundant and most beautiful fruits of justice, the enemy had never oversown cockle! Would that upon these faithful peoples the enemies of the Catholic religion had never rushed in, who attempted by their artifices every means by which they might tear the peoples of those countries from the Catholic worship. Nor do we here at present wish to mention the most mournful confusion of those times and the very great and universally known evils by which, to the utmost detriment of the faithful, those most flourishing churches were in a miserable manner afflicted, harassed, and ruined. For which reason, as you well know, the Roman Pontiffs, who have never omitted to apply pastoral diligence in the great dangers of the suffering members of Christ, certainly dared every thing and left nothing unattempted in order to bring every assistance to the afflicted churches, and to avert the most grievous evils with which those faithful were oppressed. And there is no need to call to your minds by what very fatherly cares, and most provident and most wise counsels, Gregory XIII, Clement VIII, Alexander VII, Clement IX, Innocent XII, Benedict XIII, Benedict XIV, and others of our predecessors, labored without intermission, with all assistance and zeal to succor the Catholics of Holland and Brabant, and save their churches from ruin, and restore them to their pristine splendor, for all those things are perfectly well known to you, Venerable Brothers. And you also know with what solicitude Gregory XVI, our predecessor, of illustrious memory, applied all his diligence more and more to settle the affairs of religion in those countries, and to restore ecclesiastical discipline therein. But although our said predecessor, the most serene King, favoring the design, did not fail providently and wisely to establish many things, and to keep before his eyes the wished for restoration of the episcopal hierarchy, still from the circumstances of the times he considered that this work was by no means to be pressed, and thought proper to increase in Brabant the number of Vicars-Apostolic invested with the episcopal dignity.

We are, therefore, greatly rejoiced, since the Divine clemency seems to have reserved us, though unworthy, to complete that work, in which our predecessors labored with such great care and zeal. Indeed, when, by the inscrutable judgment of God, we were raised to this sublime chair of the Prince of the Apostles, we immediately, with the utmost alacrity and with all solicitude, directed our cares and thoughts to the ecclesiastical affairs of that kingdom. And, as befitted the office of our apostolical ministry, and that singular charity wherewith we regard the faithful of that kingdom, we certainly esteemed nothing of more importance than to accomplish all those things which might in the highest degree conduce both to the interests of our most holy religion and to the advantages of the said faithful. It was, therefore, to the incredible consolation of our mind that we at length perceived that that time, so much longed for, had arrived, in which, to the very great profit of Catholic affairs, and the good of those faithful, the episcopal hierarchy might there be restored, conformably to the common rules of the Church. For we perceived that the Catholic religion, by the grace of God, was daily making greater progress in that kingdom, and that the number of Catholics who inhabit it was everywhere increasing, and that those impediments were daily being more and more removed, which formerly stood in the way of the Catholic interest, and which

the equity and justice of those who govern and administer the affairs of that kingdom make us confident are to be altogether removed. Add to this that not only the Venerable Brothers, who there discharge the office of Vicars-Apostolic, but also the whole of the clergy, and a very great number of laymen of every order and condition, have entreated us, with earnest and reiterated prayer, to be pleased to restore the said Hierarchy of Bishops in that country. You yourselves, Venerable Brothers, understand with how glad and joyful a mind we received these demands, since all our cares, anxieties, wishes, and designs, always tended hereunto, that this business might be brought to the desired issue. Whereupon, after hearing the advice of our Venerable Brothers, the Cardinals of the Holy Roman Church of the Congregation of Propaganda, to whose examination we had entrusted this most weighty business, nothing could be more gratifying to us, nothing that we wished for more, than that according to our most ardent desires we should restore the Episcopal Hierarchy in the kingdom of Holland and Brabant. We have, therefore, restored to that kingdom the ecclesiastical government in that form precisely which freely flourishes in other especially civilized nations, in which there exists no peculiar reason for their being ruled by that extraordinary ministration of Vicars-Apostolic. Wherefore instituting there an ecclesiastical province, we have decreed that at present five Episcopal sees shall be erected—viz. Utrecht, Harlem, Bois-le-Duc, Breda, and Ruremonde. And recalling to mind those truly illustrious ancient actions and monuments of the said see of Utrecht, which, as we have said, was adorned by our predecessor Paul IV, with the honors and privileges of an Archiepiscopal Church, and seriously considering the interests of our most holy religion, and other most weighty circumstances, we have not hesitated at all to raise and restore the same see of Utrecht to its pristine dignity and splendor of a metropolitan church, and to assign to it as suffragans the aforesaid other four Episcopal sees. You are now in possession, Venerable Brothers, of the information which we have thought proper, not without the great joy of our heart, briefly and summarily to signify to you, concerning the re-establishment of the Episcopal Hierarchy in the kingdom of Holland and Brabant. But we have given orders that Letters Apostolic be now put forth, and that the same be communicated to you, that you may be enabled more clearly and more fully to know all these matters which pertain to this very affair.

But now we assuredly doubt not but that you will hear with equal consolation and joy what we have done according to our Apostolic solicitude, that the Catholic Church and its salutary doctrine in the republic of Costa Rica, in South America, may daily receive greater increase. None of you are ignorant how deeply anxious and solicitous we are concerning the churches which are in South America, and with what care and zeal we cease not to meet their wants, and how greatly we desire to discover every means of raising and restoring those churches. Hence it was certainly with the most joyful and grateful feelings of our mind, that we received the petition of our beloved son, the Illustrious and Honorable John Raphael Mora, the actual President of the aforesaid republic of Costa Rica, who earnestly besought of us to be pleased to regulate the ecclesiastical affairs of that country. Since such demands thoroughly coincided with our desires, we immediately set our hand to the work, and gave it in charge to our beloved son, James Antonelli, Cardinal of the Holy Roman Church, that he should treat concerning the settlement in that republic of the affairs of religion and of the Church, which is our chief care, with our beloved son Ferdinand, Marquis of Lorenzana, minister of the said republic unto us and this Holy See, and appointed to carry out this business. The negotiation, therefore having been undertaken, a convention was entered upon, which both of them signed, after the heads or articles of the said convention were by our order submitted to a mature examination by a special congregation of our venerable brothers, the Cardinals of the Holy Roman Church, and were ratified by us. You will have a full and accurate knowledge of all the things which were agreed upon, Venerable Brothers, when letters apostolic shall have been published concerning this matter. But meanwhile it is with no little pleasure that we signify to you, that it has been provided, in the first place, that the Catholic religion must there freely and tranquilly enjoy all its rights which it possesses from its divine institution and the sanction of the sacred canons; and that in all the schools of that

country the system of education and instruction must be in harmony with the doctrine of the same Catholic religion. Also it has been established that the venerable brother, the Bishop of St. Joseph's, and all the other prelates who may be there when new sees are erected, shall enjoy full liberty in the discharge of the duties of the pastoral office, and the exercise of their own jurisdiction, shall watch over the schools, and with liberty in every way, shall direct and regulate the education given, particularly in theological doctrine and other sacred sciences. Also it has been decreed that a proper and decent dotation, perfectly free and safely settled, shall be assigned to the Church and to her sacred ministers, and that all the faithful of that republic shall be at liberty freely to communicate with this Apostolic See, and centre of Catholic truth and unity; and that religious families may there again reside according to the rules of their own institute. The right of the Church which she possesses of holding and acquiring any immoveable property or revenues whatsoever, (*quæcumque bona stabilia atque frugifera,*) has been sanctioned and vindicated. We have also been pleased to provide that with all zeal every opportune aid be furnished, that the infidels who dwell in the territory of that republic, and miserably sit in the darkness and shadow of death, may be enlightened by the rays of evangelical truth, and brought into the one fold of Christ. We have taken every precaution that ecclesiastical discipline may flourish in a greater degree, and be most diligently observed even in those things of which there is no mention made in the convention. But regard being had both to the honor which we know to redound to the Catholic interest from that convention, and also to the revenues which have been assigned to the Church and her sacred ministers, we have thought fit to grant to the President of the said republic and to his successors in the same office, the honorable right of nominating to episcopal sees and to certain ecclesiastical benefices when they shall be vacant.

All these things, which have been a very great consolation to us in the midst of the manifold and most painful anxieties of our pontificate, we had to announce to you, Venerable Brothers. And we are most fully persuaded that you have learned with an equal feeling of joy, the things which have been accomplished and established by us to the greater glory of God and the growth and prosperity of His holy Church, and to the salvation of souls, as well in the most flourishing kingdom of Holland and Brabant, as in the republic of Costa Rica. But whilst we feel this consolation, we cannot sufficiently express the most bitter sorrow wherewith day and night we are troubled, because of the most cruel and never-sufficiently-to-be-detested war, by which, in many other most extensive countries, the Catholic Church is harassed and lacerated. In those regions, in fact, savage wounds are daily inflicted on the Immaculate Spouse of Christ, and the Catholic faith and doctrine is assailed and trodden under foot, and the sacred and ecclesiastical interests are oppressed by all kinds of vexation and offence, and depravation of manners, and perverse opinions of every description and errors do prevail. Let us, therefore, never cease, Venerable Brothers, with assiduous and earnest prayers to pray and beseech God that He may be pleased of His goodness to impart to us the necessary strength, and to bless our cares, labors and designs, so that we may be able to avert such a mass of evils.

But now, applying our mind to your most illustrious order, we determine on this day to elect into your college men distinguished for the fame of their talents, piety, learning, and actions. But before we do this we think proper to declare to you the two Cardinals whom, in the Consistory held by us on the 15th day of March last year, we created, and have hitherto reserved *in petto.* The first of these is the venerable brother, Michael Viale Predâ, Archbishop of Carthage, who being remarkable for the integrity of his life, the gravity and affability of his manners, and being furnished with excellent talents and learning, fulfilled with the highest praise the office of Nuncio-Apostolic at the royal court of Bavaria, and afterwards, for several years, in most difficult times and anxious circumstances, discharged the same office at the imperial and apostolic court of Vienna with such fidelity, sagacity, prudence, diligence, and zeal for the interests of Catholicity, that, having deserved very highly of this Apostolic See, he obtained for himself deservedly and on the best title the general esteem of all.

But the other Cardinal, whom we publish at the same time, is the venerable brother, John Brunelli, Archbishop of Thessalonica. He also being distinguished by the fame of his religion and the probity of his manners, and especially versed in sacred doctrine, professed the science of Canon Law in the Roman University, to the honor of his own name and the profit of his auditors, and afterwards, in the discharge of the very important offices of Secretary of the Congregations set over ecclesiastical affairs extraordinary, and the Propagation of the Christian Faith, and as our Nuncio at the royal and Catholic court of Spain, he went through so many and such toilsome labors on behalf of the Apostolic See, and we have judged proper to remunerate the unwearied and strenuous services he rendered to the said Apostolic See, by the reward of the Cardinalitial dignity.

After having proclaimed those we have mentioned, we create six other Cardinals in this day's Consistory. And one of these is the venerable brother, John Scitowski, Archbishop of Strigonia. This man being renowned for his excellent piety and other noble gifts of his mind, was raised from the bishopric of the Five Churches to the Archiepiscopal See of Strigonia, and was always so conspicuous for all those virtues which chiefly become a bishop, that our most dear son in Christ, Francis Joseph, Emperor of Austria, strongly recommended him to us, and asked that we would make him a Cardinal. We, therefore, most willingly enrol in your order a man at once most highly illustrious by his own merits, and adorned with a recommendation so great and of so much weight with us.

We also rejoice to decorate another venerable brother with the honor of the Cardinalate. He is the venerable brother, Francis Nicolas Morlot, Archbishop of Tours, who being distinguished for his remarkable zeal for religion and piety, and equally so for his fidelity and submission to the Apostolic See—first, as Bishop of Orleans, and afterwards having been called to govern the Archiepiscopal Church of Tours, strove with such great care, industry and solicitude, to fulfil all the duties of the pastoral office, and to deserve well of the Catholic Church, that we consider him most worthy for us to choose into your order. In doing this, we are certain that we are doing a thing which is most gratifying to our most dear son in Christ, Napoleon, Emperor of the French, since he himself earnestly asked it of us.

To these we add the venerable brother, Justus Recanati, Bishop of Tripoli, in Lydia, *in partibus infidelium*. He having from the first flower of his age embraced the Religious Order of Minors Capuchins, being adorned with a zeal for the regular discipline, with the praise of modesty and all those virtues which exceedingly become a religious man, and eminent for his familiarity with the philosophical and, above all, the theological sciences, presided with the utmost zeal over the College of the Foreign Missions of the same order, and wisely and prudently administered the diocess of Sinigaglia, and rendered such diligent and able service to us and the Apostolic See in the examination of the weightiest affairs, that we think he ought to be raised to the Cardinalitial dignity.

We further invest with the same dignity our beloved son, Dominic Savelli, who, in the discharge of the office of Delegate Apostolic, governed several provinces of our Pontifical States, and afterwards, being enrolled among the clerics of the Apostolic Chamber, and appointed Governor of this our good city, and Vice-Chamberlain of the Holy Roman Church, in the exercise of the offices he so approved to us his integrity, prudence, wisdom, and dexterity, that we have been pleased to appoint him to the same place among you.

We think it will be highly gratifying to you that we have chosen into your most illustrious order our beloved son, Prosper Caterini, whose eminent integrity of life, religion, piety, talents, and learning, are thoroughly known to you, since he admirably fulfilled in this city the very weighty offices of Secretary of the Congregation, set over the Regulation of Studies, and of Judge of the Sacred Cognitions, and of Dean of the College of Prothonotaries Apostolic Participant, and of Assessor of the Inquisition.

We suppose that you will receive with equal applause another illustrious man we have thought fit to be enrolled into your order. He is our beloved son, Vincent Santucci, who, as you know, being adorned with splendid gifts of mind and intellect, and excelling in the praise of religion and piety, and above all, exceedingly well versed in sacred doctrine, after having for several years, in very difficult times,

as second to the Cardinal charged with Public Affairs, rendered diligent and useful service in the manifold and most important business of the public transactions, has, with so much prudence, wisdom, and sagacity, sustained the very laborious office of Secretary of the Congregation set ever Ecclesiastical affairs extraordinary, that we have by all means thought proper that he should be honored with the Sacred Purple.

These are the eminent men whom we have judged worthy to be admitted into your most illustrious order.

What think you?

By the authority of Almighty God, of the Holy Apostles Peter and Paul, and by our own, we declare Cardinals-Priests of the Holy Roman Church, Michael Viale Predá, Archbishop of Carthage; John Brunelli, Archbishop of Thessalonica.

Moreover we create Cardinals-Priests of the Holy Roman Church, John Scitowski, Archbishop of Strigonia; Francis Nicolas Morloto Archbishop of Tours; Justus Recanati, Bishop of Tripoli.

And Deacons, Dominic Savelli, Prosper Caterini, Vincent Santucci.

With the necessary and opportune dispensations, derogations, and clauses.

In the Name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Ghost.

JAPAN—ITS RELIGIOUS HISTORY.—No. V.

The Bonzies of Funay were no less alive to their interests than their brothers of Amanguchi, and seeing that they could not stop the course of truth by fair means they resorted to foul ones. They threatened the king with the anger of the Camis and Fotoquis, but finding him little disposed to regard their threats, they went about the town and by inflammatory speeches endeavored to excite a tumult. The king was, however, too prudent to allow them to have all their own way, and by his wise management they were forced to give up their seditious proceedings. They engaged, therefore, Fucarondono, the superior of a monastery at some little distance, to come to Funay and by the power of his learning to save their common religion from the destruction that was impending over it. This Bonzy had taught for more than thirty years in the most celebrated universities of the empire, and had the reputation of being the wisest and ablest of all their doctors. The choice they had made of him to meet in argument one, whom he had a great curiosity to see and hear, was not a little pleasing to his vanity and he accepted without hesitation the post assigned him. He hastened to Funay with six of the most learned Bonzies of the monastery as his aids.

Xavier during the preceding forty days had frequently visited the king and conversed with him on various subjects relating to religion, and though he had not the happiness of bringing him to the practice and open confession of the faith, the impression he made upon his mind was such as to make him a warm friend of the Christians, whilst the counsel of the Father induced him to abandon many of the vices that disgraced his otherwise amiable character. All things being now ready for his departure he waited upon the king to take leave and make a last effort for his salvation. As he was about to depart, word was brought to the king that Fucarondono wished to kiss his hand in the presence of the European Bonzy. Civandono suspected immediately the purport of his visit, and however great his idea of Xavier's ability he could not help showing some reluctance to expose him to the arguments of so powerful an adversary. Xavier perceived his reluctance and divined its cause. He begged him to grant the audience, assuring him that truth

would not suffer and he himself would see from the conference how necessary it was for him to become a Christian. Fucarondono entered and after the three customary reverences to the king took the place of honor that Xavier humbly and modestly offered him. The king asked him the occasion of his journey, to which the Bonzy answered, "Sire, I came to see this stranger and learn from his own mouth the new doctrine he brings from the other world." "He is very glad," said the king, "to answer you on that point, ask him." Turning then to Xavier he asked "Do you know me?" "No," answered Xavier, "I do not remember to have seen you before." The Bonzy laughing said to his followers, "I shall have easy times with this fellow, who pretends not to remember me, though he has spoken to me at least a hundred times before." Then turning to Xavier he said, "And you do not remember me, nor the port of Frenaigama, I suppose, where you sold me those goods at a pretty good price, too!" "But," replied Xavier, "this cannot be, for I never was a merchant." "Never a merchant!" said Fucarondono scornfully, "why, fifteen hundred years ago I bought a hundred bales of silk from you at Frenaigama." "How old are you?" said Xavier, who saw immediately the Brahminic doctrine of his adversary. "Fifty-two," answered Fucarondono. "How is it possible then that fifteen hundred years ago you were a merchant?" asked Xavier again. "Besides," he continued, "Japan itself, according to your own histories, has only been settled a little over a thousand years, and Mount Frenaigama was not settled for more than a hundred years after." This last observation completely embarrassed the Bonzy, but he was too cunning a disputant to show any surprise. Instead of answering the difficulty he turned the dispute and tried to prove that so bad a memory as Xavier's could only come from a punishment of the gods, who did not allow him to remember what passed in his former lives on account of the many vices he had committed during them. As a proof of this he asserted the doctrines of his sect regarding the eternal duration of the world, the influence of the stars on man's nativity, the transmigration of souls in its various grades, and hence concluded that it was not surprising that Xavier should have so short a memory and so little understanding. The saint allowed him to finish and then took up each point of his discourse, and showed by such solid reasons their absurdity, that Fucarondono knew not what to answer, and his contradictions and subterfuges were so evident that he was forced to yield in confusion. But even in yielding he endeavored to enlist on his side the favor of his hearers by asking them; if a man who condemned so vehemently the use of sensual pleasures did not merit to be banished from the world. This was a matter on which Xavier was angelically eloquent and he hesitated not to accept the challenge of the Bonzy. He then spoke against the abominations of the Japanese so forcibly and proved them so evidently contrary to the laws of nature and reason, as well as of God, that all present were compelled to own that he was right. A decision so contrary to what the Bonzy had expected filled him with such rage, that no longer master of himself he vented his spleen in the most passionate language. His insolence reached at last such a pitch, that the king could no longer stand it and ordered him to be put out of the palace. Embittered by this disgrace he and his companions marched round the town, everywhere publishing that the king and lords intended to banish the gods out of Japan, and nothing then remained for them to do but to close the pagodas and retire to their monasteries to mourn over the impending ruin of the country. The people frenzied by this conduct of the Bonzies turned their resentment against those whom they considered the causes, and the Portuguese were forced to fly to their ships and save themselves and merchandise by putting to sea. They desired

to take Xavier with them, but the generous soldier of Christ would not abandon his flock to the fury of the wolves. When at sea, Gama reflecting that the King of Portugal would certainly punish his cowardice, if the Father should come to harm, resolved to return and defend him in his peril. He found Xavier in a poor cabin encouraging the converts, and conjured him in the name of God to save his life by flying to the ship. "What," said the apostle, with a holy indignation, "you urge me to sacrifice conscience and duty to a few hours of life. You are afraid lest the King of Portugal should condemn you for abandoning me, yet he gave you no charge of me: what shall I say to God, if He reproach me for abandoning these souls yet young in the faith, whom He has put under my care. No—save yourself and your merchandise, if you will; but think not that I will be so base as to leave these new Christians to the mercy of their persecutors. Besides, what a scandal would it be for the Christians, and what a triumph for the infidels, if now I retire from this field of battle, where the crown of martyrdom awaits me." The generosity of the Father had such an influence on Gama, that he returned to the ship only to communicate to his companions his resolution of remaining and dying with him, and of transferring to them all his title to a share in the common property. But his companions were resolved not to be outdone in magnanimity, and returned immediately to the port. The Saint was rejoiced at their return, the Christians were filled with a new courage, and the prudence of Civandono soon rewarded them, by suppressing the tumult. The Bonzies and their partizans, seeing that violent measures were impossible in the present condition of affairs, petitioned the king to allow a renewal of the dispute with the strange doctor, and supported their petition by such a show of zeal, that he was, though very reluctantly, forced to grant it. But he insisted on conditions that were very galling to their pride. Among these the most prominent and least relished was, that the audience were to be the judges, and in doubtful points the majority should rule. This determined on, Fucarondono made his appearance at the palace with no less than three thousand Bonzies of various degrees and sects. Such a crowd naturally excited fears of a tumult, and the king only allowed four to enter, sending word to the others that it was not honorable for so many to appear against one. They were enraged at this, but were obliged to submit. Xavier informed of the readiness of his adversary, came accompanied by the chief of the Portuguese who acted as his servants, and much against his will, paid him the greatest respect.

The judges having been chosen and admitted on both sides, the king took his seat as umpire, and commanded Fucarondono to give his reasons why the Christian religion should not be admitted in Japan. The Bonzy answered modestly, "because it was opposed to the established laws of the empire and speaks ill of the gods, who are its founders: because it seemed made on purpose to render the Bonzies contemptible: because it condemned as infamous what every government in Japan had permitted and approved: because it taught that none but Christians could be saved, and that their gods were nothing but demons." To these objections, at a sign from the king, Xavier answered: "where so many things were mixed, nothing but confusion could arise in the dispute, and it would be far more advantageous for both parties, if only one point were taken up at a time." To this every one assented, and Fucarondono asked, "why the Christian Bonzies spoke ill of the deities of the country?" "Because," answered Xavier, "there can be but one God, and they who arrogate that title to themselves are impostors and worthy of contempt. That there is but one God is evident from every thing that we see around us. The order that is every where observed in nature, the design that is

BUDDHA.

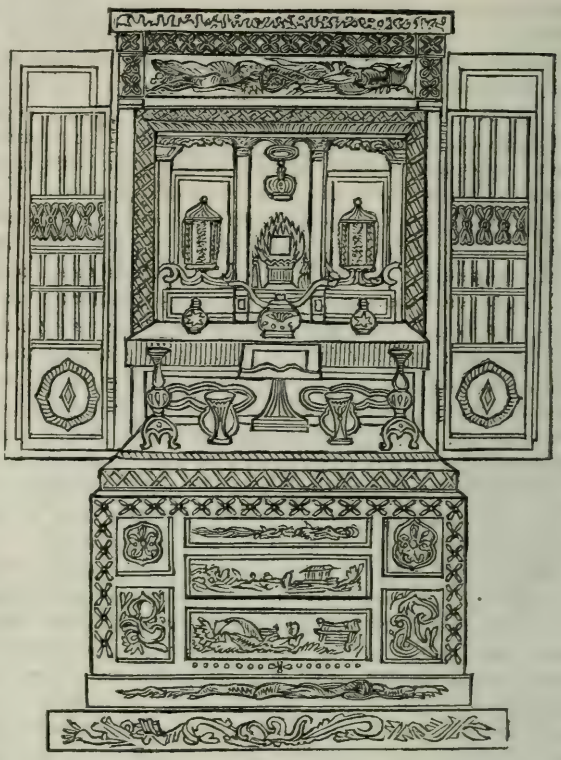
manifest in its operations, the simplicity and constancy of the laws by which it is governed, prove that there can be but one Supreme Ruler, from whom this order, this design, these laws emanate." "But cannot," suggested the Bonzy, "all this come from chance." "No," said Xavier, "for chance is changeable in its very nature, and what is changeable cannot produce an unchangeable order or law. Besides if you in travelling should meet with a richly furnished palace, with grounds beautifully arranged and adorned with trees and flowers, and were told that this was all done by chance, would you not consider the man who spoke thus, trifling with your credulity? Yet no palace however splendid can be compared with this universe, so just in its dimensions, structure, order and beauty. If I were to say that these pictures, which you see hanging round this room, were the work of chance, some colors of various shades having fallen on the canvas, would you not regard me as a fool? Yet is their design or beauty so apparent as the design or beauty of the universe? And if a man endowed with reason and skill was requisite, you think, for producing these works, how much greater reason, and skill and power are necessary to produce the world?" "But the world always existed, it was not produced at all," said the Bonzy. "That cannot be," answered Xavier, "for if the world always existed, it would be possessed of every other perfection, as there would be nothing to limit it in one perfection more than in another. And you must own that there are many things in it which are not altogether perfect, and besides your own annals give it a beginning." "Yes," retorted the Bonzy, "and our annals say that the gods gave it a beginning. But you say that there can be only one God. This order and beauty of which you spoke just now might come from many gods." "Reason and common sense," Xavier replied, "teach that where the design is one, the mind in which it originates can be only one. Besides if there were many gods they must either depend or not depend on each other. If they are independent none of them will be God, because none will have jurisdiction over the others, and this is essential to the divinity, to have all dependent on it. If they depend on each other, none is supreme, for they are all subject to a

superior power. Now this is evidently repugnant to the Divine Nature, which in its very idea includes the perfection of being supreme, and if supreme, therefore alone and one." To this Fucarondono knew not what to answer, and by the judgment of the court he proceeded to the other points, but with as little success, for the unity of the God-head once settled, the divinity of Amida and Xaca fell to the ground, and their worship as well as the traffic of exchange on their heaven were worthy of the utmost contempt. He then asked information of the religion, which Xavier taught as necessary for eternal happiness. It would be too long and foreign to our present purpose to give the answer of the holy missionary to this inquiry, for it covered the whole economy of the Christian law and practice, and it is easy to perceive that none of the articles of the creed could be omitted. Many and subtle were the objections proposed by the Bonzy during the five days that the dispute lasted, but so prompt and forcible were the replies, that he was silenced, and the whole assembly declared that Xavier's religion was more conformable to truth, reason and good sense than that of the Bonzies. The king then decided in his favor, and dismissed the Bonzies with the admonition to behave better for the future and not bring discredit on themselves and cause by their passionate violence. They retired no ways pleased with a result that covered them with dishonor, whilst Xavier, conducted to his own lodgings by the king, increased the honor of religion by the modesty and reserve with which he bore his triumph. But no present good, at least apparent, was effected by the dispute.

Whilst Xavier was thus engaged at Funay, Father Cosmus was combating in the same way at Amanguchi, but with a far different result. For the Bonzies, who by the departure of Xavier, whose knowledge and skill they had learned to dread, had hoped to destroy the Christian religion, surprised to find themselves so easily worsted by Father Cosmus, had recourse to the usual tactics of violence, and finding the government unwilling to second their desires, excited one of the chief lords to rebellion against it. This rebel raised a formidable army in less than three weeks, and marched confidently to the capital. The king who could not trust to his subjects, whom he had exasperated by his cruelties and debauchery, finding it impossible to make head against his enemy, killed his son with his own hand and then, according to Japanese principles of bravery and honor, slew himself. One of his servants then burned the bodies according to his master's orders, that his enemy might not have the satisfaction of dishonoring them. The town was taken and given up to pillage. For eight days nothing was heard but the frantic cries of the pillaged and murdered, and the fierce shouts of the soldiery; yet Providence protected the Christians in the most remarkable manner, not a single one having received even a slight wound. The very Bonzies themselves were made the instruments of safety to the missionaries whom for three days they kept apart from the troubles in one of their monasteries, until their protector, himself a pagan, found another and securer refuge for them.

After the tumult of this civil war had in a measure subsided, the nobles assembled to select a successor for the late monarch. Their choice fell upon the brother of the king of Bungo, a young prince of great acquirements and well fitted for the crown. Xavier, who had not yet been able to take leave, was at court when the deputation arrived and congratulated the young monarch on his election. He begged of the king of Bungo to recommend the Christians at Amanguchi to his brother's favor and protection. Not long after, on the receipt of other and more pressing letters from the Indies and finding no obstacle on the part of the Portuguese, he asked for an audience of leave, in which he humbly thanked the king

for his kindness and recommended his Christian subjects and the missionaries, who were soon to arrive, to his paternal care. He would not however depart, without making a last attempt to win to God, a soul that was possessed of such excellent dispositions for the truth. He represented to him therefore in the most lively manner the necessity of saving his soul; the eternal crown he would exchange for a mortal one, when death would call him to the tribunal of the King of kings, if obedient to the call and inspiration of his Creator he embraced the Christian religion and lived according to its precepts; the eternity of disgrace and torment that would be the consequence of his refusal to yield to the grace, granted to him in preference to so many of his predecessors. "King as you are," he concluded, "you cannot escape the summons of death. What then will you answer to the Almighty God, when He recalls to your memory, that He sent His ambassador from the remotest parts of the earth with offers of peace and friendship and you rejected and despised them. No, this cannot be, my prayer shall ever be for your conversion, and death will come with consolation, when I hear that the king of Bungo is a Christian and was the first of the kings of Japan to enrol himself under the banners of the world's Redeemer." The king was much moved, but Xavier's desire was not fulfilled till some years after. The apostolic man left Bungo at the end of November, 1550, accompanied only by the two Christians whom he had baptized at Amanguchi, named Bernardo and Matthias. The first of these after having been some time at Rome, retired to the College of Coimbra, in Portugal, and died a very edifying death, whilst the latter after studying at Goa was taken sick, and died just as he was about to embark for Portugal.



ALTAR OF BUDDHA.

SCIENCE UNDER CATHOLIC INFLUENCE.

ADDRESS OF CARDINAL WISEMAN, CONCLUDED.

We come now to the greatest of the sciences, one to which I have already alluded, which takes man up from earth, gives him wings, and enables him to soar far beyond the sphere of his corporeal existence, to move in the planetary world, and study its marvellous mechanism; to rise even higher, and find his delight in the highest firmament, amidst the stars, whose laws are still mysterious to us, and even to look beyond, and conjecture new worlds in the unexplored regions of space. The science of astronomy, the most noble, undoubtedly the most sublime of all our sciences, what has Italy done for it? Before coming to the scientific part of the subject, allow me to mention one of very great practical utility to us. You are aware of course, that we are obliged every four years to insert a day into the calendar, in order to make our social years agree with the natural. The cause of this necessity is easily understood. We count 365 days to the year; but it consists of 365 days, 5 hours, 48 minutes, and 57 seconds. We make very little account indeed of a second, or even of minutes, and, unfortunately, too often of hours. But the great clock of nature is too accurate to allow any such loss, and sternly keeps to its laws; and if we make the smallest imaginable error, it will be felt in the course of time. To make compensation for the extra time lost every year, it was arranged to put in one day every four years, and this constituted leap year. Thus it was in the Julian calendar, but the minutes and seconds were not sufficiently taken care of. They were like a succession of small debts which kept accumulating and accumulating until they became a mighty load. By the year 1400 the error in the Julian calendar had amounted to several days. This threw the observance of Easter to a wrong day, and thus deranged the position of the other great festivals depending on it. To regulate the ecclesiastical calendar belonged, by common consent to the Church, and its supreme ruler was expected naturally to look to this important matter. The Popes began to be molested on the subject; and the first who called their attention to it were, I am proud to say, two Cardinals, (laughter,) Cardinal Peter d'Ailly (de Alliaco,) and Cardinal Nicholas Cusa. The consequence was, that Pope Sixtus IV, sent for Joan. Regiomantanus, in 1475, to come and look after the calendar. He died, however, soon after coming to Rome. At the Council of Florence, Pope Leo promised to attend to it. More important events commenced in his reign; and so it was put off from time to time, until at length Peter of Middleburg, Bishop of Fossombrone, made the most earnest remonstrances to have it rectified. He begged the Pope "to reform the golden number, which had become through time a leaden number." Pope Gregory XIII, at last undertook this important task. He seems to have gone into rather curious quarters for his workmen, for the first whom he appointed was a Jesuit. (Applause.) This was Christopher Clavius, a German, Peter Chacon (Ciaconius,) a Spaniard, and Ignatius Danti, an Italian, and charged them to reform the Calendar. This was done; and the Calendar was changed in 1582. Pope Gregory struck out ten days from the year, in the month of October, (from the 5th to the 15th,) and thus set the matter right. But the Holy See did its work thoroughly. Not only did Gregory correct the year for the past, but he secured it to us for ever. We can never relapse into the same state; because there is a correction every 300 years, *i. e.*, every 300th year is not to be a leap year. And we shall thus go on without losing one day for 6,000 years; when 6,000 years have passed, we shall have to intercalate one day more, and then the year will require no correction for 144,000 years more. I think that will be quite as long as any of us will require to have an accurate reckoning. (Laughter.) Of course, Catholic Europe accepted the alteration, but Protestant England was hardly to be expected to adopt any change, however important, which the Pope had effected. How could they admit a bull from the Pope? How could they admit that the Pope could have accomplished such a scientific operation, or make their year conformable to his improvement, or rather to science? In fact it was

not till 1751, that an Act of Parliament enacted the adoption of the Gregorian style. Eleven days were struck out of September, and the next year was the first of the new style, beginning January 1st instead of March 25th. Lord Chesterfield gives a very amusing account of the debate which took place in the House of Lords, when this was effected. This was a practical application of astronomy and mathematics; and you see that Europe is indebted for it, not only to Italy, but to the Holy See. I have already said that the satellites of Jupiter were discovered by the first telescope made by Galileo. He showed them afterwards in Rome to a great many persons of distinction, who were much gratified by the discovery. He also discovered Saturn's ring, and observed the spots in the sun. He further discovered the revolutions of Venus. certainly not accurately, but still he approximated to subsequent calculations. His scholars, Cassini, Bianchini, Maraldi, pursued the subject, and discovered those of Jupiter and Mars. The Italians have gone on cultivating the science of Astronomy, quite as much, as we shall presently see, as any of their rivals in other countries. But I cannot avoid mentioning here one person whose character in science not only stands very high, but who every day, as the science is more extended, is gaining a more important and prominent place in its history. And that is the Jesuit, Boscovich. Little known at first, he was one of the most extraordinary geniuses of the last century. If you turn to the leaf headed by his name in the first edition of the British Encyclopedia, and there only read the enumeration of subjects on which he made or improved discoveries, you will see the universality of his genius, as well as the depth of his science. There is not a branch of scientific philosophy in which he did not take a lead, and to which he did not make valuable additions. He was over here in 1760 on a diplomatic mission to our government. He was received with great honor by the scientific men of this country, though the time he was in England was an age of persecution. One of his works, on the Theory of Nature, is considered to be one of the most deep and learned books ever written in connection with the Newtonian system. And in the third supplement to the Edinburg Cyclopedia you will find an article written by Dr. Brewster on Boscovich, from which you may judge what is now the scientific character enjoyed by this great Jesuit. I will now go rapidly forward. Another monk, F. Piazzi, a Theatine, was also in this country in 1788, and received the highest honor and courtesy from the leading scientific men of the day. Besides discovering Ceres on January 1, 1801, he himself drew up the greatest and most perfect catalogue of stars, and of the observations connected with them, that had ever come from any one, or any observatory, or any country. Writing in 1831–32, Professor Airey in his report to the British Association, says, "and this large catalogue is at this time referred to by all observers *as a standard* catalogue." This may be considered as the greatest work undertaken by any modern astronomer. It is still the standard accurate catalogue. This again was an Italian. I must, however, read you a little more from Professor Airey's Report, because a very common impression exists that Italy knows nothing of these sublime sciences. But first think of Greenwich, under royal patronage, so munificently endowed, having in it such men as Herschel, in place of a little town in Italy, and the following remarks will appear more striking. "As to the comparison," says Professor Airey, "of theory with observation, and its immediate consequences, forming altogether the most glorious employment for the intellect of man, I may state in one word, to the best of my knowledge, *nothing has* been done in England. In the lunar and planetary theories we have done nothing. In the theory of the new planets and the periodical comets, we not only have done nothing, but we have scarcely known what others have done. If astronomy had been confined to England, we never should have rediscovered them (the planets) even if we had once made out their orbits . . . . . While Germans, Italians, and Frenchmen have emulously pushed on the theory and the observations of those bodies, (comets,) Englishmen alone, of all the nations professing to support a high scientific character, have stood still." He then contrasts the manner in which observations are scientifically carried on in an Italian observatory, and adds, "I suppose such a thing has never been seen in England." I do not mean to say but that since this report was made we have done a great deal. We have made an immense progress in astronomy; and Stafford, and Bailly, and Hindes, and many others, have

pushed both observation and scientific astronomy very far. The catalogue published by the Astronomical Society is, no doubt, still more perfect: yet it must be considered as having for its basis the observation of 7,000 stars made by Piazzi, alone, of whom Lalande wrote, that astronomy is more indebted to him than any man since Hipparchus. You will say perhaps, "You have brought down Italian astronomy to 1820, when Piazzi died. But while you own that we have been making marked progress, what have they done, or what are they doing in Italy?" Without pretending to go to any great extent to answer this question, I will content myself with giving you an account of one single Italian astronomer. I give it with pleasure, but not without pain. He was known to several here, and none knew him without loving him. He was the son of a nobleman, and he was born at Macerata in 1805: his name was De Vico. After going through his studies with the greatest distinction, he applied himself particularly to the pursuit of astronomy. He was placed at the observatory of the great college at Rome. He soon exhibited a genius, for I can call it nothing else, for observation such as is perhaps unrivalled in modern times, and an equal accuracy of calculation to verify the observations which he made. Before 1835, he undertook a most laborious task. It was known that the comet known as Halley's comet, was to return towards the end of that year. He made two distinct calculations, according to Damoiseau's and Pontecoulant's methods, of its course, from the time it should appear, through the whole of the heavens, with a chart of the heavens, pointing out the place where, day by day, it would be, and marking its position relatively to the nearest stars. The consequence was, that it was first seen by himself at the Roman observatory on August 5, 1835. Another complicated calculation upon another comet succeeded, which it would be difficult to detail. In 1837, he discovered two atomic satellites of Saturn, which Herschel had just discovered and then lost. De Vico traced them, and proved to all the world that he had really not only seen them, but traced their orbits; and to do this he was three days and three nights with his eye fixed to his telescope. It was, perhaps, one of the most patient and persevering observations on record. His observations began to attract the attention of Europe, so much that Schumacher of Altona, one of the great astronomers of the day, wrote to De Vico, begging him to observe the spots on Venus, and to calculate its rotation on its axis, as it was almost impossible to do so out of the Italian sky. He did so with perfect success, and though some affected to doubt some of his delicate observations, he was able at Paris, by an ingenious contrivance of his own, to enable others to confirm them. One of the most extraordinary powers possessed by De Vico, however, was his immense keenness in discovering erring bodies in the sky, and bringing them to rule. The Edinburg and British Philosophical Magazine, in June, 1846, says, "This is the third comet detected by our indefatigable associate;" and in 1847 we have the mathematical elements of De Vico's 4th, 5th, and 6th comets calculated by Mr. Hindes. From 1844 to 1847 he discovered eight comets, and the King of Denmark awarded him a gold medal for priority of discovery of seven. He was an exquisite musician and composer, and directed music with finished skill. When cholera broke out in Rome he left his observatory, his chronometers, and all other instruments connected with his studies, and plunged into the midst of the infection to attend the sick. After he had discovered his eighth comet, Arago, one of the first astronomers of the day, who has done ample justice to his name, says, "It is the last comet that De Vico will ever discover from his observatory." Why should he have spoken thus? What ground had he for such a vaticination? You will see it in a moment. I have been tracing the history of De Vico's life; but I have not told you what he was. De Vico, then, was a Jesuit, the enemy of progress, the enemy of light, the enemy of science! Arago, who was himself in the midst of the revolutionary turmoil of France, saw the storm fast spreading to Italy, and he knew that no genius, no learning, no scientific merits, no moral excellence, would throw a shield over a Jesuit against those who were coming to drive away the darkness of Papal ignorance, and kindle the light of science! He was driven from his observatory, and from Rome, and came to this country, and, I am proud to say, he was received with honor by our astronomical society. (Applause.) He was offered the post of observer, at the observatory at Madras; and he was

pressed, when in Paris, to remain and take charge of an astronomical employment. As he would not accept it, Arago procured him the privilege of a free passage in all vessels of the state in France. This was, indeed, honoring knowledge; but it sadly proves how true the saying of one wiser and better than earthly sages, that no man is a prophet in his own country. De Vico went to America twice, where he again pursued his observations, and was crowned with honors. He returned to England and was seized by illness, brought on, no doubt, by the fatigues and troubles he had suffered, and by the persecution to which his order had been subjected in Italy. He lingered for some time, and died in London, November 5, 1845. I have thus brought Italian discoveries and science nearly up to this moment. I can come down further; for there are at this moment many learned men living in Italy equal in science to the men of any other country. Without enumerating all, I will mention one; and his name will fully vindicate the claims of Italy in present astronomical science—I allude to Plana, of Turin, whose three quartos on the moon have exhausted the subject, and form one of the most elaborate mathematical works ever published. I must now hurry on, as I find I have detained you already too long. (Cries of "no, no.") Is it possible, that in the minds of some of my audience, there has been lurking an objection, and they are prepared to say, "You have spoken of Galileo, of his discoveries, and of his science; but you have said nothing of his prison and his torture; nor of the Inquisition, and of the manner in which the Church crushed his discoveries, and put an end to all further research. Do you shrink, then, from all the objections made, from that great man's history, against the fostering care which you say your Church has always taken of Science?" I do shrink from objections, but not from the truth. Objections may be made, which it may be very tedious and take a long time to answer, but the truth is easily stated. I cannot enter into the details of this painfully interesting subject; but I will refer you to the fifth volume of the Dublin Review, for July, 1833,—where you will find a most able paper on this very subject. It was written by the late lamented Dr. Cooper. You will find the whole question investigated there both of Galileo's treatment, and of the ground of his sentence. Let me just add a few observations. Galileo was 70 years of age before what is called his persecution really commenced, *i. e.*, before he was formally condemned. Now, during his many preceding years, he was not called to account for any of these discoveries which he had made; but, on the contrary, when he went to Rome he showed his discoveries, was highly honored, and Cardinal Barbereni wrote poems upon him, conceived in most eulogistic strains. The popular assertion that he was imprisoned and cruelly treated, is justly and honorably given up by Dr. Whewell, who contents himself with denying the right of the Church to interfere in philosophical questions. Other Protestant writers of note have likewise acknowledged the falsehood of the popular opinion. And now as to the question between him and the Inquisition. Galileo taught the system which had been openly taught in Rome by Copernicus, and which he would have been allowed to teach on if, in an evil hour, he had not chosen to make it a theological question. When he came forward with that theory which he attempted to prove, but which, it is now agreed, he did not and could not prove, as the exclusive true theory; and insisted that it should be so received as conformable to Scripture—the moment he began to take theological grounds that tribunal interfered. He was told again and again that he might as a philosopher hold his system as a theory. It was contended that there was no satisfactory demonstration of it yet; that when there was it would be time to interpret Scripture according to it. In fact the proof on which he mainly relied, a theory of the tides, is acknowledged to have been completely futile. And Lalande observes that no real and satisfactory proof existed of the system till many years later. What was Galileo doing? He was insisting on the Church to adopt a system not demonstratable, and contradictory to the *words* of Holy Scripture, and he would have the Scriptures bend to his theory rather than make his theory bend to the admitted view of the Holy Scripture. Taking into account the times, in which this happened, and the jealousy with which religious innovations were watched, (and here it was *no Catholic* dogma but the truth of Scripture that was involved,) it is no wonder that a person thus pressing forward a theory which he could not demonstrate, should have been condemned to silence.

Galileo then wrote a most sarcastic work, showing that he despised the sentence, and then came that condemnation, not by the Church, but by a tribunal all the circumstances of which have been so unfairly exaggerated. Then, Galileo was never disturbed for anything which he really effected, nor for any of his discoveries for science, but simply for endeavoring to thrust an unproved opinion on the Church. This, I know, is a meagre outline of the case, but if you will look into the essay which I have mentioned, you will find it fully and minutely proved. I may add, that to the end of his life, many of his best friends were ecclesiastics, and some of them occupied high positions in the Church. In the pure sciences I could give you, and indeed I have prepared a list of names, of persons who in Italy have successfully cultivated them to the present day. But it would detain you too long. I may mention one thing, however, that the best edition of Newton's works was that published at Rome in 1739–42, by Fathers Jasquier and Lesueur, Religious of the order of Minors. The thesis which I have had to support was that "science has nowhere flourished more or originated more sublime or useful discoveries than where it has been pursued under the influence of the Catholic religion,"—when, then, we see that Italy, where the Catholic religion has the greatest influence, has discovered the laws of motion both in solids and fluids; whether by gravitation or projection; the orbits of the principal planets, their satellites and other appendages; that it has produced lenses, the telescope, the microscope, the barometer, the thermometer, the pendulum, the lock, the theory of canals, the correction of the calendar, the best catalogue of the stars, electricity, and I may add, clocks, which were first put up in Italian monasteries, and also the compass, perfected at least by Flavis Gioja, in 1302—when I add likewise that the whole of your banking and commercial system, of which the very name of *Lombard street* leaves us a monument, is of Italian origin, I think we really may say that Italy has done its full share, has well discharged its duty towards science, and has contributed in fact as much as any country in Europe to great, and important, to both sublime and practical inventions and discoveries. Now, what is the moral that I wish to draw from all this? I think nothing is more dangerous to us, to our real prosperity, to our moral integrity, or to our social interests, than a tone of proud and supercilious superiority which we are too much inclined to assume. I allude not to what individuals feel, but I have observed that those who address the people, the masses, the great body of society, too often do so in a flattering tone, and even directly teach them to exalt themselves above the inhabitants of every other country. Now I think humility is a national and social quite as much as a personal virtue. I own it is painful for me to hear the people always addressed as though their first duty was self-esteem and self-admiration, as though we were the wonders of creation for the progress we have made in science, and the great discoveries, which are supposed to raise us in the scale of existence above all others. The very name of an Italian or Spaniard, as connected with anything scientific, provokes a jeer or a smile. I have observed lately and have observed with pain, in reading addresses to assemblies like this, how boastful and supercilious they are, and how cheers are gladly elicited by contemptuous, though incorrect, allusions to other countries. This does us no credit; for I think we may safely say, that always and every where true genius is ever modest, real superiority is always generous, and genuine science is at all times just;—(applause,)—on the contrary, I think we should make ourselves and the public acquainted with what others are doing, and with what others have accomplished; we should be ready to give them their true measure of praise; and thus we may also keep ourselves in a useful and wholesome rivalry, not assuming superiority, but striving to attain it. In this way too, we shall keep the moral progress of our people advancing hand in hand with their scientific attainments. While we educate the people in knowledge, we shall at the same time educate them in goodness and generosity of heart, instead of nourishing a feeling which is too congenial to the human heart to require artificial cultivation—pride. Moreover, this respect for what others have done, will make us more truly thankful for our own advancement; because we shall more easily consider the distribution that is made of all gifts, as coming from above. And even supposing that England be raised above other nations in science, and in its practical applications, we should be glad to acknowledge that still we cannot cope with one country in its arts or

with another in its literature, or with another in its high moral worth. Thus we shall take the gifts that God gives us as coming from Him, while we shall equally admire what He bestows on others, that we may try also to obtain them; nor shall we feel jealous, that He has not made a monopoly of all in our favor. Thus, too, the beautiful law of compensation is kept up throughout the world. Providence gives England indefatigable industry and persevering energy to produce its manufactures; it bestows upon another people softer climate and more fertile fields. If it grant to the inhabitants of the South days in which they may bask without the shadow of a cloud, it gives to the children of the bleak North the power of endurance through the long winter, and that iron nerve which is necessary to pursue the manly chase. So it divides and distributes. Let us humbly and gratefully take our share. Let us not grudge what is given to others. Let us never spurn or despise God's gifts, either by thinking them our own or by undervaluing those which his same right hand has bestowed on others who are equally His care.

SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.

V.—Religion is good for Women.

Answer. And why not for men?

It is either true or false. If it is true, it is as true and consequently as good, for men as for women. If it is false, it is no better for women than for men; for falsehood is good for nobody.

Yes, no doubt, "Religion is good for women:" but for the same reasons it is good for men. Like women, men have passions, and sometimes violent ones, to combat; and like women, men cannot overcome them without the fear and love of God; without the powerful means which religion offers them. For men as well as for women, life is filled with difficult and painful duties: duties towards God, towards society, towards their family, towards themselves. For men as for women, there is a God to be adored and served, an immortal soul to be saved, vices to avoid, virtues to practise, heaven to gain, hell to escape, judgment to fear, death ever threatening to prepare for. Christ died both for men and women, and he enjoined His commandments upon the former as well as upon the latter.

Religion then is as good for men as it is for women. If there is any difference, we may say that it is even more necessary for men, especially for young men, than for women. They are exposed to greater dangers; they commit evil more easily; they are surrounded with worse examples, particularly on the score of immorality, of intemperance and the neglect of religious duties. They have therefore a greater need of a preservative, since the evil by which they are threatened is more grievous and more imminent.

VI.—It is enough to be an Honest Man. That's the best Religion: it is sufficient.

Answer. Yes, it is sufficient to escape the halter, but not to gain heaven. Before men it may be well enough, but not before God.

1. It is enough to be an honest man, you say. But what do you mean by an honest man? The expression is a very vague one, and is made to suit every taste. Ask the young profligate if one may be an honest man with the loose kind of life which he leads. He will be surprised at the question; he will tell you, that the

follies of youth do not prevent a man from being honest. Ask the greedy merchant who manufactures goods of an inferior quality, and sells them for those of the first quality; ask the workman who is paid by the day, yet works only half the time; ask the employer who profits by the difficulty of the times to over-work his men, and deprive them of their necessary rest on Sundays; ask them all whether such injustice hinders them from being honest people. Every one will answer without hesitation that he is an honest man. Ask also the spendthrift whether his prodigality destroys honesty; ask that old man whether his sordid avarice, or that inebriate whether his passion for drink, deprives him of the title of an honest man. Each one will make an exception in behalf of his favorite vice, and proclaim himself a perfectly honest man.

Therefore, even on the admission of the *honest men* we speak of, a debauchee, a deceitful and unjust man, a drunkard, a miser, a usurer, a prodigal, may be an honest man, and no one must deny him that character, if he has not stolen money or committed murder!

Is not this very convenient morality! Whoever has not been condemned by the criminal courts, will have no account to give to God! It is not the heart then, we are to examine in order to judge of people, but the forehead or the shoulders, to see whether they have been branded with a hot iron. Every one that has not been an inmate of the penitentiary, is fit for heaven! What kind of religion is this? Can yon advocate a religion that allows every thing except robbery and assassination?

2. Perhaps you will say: by an honest man, I mean one who fulfils all his duties, who avoids evil and does good. But, I assure you, that if you find a man who does this without the powerful aid of religion, he is the eighth wonder of the world. You will not make me believe that you have no passions; every man has some, and oftentimes many. If then you are inclined to immorality, to intemperance, to sensuality, who will restrain you? If you are prone to anger, to sloth, to pride, who will govern those passions? Who will hold your arm? who will stop your tongue? The fear of God! But that is out of the question in the religion of the honest man. The voice of reason! But every one knows how little power reason has over a violent passion. What then? There is nothing else but the fear of the police, brutal force. But then what sort of religion is that! . . . . . The Christian religion alone furnishes effectual remedies against our passions, and enables us to curb their fury. Unless you pretend that man cannot do wrong, that he is an angel, you must admit that without the powerful assistance furnished by Christianity, we cannot be always faithful to the great duties, the performance of which constitutes the truly honest man. Without Christianity we are particularly unable to discharge them with that upright intention in which their moral beauty consists.

Human weakness, from which you claim to be free, is so great that the most virtuous Christians sometimes fail in the accomplishment of their duties, in spite of the superhuman force which they draw from faith. And you, deprived of that all-powerful check, abandoned to the inclinations of nature, exposed to the thousand dangers of the world, you pretend to be ever faithful. I confidently maintain, that he who is not a Christian, and says that he is an honest man in the sense explained above, either deceives himself in the grossest manner, or else lies to his own conscience.

3. But I go farther. Even should I see you fulfil all the duties of a citizen, of a father, of a husband, of a son, of a friend, in a word, all the duties which mark

the honest man according to the world, I would still tell you, it is not sufficient. No, that is not sufficient. Why? Because there is a God in heaven who has created you, who preserves you, who destines you for His kingdom, who imposes a law upon you. Because you have duties to discharge towards that great God; the duties of adoration, of thanksgiving, of prayer; duties which are as necessary, as strict as, and even more essential, more imprescriptible than your obligations towards your fellow-men. These latter duties might cease if you were separated from the rest of men, whilst those towards God must always and everywhere subsist. In any place, at any time, you are bound to believe in God, to love him, to adore him, to pray to him. Can an ungrateful man say to himself: I am good; my conscience does not reproach me? Certainly not. Well, you are ungrateful, all you who forget Almighty God! He is your father, you owe to Him your life, intelligence, moral dignity, health, fortune, every thing; He created the world for you, for your utility, for your pleasure. He is preparing for you in heaven an infinite beatitude. He forgives you, blesses you, loves you, waits for you! . . . What do you give Him in return? What homage, what respect, what love? You allege the flimsy pretexts invented by His enemies in order to justify your indifference for His service. Perhaps you have only sneers, hatred and contempt for everything connected with His worship. You do not pray to Him. You do not adore Him. You do not thank Him. Faith in His word, and the practice of His law are the objectr of your impious jests.

Ungrateful being! And there is nothing you can reproach yourself with? And you discharge all your duties? Be undeceived. Do not cherish such an illusion any longer. Avow frankly that you are wrong. Acknowledge that the yoke of religious duty, and the desire to get rid of it with some show of decency, led to the invention of the *honest man's religion.* Not only is it insufficient, but, to tell the truth, it is merely a high sounding word, that has no meaning. Its only object is to palliate, in the eyes of the world and in our own eyes, irregularities and crimes for which the practice of Christianity alone is a remedy.

ENCYCLICAL LETTER OF THE POPE.

To our well beloved Sons, the Cardinals, and our Venerable Brothers, the Archbishops and Bishops of France.

Pius PP. IX. *Well beloved Sons and Venerable Brethren, health and apostolic benediction:*

In the midst of the multiplied sorrows with which we are overwhelmed in our care of all the churches which, notwithstanding our unworthiness, have been by the impenetrable design of Divine Providence confided to us, and in times of difficulty when the number is but too large of those concerning whom the Apostle says: "They will not endure sound doctrine, but, according to their own desires, they will heap to themselves teachers, and will turn away their hearing from the truth," "and seducers shall grow worse and worse, erring and driving into error,"* we experience the greatest joy when we turn our eyes and our mind towards that French nation which has been rendered illustrious by so many great names, and which has deserved so well of us. It is with supreme consolation for our paternal heart that we see in that nation, by the grace of God, the Catholic religion and its

*II Timothy, ch. iv, v. 3, 4; ch. iii, v. 13

saving doctrine increasing day by day, flourishing and prevailing, and with what care and zeal you, beloved sons and venerable brethren, called to participate in our solicitude, endeavor to fulfil your ministry, and to watch over the safety and salvation of the precious flock entrusted to your charge. This consolation is still more singularly augmented by the letters, so marked by respect, which you send us, and which tend to make us more and more acquainted with what filial piety, with what love, and with what ardor you glory in being devoted to us and to the chair of Peter, the centre of Catholic truth and unity, head, mother, and mistress* of all Churches, to which all obedience and honor are due,† which, on account of its primacy, every Church, or, in other words, all the believers that exist on every point of the world must join.‡ We do not feel less satisfaction in learning that you, always calling to mind your grave episcopal functions and your duties, display all your pastoral care and vigilance to have the clergy of your diocesses advancing each day more worthily in the path of their vocation, giving to the people an example of every virtue, and accomplishing carefully the charges of their ministry, in order that the faithful who are confided to your care, being constantly nourished more abundantly with the words of faith, and confirmed by the plenitude of grace, may increase in the knowledge of God and be strengthened in the course which leads to life, and in order that they who unfortunately err may return to the path of salvation. We are aware—and this is likewise a sweet consolation to our heart—with what eagerness, attending to our wishes and advice you hold provincial councils, in order to guard intact and pure in your diocesses the deposit of the faith, in order to hand down sound doctrine, to augment the honor of divine worship, to strengthen the institution and discipline of the clergy, and to encourage everywhere by a happy progress propriety of behaviour, virtue, religion, and piety. We feel also a lively joy at seeing that in a great number of your diocesses, where particular circumstances do not prevent it, the liturgy of the Roman Church has been re-established, according to our wish, thanks to your ready zeal. That re-establishment has been so much the more agreeable to us as we were aware that in many diocesses in France, on account of the vicissitudes of the times, the sage prescription of our holy predecessor, Pius V, in his apostolic letters of the 7th of the Ides of July, 1568, commencing with the words *Quod a vobis postulat*, had not been observed. But in reminding you of all these things, to the great happiness of our mind and the praise of your order, well beloved sons and venerable brethren, we cannot however dissemble the great grief which overwhelms us at the present moment, when we behold what dissensions the old enemy endeavors to excite amongst you to shake and weaken the concord of your minds. This is why, in in fulfilment of the duty of our apostolic ministry, and with that profound charity which we have for you and for this faithful people, we write you these letters in which we address ourselves to you, well beloved sons and venerable brethren, and at the same time warn you, exhort you, and supplicate you, to oppose, with the virtue which distinguishes you, and to cause the entire disappearance of all dissensions which this old enemy endeavors to excite, approaching in the bonds of charity, and endeavoring with all humility and meekness to preserve in all things unity of spirit in the bond of peace. By this wisdom you will show that each of you knows how much the sacerdotal and faithful concord of minds, wills, and feelings is necessary for the prosperity of the Church and the eternal salvation of men. And if it were ever necessary to keep up among you that concord of minds and of wills, it is particularly so now when, by the will of our very dear son in Jesus Christ, Napoleon, emperor of the French, and by the care of his government, the Catholic Church, tranquil and protected, enjoys with you entire peace. This happy state of things in that empire, and the condition of the times, should excite you yet more warmly, to unite yourselves in the same spirit of conduct and in the same means in order that the divine religion of Jesus Christ, its doctrine, purity of morals and piety, should strike deep root in France, the youth should there more readily find a better and purer education, and that a stop may be thereby put to the hostile attempts which have already manifested themselves through the proceedings of those

*S. Cyprian, Epist. 45. S. August. Epist. 162; et alii.
† Concil. Ephes. Act iv.
‡ St. Irenæus adversus Hæreses, cap. iii.

who were, and still are, the constant enemies of the Church, and of Jesus Christ. This, well beloved sons and venerable brethren, we ask of you more and more, and with all possible earnestness, that in the cause of the Church, in the defence of its holy doctrine, and of its liberty, and in the accomplishment of all the other duties of your episcopal charge, you should have nothing more at heart than to show a perfect union amongst you; than to be united in the same ideas and the same feelings, consulting us in all confidence, us and this Apostolic See, on questions of every kind which may arise, in order to prevent any kind of dissension. And, above all, comprehend how far a good direction of the clergy interests the prosperity of religion and of society in order that you may never cease, in perfect union of minds, to devote all your care and your reflections to an affair of such gravity and great importance. Continue, as you have hitherto done, to spare no pains to have the young men intended for the Church formed early in your religious seminaries to every virtue, piety, and to an ecclesiastical spirit, in order that they may grow in humility, without which we can never please God, and may be so profoundly learned in human literature and the severer studies, particularly in what relates to sacred matters, that they may, without being exposed to any peril or error, not only learn the art of speaking eloquently and writing elegantly, by studying either the so excellent works of the Holy Fathers, or the writings of the most celebrated pagan writers when subjected to a most careful expurgation, but still more, aspire to the perfect and solid knowledge of theological doctrine, of ecclesiastical history, and of the sacred canons, as shown forth in the authors approved of by the Holy See. Thus, that illustrious clergy of France, amongst whom are to be remarked so many men distinguished by their genius, piety, knowledge, ecclesiastical spirit, and respectful submission to the Apostolical See, will abound more and more in courageous and skillful laborers, who, adorned with every virtue, and strengthened by the help of a saving knowledge, will be able, in the course of time, to aid you in tilling the vineyard of the Lord, in replying to opponents, and in not only strengthening the faithful believers of France in our most holy religion, but in propagating that religion by sacred missions amongst distant and infidel nations, as that same clergy has heretofore done, to the great glory of its name, the advantage of religion, and the salvation of souls.

You are, as we are, penetrated with sorrow at the sight of so many books, tracts, pamphlets, and empoisoned journals, which are incessantly and malignantly scattered in all parts by the enemy of God and man, to corrupt morals, overthrow the foundations of faith, and ruin the dogmas of our most holy religion. Never cease, then, dearly beloved sons and venerable brethren, to employ all your solicitude and all your episcopal vigilance to remove unanimously, and with the greatest zeal, the flock confided to your care from such pestilential pastures. Never cease to instruct and defend it; to fortify it against the mass of errors by warnings, and by opportune salutary publications. And here we cannot refrain from reminding you of the advice and counsels by which four years ago we ardently excited the bishops of all the Catholic Universe to neglect nothing in order to induce men remarkable for talent and sound doctrine to publish writings calculated to promote enlightenment, and to dissipate the darkness of the prevailing errors. For that reason, while endeavoring to keep from the faithful committed to your charge the mortal poison of bad books and bad journals, be pleased, we earnestly beg of you, to extend all your benevolence and all your favor to the men who, animated by the Catholic spirit and versed in literature and science, devote their time to writing and publishing books and journals to propagate and defend Catholic doctrine, to cause the rights worthy of all veneration of this Holy See and its acts to have all their force, opinions and sentiments contrary to the Holy See and its authority to disappear, the obscurity of errors to be dispelled, and the understanding to be illumined with the soft light of truth. Your charity and episcopal solicitude should then excite the ardor of those Catholic writers who are animated with a good spirit, in order that they may continue to defend the cause of Catholic truth with attention and with knowledge; and if in their writings it happen to them to fail in any respect, you should warn them with paternal words and with prudence. Moreover, your wisdom is not ignorant that the bitterest enemies of the Catholic religion have always directed, though vainly, the most violent attacks against this chair of

the blessed Prince of the Apostles, knowing full well that religion itself can never fall, or totter, so long as this chair, founded on a rock, shall remain standing, for the proud gates of hell cannot prevail against it, and in it is, entire and perfect, the solidity of the Christian religion.* Hence it is, dearly beloved sons and venerable brethren, that we ask from you with all our power, in conformity with the greatness of your faith in the Church, and the ardor of your piety for the chair of Peter, never to cease to apply, with one heart, one mind, all your care, all your vigilance, and all your labors to this particular point; so that the faithful people of France, avoiding the errors and snares which are spread for them by perfidious men, may make it their glory to adhere firmly and with constancy to this Apostolic See by a love and devotedness every day more filial, and may obey it, as is right, with the greatest respect. In all the ardor of your episcopal vigilance, therefore neglect nothing, either in action or in words, to redouble more and more the love and veneration of the faithful of the Holy See, and that they may receive and accomplish with the most perfect obedience all that the Holy See teaches, lays down as rule, and decrees.

And here we cannot avoid expressing to you the great grief which we felt when, among other dangerous writings, lately published in France, there reached us a work entitled, "*Sur la situation presente de l'Eglise Gallicane relativement au droit coutumier*," the author of which contradicts in the most manifest manner what we recommend to you, and what we inculcate with so much solicitude. We have sent this work to our Congregation of the Index, in order that it may reprove and condemn it.

Before terminating this letter, well beloved sons and venerable brethren, we express to you again how desirous we are that you should reject all those discussions and controversies which you know disturb peace, wound charity and furnish the enemies of the Church with the arms with which they combat and torment it. Above all, have at heart the preservation of peace among yourselves and with all, calling seriously to mind that you fulfil a mission in the name of Him who is not a God of dissension, but a God of peace, and who has never ceased to recommend and inculcate peace to His disciples, and to place it above all other considerations. In truth, Christ, as you all know "has placed all the gifts and rewards of His promise in the preservation of peace. If we are the heirs of Christ, let us live in the peace of Christ; if we are the children of God, we must be pacific, of mild hearts, simple in speech, united in affection, and faithful, attached to each other in the bonds of concord."† The conviction and assurance that we have of your virtue, your religion, and your piety, do not permit us, well-beloved sons and venerable brethren, to doubt of your hearty acquiescence in the paternal advice, the desire, and the demands that we address to you, or that you will destroy to the root all the germs of dissension, and thus render our joy complete, bearing with each other in charity and patience, united and laboring in concert for the faith of the Gospel, continuing with increased zeal as the sentinels of the flocks confided to your solicitude, and accomplishing the functions of your charge up to the consummation of the saints in the edification of the body of Jesus Christ. Be well persuaded that nothing will be more agreeable to us than to do all in our power for your advantage and that of the faithful. Nevertheless, in the humility of our heart, we pray God to bestow upon you continually with favor the abundance of His celestial grace, and to bless your labors and cares as pastors, in order that the faithful confided to your vigilance may walk more and more in the path that is agreeable to God, in all things fructifying daily in all good works. With the presage of this divine protection, and in testimony of the ardent charity with which we embrace you in the Lord, we give you, with affection and from the bottom of our heart, the apostolic benediction—to you, our dear sons and venerable brethren, and to all the clergy and faithful laity of your churches.

Given at Rome, the 21st of March, of the year 1853, and of our Pontificate the seventh.

PIUS PP. IX.

* Let. Synod. Johah. Constant. ad Hormisdam Pont.
† St. Cyprian, de imitate

LITERARY NOTICES.

Missale Romanum, &c. Mechlin : P. J. Hanicq.—Baltimore : Murphy & Co.

The missals and other liturgical publications of Mr. Hanicq, of Mechlin, have already acquired a world-wide reputation for accuracy, convenience, and other qualities so desirable in works of this description. The Roman Missals, from his press, are in three different forms, folio, quarto, and duodecimo, and consequently adapted to altars of any dimensions, while the last mentioned is particularly convenient for private reference. These missals may also be obtained in black letter, or in black and red. As to the accuracy of the editions, it will be sufficient to state, that they were prepared by learned rubricists, and have received the approbation of his Eminence the Cardinal Archbishop of Mechlin. The letter-press is in fine, large characters, and ornamented with ten excellent engravings from the pencil of artists of the very highest merit. But the chief point of superiority that distinguishes these publications of the Hanicq press, is the convenient arrangement of the collects, gospels, and other parts of the missal, which cannot fail to win the approval of the Rev. Clergy. We will notice briefly the principal features in which this arrangement differs from that of other editions.

1. The Proper of the Saints is perfectly complete up to the time of publication.

2. All the Masses of double or semi-double feasts, which have peculiar to them the least thing more than the *collect* alone, are printed in full in the Proper of the Saints on the days on which they occur. When the *secret* and the *post-communion* are proper, it is very disagreeable for the priest to be obliged to turn over the leaves of his Missal three or four times in order to look in the Proper for the few lines of those two prayers separated by the *communion* which is common. All the Saints, of whom a commemoration is made on double or semi-double feasts, have likewise their three prayers printed in full. In fine, the prayers which are to be said during the octaves are found always in their proper places, or near them, so that it is never necessary to recur to the Common of the Saints or other parts.

3. In all the other editions of the Missal published up to the present time there exists a very serious inconvenience for the celebrant, viz: the necessity of turning the page in the middle of an introit, gospel, or even of a collect, or post-communion, during the Masses which are sung. This inconvenience is more especially felt at the introits and gospels, when after having turned the leaf for the purpose of reading the end, it is necessary to turn it a second time on account of the beginning, and a third time, in order to go on with that which follows. The same may be said of certain parts of the canon. Mr. Hanicq is so far the only one who has completely avoided this inconvenience in his fine editions.

4. The Proper of the Saints presents, in their respective places, the three prayers of every simple feast which has the least thing proper to it ; but it was thought perfectly useless to crowd the Proper of the Saints with Masses of simple feasts, entirely belonging to the *common*.

5. The proper prayers for the weeks of Advent are repeated in the Proper of the Saints at the beginning of December ; so that the priest is not obliged, during those four weeks, to look every day for those prayers at the beginning of the Missal, with the risk of overturning it when moving it with the aid of the marks. The prayers peculiar to other times of the year are so located as to afford the greatest convenience to the celebrant.

6. At the end of the Missal is found a very extensive supplement which includes a great number of Masses for different countries, dioceses and religious congregations. Amongst those Masses are particularly remarked those of the Society of Jesus, the Lazarists, &c., and that of the *Immaculate Conception* for the clergy of Rome, which our Holy Father Pope Pius IX, in his Encyclical Letter of 2d February, 1849, authorized throughout the whole Christian world. Finally the two new masses of *St. Francis Hieronymo* and the *Blessed Peter Claver* granted to the Society of Jesus have recently been added.

Improvements of the same kind have been introduced in the Mechlin editions of the Breviaries of every size, and in Diurnals in 8vo. in 32mo. and in 48mo. all printed *in red and black*, and the greater part *on very strong hand-made paper*.

Notwithstanding the superiority of Mr. Hanicq's editions, they are supplied at very low prices, and we take great pleasure in recommending them to the Rev. Clergy of the United States.

Compendium Theologiæ Moralis. Auctore Joanne Petro Gury, S. J., in Collegio Romano et in Seminario Valsensi prope Anicium Professore. Paris and Lyons: Perisse Frères. Baltimore: Murphy & Co. 2 vols. 18mo.

This course of moral theology, though the abridgment of one more extensive, is very comprehensive, embracing a summary of all the subjects included in this department of theological study. At the end of the second volume is a table of the writers quoted in the work, which shows that the author is familiar with all the most distinguished theologians of the Church. Clergymen will find this compendium of Father Gury a valuable addition to their library, not only as a source from which they may derive a clear and precise knowledge of moral theology, but a convenient work for reviewing this branch of ecclesiastical science, and for the solution of questions which occasionally arise in the exercise of the holy ministry. The author, besides indicating the course to be adopted under ordinary circumstances, shows the modifications that may take place in the discipline of the Church under peculiar systems of legislation. He also never fails to decide the questions which he considers, and to state his own opinions, which is a great advantage in a theological work. The compendium before us is accompanied with a triple authorization; that of the theological censor of the Society of Jesus to which the author belongs, that of the Master of the Sacred Palace, and that of the Patriarch who is vice-gerent of the diocess of Rome.

Annals of the Propagation of the Faith. March, 1853, No. 83. Balt.: Murphy & Co.

The Annals of the Propagation of the Faith appear every two months in pamphlet form, containing about fifty-six pages octavo of intelligence regarding the Catholic Missions, established throughout the world. This publication is issued in various languages, for the edification of those who in different countries subscribe to that great Catholic fund, which has its centre in Lyons, and which distributes such effective aid for the support and increase of religion in missionary lands. These pamphlets, which visit us six times in the year, are but little known in the United States: yet, it must be confessed, that there is nothing more truly edifying, interesting and oftentimes wonderful than the narratives contained in the letters of missionary clergymen from various parts of the globe. The number before us is filled with information relative to the state of the Church in Tong-King, China, and Central Oceanica; with an historical notice of the venerable Peter Ou-Koue-Chen, who was put to death for the faith in China. Every six numbers of the Annals form a volume, and their collection constitute a most precious fund of entertaining and instructive reading for Catholics. Messrs. Murphy & Co., of this city have been appointed agents of the *Association* in this country, for the circulation of the *Annals*, which may be obtained from them in English, French, German and Spanish. The Annals will be sent regularly to the different diocesses of the Union, as soon as they are received from Europe.

Das Primat des Apostolischen Stuhls, etc., von Franciscus P. Kenrick, Erzbischofe von Baltimore. Ubersetzt von N. Steinbacher, S. J. New York: Dunigan und Bruder. 8vo. pp. 534. Baltimore: Murphy & Co.

The distinguished merits of this work on the primacy of the Holy See, have acquired for it a high reputation throughout the Church. As a powerful and unanswerable vindication of the rights and prerogatives of the bishop of Rome, successor of St. Peter in the government of the universal Church, it occupies an important place in our theological literature. The German translation which has been made with great fidelity by the Rev. N. Steinbacher, of the Society of Jesus in the United States, and which has met with the warm approbation of the illustrious author, will prove very acceptable to the readers of that language, and will contribute to its wider circulation both in this country and in Europe. The work is handsomely printed, and its style of execution reflects credit on the enterprising publishers.

The Power of the Pope during the Middle Ages. By *M. Gosselin.* Translated by the *Rev. Matthew Kelly*, St. Patrick's College, Maynooth. Vol. I, 8vo. Being the first volume of Dolman's Library of Translations, from Select Foreign Literature.—Baltimore: John Murphy & Co.

For the present, we merely observe, that this is a work which throws a vast deal of light upon one of the most misrepresented periods of ecclesiastical history, and will be read with great interest by all who wish to inform themselves in relation to the temporal power of the papacy in the middle ages.

We take great pleasure in recommending this Library to our readers.

Alban, or History of a Young Puritan. By J. V. Huntington. 12mo. 2 vols.

We will notice this, with other publications in our next number.

The Detroit Catholic Vindicator.—We have received several numbers of this new journal, which makes its appearance in such way as is well calculated to insure an extensive patronage. Its contents are varied, with excellent editorial matter, and its mechanical execution places it in the first rank of our weeklies. We again wish it every success.

RECORD OF EVENTS.

ARCHDIOCESS OF BALTIMORE.—*Confirmation.*—During a visit to the Eastern Shore of Maryland, in the month of April, the Most Rev. Archbishop confirmed eighty persons, in the congregation of St. Joseph's, Talbot County, and in the others depending on it.

On the 5th of May, several pupils of the Academy of Mt. de Sales, Baltimore County, were confirmed.

On the 7th of the same month, twenty-three persons were confirmed in St. John's Church, Frederick City.

May 15th, two hundred and ten at the Cathedral, Baltimore.

On the following day, fifty persons in St. Mary's Church, Petersville.

May 16th, thirteen pupils of the Academy of the Visitation, Baltimore.

May 18th, forty-seven colored persons at St. Frances' Chapel, Baltimore, of whom twenty two were converts.

On the following day, nine students of Loyola College, Baltimore.

Religious Profession, &c.—On the 5th of May, Sister Mary Samuel Clare was admitted to the solemn vows of religion, in the Visitation Convent of Mt. De Sales, Baltimore County, and on the same occasion, Miss Lucy Green, of Baltimore, (Sister Mary Joseph;) Miss Sarah Shields, of Philadelphia, (Sister M. Frances;) Miss Ellen Riely, Philadelphia, (Sister M. Martina;) Miss Anna Leven, of Baltimore, (Sister Mary Alexius;) received the White Veil, the first in rank of Choir Sister, the others in rank of Domestic Sisters. The Most Rev. Archbishop presided at the ceremony.

New Cemetery.—The new cemetery of St. Vincent de Paul's church, Baltimore, was blessed on the 19th of May, by the Rev. L. Obermyer, Pastor of the church, assisted by other clergymen.

Clerical Changes.—Rev. John B. Byrne, lately of St. Patrick's church, Cumberland, has been appointed pastor of the new church of St. John's to be erected in Baltimore. His place at Cumberland is filled by Rev. P. Linehan, recently of Texas. *Mir.*

Clerical Retreat.—A spiritual retreat for the secular clergy of the diocess was commenced on the 29th of May, at St. Mary's Seminary, Baltimore, and will close on Friday evening, June 3d. It will be followed by a diocesan synod.

Orphans' Home.—The following appeal to the friends of the *Orphan*, by the Rev. Jas. Dolan, to whose charitable zeal we are indebted for the Orphans' Home, will show the present financial condition of this institution, and the reason why a greater number of boys is not admitted. We hope that some means will be adopted to carry out the original design of this establishment, and to make it what it ought to be, a Manual Labor School, where youths may learn some trade which will fit them for usefulness at a maturer age. Such an institution, in which the Orphan boy will remain until the age of twenty-one, to become solidly established in the knowledge and practice of religion, and well acquainted with some useful profession, is a great want amongst us.

"I take the liberty of informing the friends of the Orphans' Home, that it is still in existence, and that there are twenty destitute Orphan boys in the Institution *almost forgotten by the Orphans' friends.* The establishment is struggling for success, and I still hope it will triumph over its difficulties, and be the means of protecting many an Orphan boy from destruction. We have the foundation on which might be erected a noble and useful Institution, if the friends of the Orphan would only unite and share the labors.

"There is still due on the place a large debt, the *interest* on which, with taxes and insurance, takes away a great portion of the funds collected for it. This debt ought to be reduced, and the *generous* persons who complain that we do not take more Orphans, ought to give *some substantial means* for their support, for *words and wishes* will not feed the hungry, clothe the naked, or assist in meeting the expense of the establishment. I

again ask the friends of the Home to aid me in suporting it, to rescue it from its present condition, and enable me to *receive every destitute Orphan boy that requires a home.*"

From the account of the Institution, it appears that the debt on the 14th September, 1852, was $5,227 82.

St. Patrick's church.—From a statement of the Rev. Jas. Dolan, pastor of this church, we learn that the recent enlargement and painting of the church cost $9,676 49, of which were still due, September 8th, 1852, $3,816 30.

"This amount," says the Rev. Pastor, "can be paid in a few years from the revenue of the church, without making collections *from a generous and noble-hearted people* who have on every occasion responded to my call. The exterior of the church, however, requires that something should be done to prevent its decay, to make it in some respect worthy of God's holy house, and put it in keeping with the interior of the building. To make this improvement, we depend on the charity of the faithful, and ask the aid of the friends and well-wishers of St. Patrick's church."

We have no doubt that the religious zeal of the good Catholics of Baltimore will lead them to respond to the call of the worthy pastor of St. Patrick's.

Diocess of Philadelphia.—On Sunday, May 22d, St. John's church, Philadelphia, was more solemnly dedicated to the worship of God, by the ceremony of consecration. The Most Rev. Archbishop Hughes, formerly pastor of the church, officiated on the occasion.

Archdiocess of New York.—*Confirmation.*—On the 17th of May the Most Rev. Archbishop Hughes confirmed nearly 300 persons in St. Joseph's church, New York City. On the following day a large number were confirmed in Nativity church.

Dedication.—The dedication of Transfiguration church, New York City, took place on Saturday, May 14th.

Archdiocess of Cincinnati.—*Confirmation.*—Sunday, May 1st, the Most Rev. Archbishop Purcell confirmed 282 persons in the Cathedral, Cincinnati. May 8th, 170 were confirmed at Emanuel church, Dayton, where the high altar had been consecrated by the Most Rev. Archbishop on the morning of the same day. The *Catholic Telegraph* states also, that 127 were confirmed at Covington, Ky.

Ordination.—There were six subdeacons, students of the seminary, ordained May 15th, at high mass, in the Cathedral, by Archbishop Purcell,—Rev. Messrs. Sheehan. Garvey and Doyle, of the diocess of Pittsburg; and Rev. Messrs. Hemstegger, Kelly and J. B. Donahoe, of the diocess of Cincinnati. On Tuesday, Rev. Messrs. Sheehan, Kelly and Donahoe, were ordained deacons, and the two last were to be ordained priests on the following Saturday.

Diocess of Hartford.—We regret to learn that the Catholic church in Talcott street, Hartford, was destroyed by fire, and the pastoral residence much injured, on the 11th of May.

Archdiocess of New Orleans.—*Confirmation.*—On the 14th and 21st of April, the Most Rev. Archbishop Blanc confirmed sixty persons in the parish of Iberville. April 24th, 72 were confirmed at Point Coupée. May 1st, seventy-five at the parish church of East Baton Rouge, and 15 at the Sacred Heart Convent. May 3d, fifteen were confirmed at Manchac. May 5th, sixty-nine at Donaldsonville. May 8th, sixty at West Baton Rouge.

Ordination.—On Ascension Day, May 5th, the Most Rev. Archbishop promoted to the holy order of priesthood, Rev. Messrs. Gervase V. Gauthreaux and Claude Francis Tassé, at Donaldsonville.

Diocess of Boston.—*Confirmation.*—On the 17th of April, two hundred and eighteen persons were confirmed at Milford, Mass., by the Rt. Rev. Bishop Fitzpatrick. On Sunday, 1st of May, he confirmed about two hundred and thirty boys and girls at Southbridge, Mass., after having dedicated the church to the worship of God. The church is eighty feet by sixty.

Diocess of Charleston.—The Rt. Rev. Bishop Reynolds administered the sacrament of confirmation at Charleston in St. Mary's church, on the 15th of May; and on the following Sunday at St. Patrick's.

Diocess of Little Rock.—*Religious Profession.*—On Monday, the 14th of April, being the Feast of the Annunciation of the Blessed Virgin Mary, Sister Mary Vincent (Miss Anne Healy), Sister Mary Xavier (Miss Jane Nolan), and Sister Mary Alphonsus (Miss Alicia Carten) made their solemn profession and took the black veil at the Convent of Mercy, Fort Smith, Arkansas. The Rt. Rev. Bishop Byrne, assisted by the Rev. Messrs. Corcoran and Walsh, officiated. In his address to the newly professed Sisters, the Bishop congratulated the community on the successful progress of their institute now to be found as far as the utmost borders of civilization, close by the encampments of the wild sons of the forests.

On the 11th of the same month, the academy of the Sisters was opened at Fort Smith.

Diocess of Chicago.—*Dedication.*—On Sunday, the 17th inst., the Very Rev. J. A. Kinsella, President of the "University of St. Mary of the Lake," Chicago, assisted by the Rev. Mr. O'Dwyer, pastor of the congregation, blessed the new Catholic church at Elk Grove, and dedicated it to the worship of Almighty God, under the patronage of the Blessed Virgin.

The following extract from a letter of Bishop Van de Velde, in the *Shepherd of the Valley*, shows the progress of religion in the diocess:

"On Monday afternoon, the Rev. W. Kramer, C. M., accompanied me to Hennepin, Putnam Co., where a handsome frame church, 40 by 26 was built last year. On Tuesday night, we left for Henry, Marshall Co., a thriving town on the Illinois river. Here, too, a brick church, 76 by 35 feet had been commenced, and it is hoped, will be roofed in this year. Thursday found us at Lacon, where a frame church of large dimensions had been erected lately. On Friday, I administered the Sacrament of Confirmation to 86 persons, in the German settlement of Black Partridge, in Woodford Co. A very elegant brick church, 80 by 45, is in progress of erection here, and will probably be completed before the end of the year. Next day, we crossed the river, and arrived at Peoria, where, on Sunday, we had the solemn consecration of the church of St. Mary, a fine brick structure, measuring 96 by 54 feet. On the following day, the sacrament of Confirmation was administered to just one hundred persons, several of whom were converts to our holy religion. On Tuesday, 56 persons were confirmed at Kickapoo, about fourteen miles distant from Peoria. I was to visit Pekin on the next day, to make arrangements for getting up a church in that flourishing town; but the person who had promised to take me thither, disappointed me, and this compelled me to put off the visit to some future period. On Thursday night, I arrived at Beardstown, Cass Co., where I met the Rev. Mr. McCabe, and was much pleased with the neat frame church which a few zealous Catholics erected there last autumn. It is ready for plastering, and measures 40 by 26 feet. On Friday afternoon, I left Beardstown for St. Louis, where I arrived on Saturday morning. I left the same day for Belleville, where, on last Sunday, I celebrated the first Mass, at which a large number of children and some adults made their first communion. After High Mass, I gave Confirmation to 194 persons; of these, 53 belonged to the congregation of Centreville, and had been brought in by their pastor, the Rev. H. Liermann. Nine of the confirmed at Belleville were converts to the Catholic faith. The church of this flourishing town, having been enlarged last year, now measures 118 feet in length—and we have some hope of seeing it out of debt, and having it consecrated next autumn. New churches are also to be erected at Macontah, Shoal Creek settlement, and at Chicago."

On Easter Monday, the 28th of March, the corner-stone of a new Catholic church was laid at St. Peters, Ind., by the Rev. Joseph Rudolph, of Oldenburg, Ind. The church is to be built of brick.

Diocess of Vincennes.—On Ascension day, after vespers, four young ladies received from the hands of the Very Rev. Superior, the holy habit of the Sisters of the Holy Cross, viz: Miss B. Fitzpatrick, who took the name of Sister Mary of St. Andrew; Miss M. Murphy, whose name in religion is Sister Mary of St. Augustine; Miss E. O. Brien, now S. M. of St. Eudoxia—and Miss Mary Davis, now S. M. of St. Adele.

Three weeks previously the same religious ceremony had been performed in behalf of Miss M. M'Cabe, now known under the name of S. M. of St. Ferdinand; and of Miss Eliza Gillespie, (nearly related to the Hon. Thomas Ewing, of Ohio, recently Secretary of the Interior,) now called S. M. of Angele. At about the same time, two professions were made, viz: those of S. M. of St. Emily, and S. M. of the Assumption.

Diocess of Detroit.—*Ordination.*—On Saturday, March 19, the Rt. Rev. Bishop Lefevere conferred the tonsure and minor orders on Messrs. Louis L'Etourneau, and Eugene Jahan. On Palm Sunday, Messrs. Cornelius Moutard, Francis van Erp, Edward van Paemal, and Eugene Jahan received sub-deaconship. On Holy Saturday, the same gentlemen together with M. Peter Koopmans were raised to the holy order of deacon; and on Easter Sunday, the Rev. Messrs. van Gennip and Koopmans were ordained priests.

Confirmation.—On Sunday, April 17, the Rt. Rev. Dr. Lefevere confirmed seventy-six children at the church of St. Ann, Detroit.

Dedication.—The new church at Conner's Creek was dedicated by the Rt. Rev. Dr. Lefevere on the 1st of May.

The building occupied by the Catholics in the vicinity of Dexter as a place of worship, was destroyed by fire on the 1st of May.

England.—The tone of the last debates in the House of Lords, upon the Maynooth question, clearly shows the motives by which the opposers of the grant are actuated. They have nothing to say against the morality or discipline of Maynooth—they know that the Catholic College of Maynooth cannot, like the great Protestant educational establishments of England, be taxed with those abominations which have lately been denounced, not as exceptional, but as the general practice, at Oxford and Cambridge. They know that the inmates of the former are not like the inmates of the latter, notorious for their unbridled licentiousness, and their precociousness in vice; and that the result of an impartial enquiry would be to place the purity of manners at Maynooth in startling contrast with the habitual debauchery of the frequenters of the Protestant Universities. It is not, therefore, any doubts, as to the excellence of the educational system pursued at the former, that cause the present outcry against it—it is but the expression of impotent malice of the desire to wreak, upon Maynooth and its Popish professors, that vengeance which the Ecclesiastical Titles Bill has not enabled it to inflict upon the Catholic Bishops of England and Ireland. The Earl of Winchelsea, in the speech by which, on the 18th ult. he prefaced his motion "for a committee"—of which he was to appoint one-half the members "of enquiry into the system of education pursued at the College of Maynooth," made no secret of his motives. The noble Earl could not say a word against that system, further than that its tendency was to make Papists, and not Protestants, and that it did, what it professed to do. But Maynooth deserved to be abolished because the Pope had restored the Catholic Hierarchy of England, and because the legislature of England was unable to prevent, or punish this aggression.

The Rt. Rev. Dr. Ullathorne, who had been imprisoned for claims which could not be justly demanded from him, has been liberated.

The conversion of the celebrated Mr. Pritchard has created a great sensation in England as well as in America. Mr. Pritchard was to Wesleyanism what Mr. Newman was to Anglicanism. Thus it has pleased God nearly at the same time, within a few years, to demonstrate the power of His Church by plucking from Anglicanism and Wesleyanism two of the most gifted and influential men of their body.

Holland.—The new ministry has published its programme, wherein it recommends the dissolution of the Second Chamber: the dissolution was decreed by King William on the 26th instant. The new elections are fixed for the 17th of May next, and the Chamber will meet again on the 14th of June.

The programme of the ministry states that it was deemed prudent to dissolve the Second Chamber, in order that the great public excitement prevailing might not be increased by the parlimentary debates, and that the new ministers should have time to deliberate upon

their policy. The ministry consider the constitution inviolable, and that it would be inopportune to propose any modification of it, and although his Majesty may have doubts as to the practical value of certain dispositions of the fundamental law, his intention is that the constitutional law of the country shall be both respected and maintained. "The ministers recognise with satisfaction that the constitution ensures, in the most extended signification of the word, the liberty of diversified religious professions, and that the state is not charged with the organization of the different churches. But the ministers also discover in the fundamental law, coevally with the liberty and equal protection accorded to all Churches, responsibility in the terms of the law, and especially in the *surveillance* attributed to the King, which demands at his hands the maintenance of peace and tranquillity in his kingdom." The ministry think these dispositions should be maintained, so as to assure true freedom and equal protection to every Church; that the action of the central authority should be applied as little as possible to the communal and departmental administrations, and that the organic law should be acted upon with less rigor in this respect.

The internuncio of the Holy See has just installed the new Catholic Bishops in the different diocesses of the Kingdom of the Low Countries. Monsignor Belgrado visited in succession for that purpose Breda, Ruremonde, Bois-le-Duc, Utrecht, and Haarlem. Dr. Zwysen, Archbishop of Utrecht, is to reside at Bois-le-Duc, as Administrator *ad interim* of the diocess, and M. de Vrēe, Bishop of Haarlem, has chosen *pro tempore* for his residence the ecclesiastical seminary of Warmond. All passed off with the greatest order and tranquillity.

SWITZERLAND.—In order to appreciate exactly the late events in Friburg, it is necessary to retrace back for some years, and to examine what has been the state of that country during that lapse of time.

The Protestant cantons of the Helvetic Confederation, were in 1847, under the power of Radicals. The Swiss Radicals are the same as the French Socialists. The seven cantons almost exclusively Catholic, Lucerne, Valais, Friburg, Schevaitz, Unterwalden, Uri, and Zug, were governed by Conservatives.

The Protestant cantons suffered to be organized in their territories, troops of adventurers, under the name of *Corps-francs*, who spread themselves through the Catholic cantons, to overset there by violence the Conservative governments, and put in their place the Radicals, that is to say the Socialists of the country.

Each canton; as is well known, formed an independent state, governing and administering for itself. These were Lucernese, Genevese, Valaissans, Bernese, but not Swiss citizens. The inhabitants of several cantons were strangers in respect of one another, and they could not, save by special agreement, exercise their civic rights but in their respective cantons.

Consequently the Free Bodies, (*Corps-francs*,) who went to overthrow the government of the neighhoring cantons, intermeddled in the affairs of countries which were strangers to them.

The duty of the Diet was in this case to protect the Conservative governments, and to put down with severity the attempts of the *Corps-francs*. But as the Radicals predominated there they took good care to do nothing. Seeing which, the Catholic cantons contracted among themselves an alliance, that they might give each other mutual aid against the attempts of the adventurers of which we now come to speak.

That defensive alliance did not infringé in anything the treaty which united the twenty-two cantons of Helvetia; it was merely a guarantee that the seven Catholic cantons should exercise, in regard to the others, the protection which the twenty-two states legally owed to themselves. It was not on their part that there was a violation of the agreement, but on the part of a majority of the states, which, contrary to their engagements, left unpunished the attacks of the *Corps-francs*. The alliance of the Catholics was designated the Sonderbund.

The Radical majority of the Diet, in defiance of the law, proclaimed the alliance of the Catholics illegal, raised a revolutionary army, of which they confided the command to General Dufour, and invaded the Catholic cantons. The canton of Friburg was the first attacked and the first overrun. There was some resistance at Lucerne, and then all was finished. Justice and liberty were overpowered; iniquity and despotism triumphed. The first care of the conquerors was to establish Radical governments; these governments were composed of a Council of State, and of a Great Council; the first is the executive power, the second the legislative power.

These governments, which did not hold their powers from the free will of their fellow-citizens, but were imposed by the Federal bayonets, that is, by strangers to the canton, wrote out a constitution according to their caprice, and in virtue of which they still

govern. This constitution has never been submitted to the sanction of the people; the people have even refused to go to the partial elections which took place after its promulgation, because, in order to vote, it was necessary to take the oath to the constitution, and this oath would have been considered as a sort of adhesion to the work of some reprobate children of Socialism.

Scarcely were the Radicals installed when they commenced their persecutions and spoliations. Thus the monks and nuns were brutally expelled, and the Radicals appropriated to themselves their property. The most honorable people were exiled, and their estates amerced with fines so considerable that they were equivalent to a confiscation.

Sometime after Mgr. Marilley was cast into prison in the fort of Chillon, afterwards condemned to an exile which still continues. Several measures essentially Socialistic, such as obligatory instruction, were taken by this handful of Radicals. In a word, the unfortunate inhabitants of the canton of Friburg have seen all sorts of calamities fall upon them.

The people of Friburg remain faithful down to this day to religion and to the principles of order. But they only suffer with impatience the odious yoke which impious and deeply revolutionary men press heavily upon them.

Therefore have they in several renewed attempts essayed to recover their liberty. They would long ago have triumphed if the Radicals were abandoned to their own forces; but at the least stirring the Federal troops invade the canton; from whence it follows that it is impossible for the Friburgians to concert among themselves the means of protection.

Now, we ought to add that several important persons have always counselled to have recourse to pacific means; they do not believe that the revolutionaries predominating in the Federal Council of Berne, the central power of the Confederation, it can be possible for the people of Friburg to obtain justice by arms.

It was through their influence that the demonstration of Posieux was made in 1852. We know in what that manifestation consisted: of 20,000 voters which the canton reckons, 17 to 18,000 met at Posieux to protest against the government, to demand its change, and the modification of that constitution which has been imposed on the people in defiance of their sovereignty.

If the Radicals had any honesty they would have withdrawn before that imposing demonstration. They did nothing of the sort. All they did was to make some promises; afterwards they continued their system of oppression.

The wishes of the people who met at Posieux were carried before the Assembly of Berne, which is charged in the new system inaugurated in 1848 to do justice to the populations of the several cantons. But Radicalism overruling in that body, we were not therefore astonished to learn that the wishes of the Friburgians were unheeded in it.

This, therefore, is the situation of Friburg:—The Radicals, thrust upon it by the Federal bayonets, have the power in their hands; they form only a very small minority; they are irreligious and socialists; they govern by terror; they openly persecute religion; they ruin the canton by all sorts of imposts.

On these several grounds they are profoundly repulsive to the population, who, on their parts, remain faithful to all the principles of order.

The population have proved by petitions, and by the demonstration of Posieux, that they are all but unanimous in rejecting the political system at present in force.

They have a right to be heard since the sovereignty of the people is the principle of government.

They have exhausted every legal way to obtain justice, and that justice has been constantly and everywhere refused them.

Is it astonishing that their patience fails them, and that they essay to reconquer by arms their independence and their liberty?

The news from Friburg is, each day, more deplorable. The radical party, who, although in a minority in the country, is now in power, commit acts of vengeance which the late events do not authorize.

A particular correspondence informs us that the curé of Torny, guilty of having followed his parishoners in order to administer the last sacrament to the insurgents mortally wounded, has been condemned to twenty-five years in irons by the council of war.

Germany.—A very serious dispute has arisen between the Catholics and the governments of Wurtemberg, the Grand Duchy of Baden, Hesse Darmstadt, Hesse Electorale, and the Duchy of Nassau. These governments influenced and guided by a sentiment of defiance against the Catholic Church, a few weeks ago, took such measures as destroy essentially the Apostolical jurisdiction of the Bishops. They arrogate a supremacy over episcopal authority. According to the tenor of the prescriptions in question, the examination of the clergy, the mission of priests, changing them from one charge to another, the disciplinary punishments which ecclesiastical authority may impose upon delinquents, are to be all controlled by the ministerial pleasure.

The Archbishop of Friburg, and the Bishops of Rottenburg, Fulda, and Mayence have protested, in virtue of their rights, against the arbitrary measures of which we have spoken. These illustrious prelates, in referring to their memorial of March, 1851, and to their protestation of February, 1852, both of which they renew, declare that they oppose, with all their energies the encroachments of their respective governments. But while they give evidence of their faith, and protest in this resistance against every thing that would interfere with the faith and general discipline of the Church, they do not forget to manifest their unshaken fidelity to their sovereigns. It is couched in language worthy of Apostolic times.—*Vœu National de Metz.*

Deaths.—At the Ursuline Convent, New Orleans, April 19th, Sister St. Angelica, aged fifty-eight years, thirty-six of which she has passed in the religious life.

At New Orleans, April 23d, Rev. Edward D'Hauco, pastor of St. Joseph's church in that city, aged 46 years. He was a native of Belgium, and had exercised the ministry about twenty years, during which he was remarkable for his zeal and disinterestedness.

At Detroit, Michigan, on the 3d of May, Rev. Michael E. Shawe, aged about sixty years. Deceased was a native of England, and had served with marked distinction in the British army during the continental war. Having embraced the ecclesiastical state, he came to this country with the late Bishop Bruté, and was for some years a zealous missionary in Indiana. Afterwards, he went to Detroit, where of late he acted as pastor of the Cathedral. Mr. Shawe was distinguished for his zeal and oratorical powers. On the 30th of April, while on his way to officiate at the opening of a church at Conner's Creek, his horse took fright, and he was thrown from his carriage, sustaining so much injury by the accident that it resulted fatally.

At the Convent of the Sisters of Mercy, Chicago, May 10th, Sister Josephine (Kinsella) sister of the Very Rev. President of the University of St. Mary's.

We publish with pleasure the following article from the *Boston Pilot*, as embodying the views with which we entered upon the publication of the *Metropolitan*. We know not who the writer is, but we tender to him our thanks for having unsolicitedly placed the position of our periodical in its true light before the public. From the announcement on the second page of cover, it will be seen that no effort will be spared, to render the work useful to the more educated as well as to the less informed among the Catholic readers, and to furnish monthly an amount of matter more than proportionate to the price of subscription.

"Mr. Editor:—I feel and have always felt that nothing will or can tend to elevate the position of Irishmen and of Catholics in this country, more than the great and powerful aid which can be rendered us by a Catholic literature, in the language of our country: its effects already have been of incalculable good, yet I feel that we have not such a literature as our own people demand for their immediate and direct use, much less that, which the inquisitive of those who differ from us, in vain, oftentimes, seek after.

"The Catholic newspaper press of our country is undoubtedly doing a vast amount of labor for the objects to which it specially devotes itself. It is, however, but in its infancy both as to extent and influence, though so firmly based that daily its power will increase to that position in the affairs of our country as to benefit those who are not of us, as well as those to whom it is particularly devoted.

"The newspaper press however, has its particular and arduous part to perform; through it we expect to be informed weekly, of all matters specially interesting and beneficial which may have occurred in any and every part of the Catholic world, the previous seven days. To inform us of these things and forewarn us of other things, is a task for the Catholic press of this country, which causes me oftentimes to wonder that it is performed so well. It, however, has its reward in the able and earnest support it so richly deserves.

"We have too the pen and produce of that man's mind, who stands at the head of Catholic literature on this continent; whose ability and industry sheds lustre upon the Church and her doctrines; whose work is as necessary, beneficial, and fruitful to Catholicity as is the *four* seasons in which it appears necessary and beneficial to mother earth. I speak of 'Brownson's Quarterly Review.'

"But the newspaper press, with its laborious and never ending duties, and the Quarterly with its masterly ability and theological vastness, will naturally suggest a something better adapted to that class which doubtless constitute the intelligent or reading class of the people, those who may not be versed in theology sufficient to fathom a Brownson and who desire to have something more substantial and more lasting, than the varied, hasty and pithy newspaper intelligence, without which however literature would be a mere nothing.

"Entertaining these views in regard to the Catholic literature of the day, and the great necessity of its daily increase, as well also to bespeak for it the hearty co-operation and material support of all good Catholics, I cannot conclude without acknowledging with what pleasure I hailed the announcement and publication of what proves to be a very able work, the 'Metropolitan Magazine,' published at Baltimore by Murphy & Co. This work, though yet but an interesting stranger to us—(but four No's having yet appeared) has taken the advance step in catering to that class of readers to whom I alluded above. And though we are told that it is not all it will be, yet if it continues what it is, it will deserve a continuation of that support, which I am informed has already been extended towards it, even more than was looked for; that its career will be a successful one, let us all hope. SLIGO.

Boston, *May* 9, 1853.

"Sligo will have perceived that we copied from the *Metropolitan* an explanation of certain matters referred to by us in our notices of that publication. The answer was in good temper and taste. It, and the remarks of several of our cotemporaries, convinced us that the *Metropolitan* should have not only a fair, but a generous trial. We would like to see it aim higher, but perhaps, if it did, it would lose all. Meanwhile it improves with every number, and we do not doubt that if Catholics give proper encouragement, it will be in time all that its best friends could wish. At any rate, its courteous explanation has satisfied our doubts, and we cordially recommend the Metropolitan to all Catholics who can afford to pay the small sum charged for a copy."

THE

METROPOLITAN.

Vol. I. JULY, 1853. No. 6.

ON EXTERIOR WORSHIP.

The forms and ceremonies of the Catholic Church, notwithstanding their majesty, beauty and significance, are often the subject of injurious remarks on the part of the enemies of our holy faith. They even make them the occasion of saying that ours is a mere religion of forms and ceremonies; and the ignorant are often led by designing men to believe that Catholics prefer forms to substance, exterior to interior worship. The object of the present article is to define to some extent the proper appreciation of forms as sanctioned by the Church; it is needless to say to the Catholic reader, that the most rigid observance of all prescribed forms would not take an individual one step towards heaven, unless they were sanctified at the same time by the offering of a "contrite and humble heart," and accompanied by the interior, divine sentiments of faith, of hope, and of charity. We do not inquire then whether forms are acceptable and becoming, with or without the proper dispositions, but whether they may be aids, ornaments, and emblems of true piety. Our great statesman, the Sage of Ashland, said during his last illness, that forms were necessary to prevent formality; a worthy saying which merits no little consideration. Let us take an illustration from public prayer, and we will leave it to any impartial judge to say whether there is not habitually more stiffness, more formality, more exhibition of regard for self in the real or pretended extemporaneous prayer heard in some pulpits where all forms are avowedly repudiated, than in others where an established formula (a model of which was given by our Saviour himself) is read with simplicity and fervor. It is true, every good man may address his Maker at times in terms of his own; but in public worship where many are to participate, it is desirable that the expression of their sentiments should have uniformity. So in family prayer, instead of the father finding new phrases morning and evening to ask blessings, on the one hand, and to edify his family on the other, it is evidently desirable, and preferable that there should be an established formula in language as well as in sentiment, in which all could join their hearts and voices together. From necessity then we may say, formulæ of prayer have always been recommended by the Church to the faithful; and it is nothing against these formulæ that many of them have been handed down from generation to generation, from the earliest days of Christianity.

Some Christians will say, we do not object to your forms of prayer, but we object to your public service, for instance, the Mass, being overloaded with heathenish and unmeaning ornaments and ceremonies. We object to the dresses, the vestments of your priests, and to the decorations on your altars; such ostentation may dazzle the vulgar, but to the Omnipotent Sovereign of heaven and earth it must appear contemptible, if not impertinent.

We answer to this, that the heathenish ornaments, as you are pleased to call them, are in use among hundreds of millions of Christians, not entirely excepting those called Protestant; thus in Protestant Germany, lights, crucifixes, and pious pictures are in constant use; and in Sweden the priestly vestments are yet retained; in England, the bishops of the Established Church, in their late convocation, appeared in the scarlet robes of their office. All other Christians, as Greeks, Armenians, etc., use almost the identical ornaments of the Catholic Church. Thus the ornaments are decidedly *Christian* if their being in use in nearly all of Christendom has any signification. They are not heathenish (although heathens have ornaments) inasmuch as they are *common* to Christianity, and *unlike* to those of heathendom. Let us use for illustration *art* as dedicated to the divinity in Catholic churches and in pagan temples. Let any traveller say what he has seen in each. His answer will be, in heathen temples, the paintings and sculpture uniformly represent hideous objects, as if the impersonation of demons; in Catholic churches, the conceptions are divine, as it were inspired, so as to convey to the mind some idea of heavenly beauty.

The word unmeaning has been used. The most conspicuous vestment of an officiating priest is the chasuble; the next is the white garment beneath called the alb. These and the other vestments are placed over the ordinary black cassock, or gown. These garments, it is true, are not according to the fashion of the day; but suppose our Saviour were to make his appearance at this age, to establish perpetual doctrines and a perpetual ministry, to endure to the end of time, would it be thought unbecoming in the ministers to assume a suitable costume of the period, and to preserve it for their official functions at least, through all the changes of future fashions, and in all regions of the world? Would there not be something Catholic in the idea of always preserving the uniform of their origin? Now this, as a general thing, was the origin of the present Church vestments, while other fashions have changed. The cassock is the long gown little changed from what was commonly worn in the days of our Saviour, and is yet common in the East, the color only being peculiar to the clergy; the alb is the toga of the Roman gentry, which was always worn when the gentleman was dressed; and the chasuble, now a little modified for convenience sake, is the ancient trabæa, or dress of state. There are superadded to it Christian emblems;* the cross on the back reminds us of our Saviour's burden when he was on his way to offer the great sacrifice for man's redemption; the pillar on the front reminds us that the priest rests upon the Church of God, which is "the pillar and ground of truth." There are many clerical ornaments besides these, having different significations; some, for instance, designate the rank of the celebrant; now difference of dress to designate difference of rank, is a principle acknowledged wherever there is acknowledged rank; in monarchical governments the kings and nobles have their distinctive insignia; in our country the soldier's eye recognises at a glance the general officer, the captain, the subaltern, and it is necessary to subordination that he should.

* Bishop England's Missal.

Do you say then the insignia of the Church are unmeaning? They may be indeed, in the Evangelical churches of Prussia, or in the Lutheran churches of Sweden, but to the Catholic they are full of meaning. When the King of Prussia founded his Evangelical Church (every Church but one can be traced to a human founder) in 1817, he thought to make it attractive by introducing certain Catholic ceremonies into the service. His Majesty had been powerfully impressed, during a visit to Vienna, with the beauty, the majesty, and the touching holiness of the Catholic liturgy. But his designs were equally well-meant and ill-directed; his hope of infusing dignity and unction into the public service of his own religious community by an imitation of parts of the Catholic ceremonial was entirely fallacious. "The Catholic understands the secret spring whence flows that unction—that sacred charm—that awe and majesty in his worship which rivet the senses, and win the hearts of all beholders. He knows that it is the great dogma of the Eucharistic sacrifice that gives life, and significancy and importance to all, even the minutest forms of his public liturgy."*

The king, who viewed these ceremonies with Protestant eyes, and who was still delighted with them, could not comprehend their utter failure in his own establishment; the simple fact that they lost their value, their meaning, their significance when detached from their natural and proper association, was overlooked by him entirely.

Things must not be called unmeaning because the uninstructed observer does not understand them; a very wise man may go into the office of an operator on the electric telegraph and suppose that his motions were very unmeaning, nor could he possibly understand, without special instruction, that this operator was communicating ideas to unseen persons at a remote distance. Every Catholic has more or less of this special instruction, so that the most ignorant boor knows, for example, that the tinkling of a bell at a certain period of the Mass indicates the elevation of the sacred host, and of the blood of our Lord, recently consecrated by the priest from the elements of bread and wine. He detects a meaning then in the tinkling of the bell.

The Mass is *the great act of worship* of the Catholic Church. It is the perpetual commemoration of the last supper and of the perfect sacrifice which was offered on the cross on Mount Calvary. It is a perpetual renewal of the command of our Saviour, "Do this in commemoration of me." It is an everlasting fulfilment of the prophecy of Malachias:

"For from the rising of the sun even to the going down, my name is great among the gentiles, and in every place there is a sacrifice, and there is offered to my name a clean oblation, for my name is great among the gentiles, saith the Lord of hosts."

At whatever hour the reader may be running over these pages, a thousand priests are offering a thousand times the same sacrifice, the same clean oblation of the spotless body and blood of the Saviour; the bell at the elevation rings always, and as the priest from the East is leaving the altar, the priest from the West is ever ascending to it. Aye, from the rising to the setting of the sun, and in every place, the Catholic priest offers the perpetual sacrifice, the ever acceptable, clean oblation.

Are all the forms and ceremonies used at the Mass essential to it? Certainly not. "All that is necessary for its validity, is the priestly character of the minister, and the consecration, oblation, and consumption of the victim. No particular dress

* Memoir of Dr. Mœhler.

is essentially necessary on the part of the celebrant, nor is his power confined to the using of any particular language; nor is any ceremony, except those instituted by our Saviour, so essential as to be indispensably necessary to the validity of the sacrifice.

"But it must be evident, that unless some regulations were made upon these points, there would be interminable variance and perpetual changes; therefore, although our blessed Lord made no specific rule on this head, we find that particular dresses and particular ceremonies have been adopted and established by various portions of the Church."*

The censors of ceremonies in religious rites should, if they wish to be just, place themselves for a proper view on the platform of Catholic doctrine. Catholics believe, upon the authority of divine revelation, that bread and wine are converted into the body and blood of Christ during this mysterious sacrifice. They do not explain how this conversion occurs; they do not understand it; they prove it not by any visible evidences, but by the words of our Saviour. They comprehend it just as far as other Christians who deny this, but admit other mysteries as the Trinity, and the Incarnation of God through a virgin, comprehend what they do admit. They know that modern incredulity rejects it; they know that even when the mysterious words fell from our Saviour's lips, certain of his incredulous disciples departed from Him for proposing what was to them incomprehensible or impossible.—(*John* vi, 67.) Still, Catholics believe it, they put all trust in Him "who has the words of eternal life." Now upon the assumption of Catholic doctrine, is not every visible manifestation of honor and rejoicing due in the celebration of so profound, so saving mysteries? In this country we are but little addicted to ceremonial, yet upon occasions of great joy or sorrow, do we not in throngs give visible evidences of our sentiments? Do we not, sometimes even for very unworthy objects, have illuminations, and triumphal arches, and processions, with music and banners, to give external evidence of our internal sentiments? Does not the common consent of mankind sanction the principle? And why should we in religion alone be cold, and stiff, and formal, and dry? In the courts of the kings of the earth certain ceremonies and certain dresses are required for those who wish to appear in the presence of majesty, and the American gentleman sees no impropriety in wearing for the time a coat glittering with gold, to do honor and to show respect to the king. He sanctions and practices the principle of showing reverence by external signs.

But the priest, remember his faith, appears before the majesty of God at the altar, not only as we all stand before Him at every moment of our lives, but especially in the presence of the Incarnate Word, who is present under the appearance of bread and wine after the consecration, to receive and to communicate, really and truly, His precious body and blood. The Church, which in the fulness of her Catholicity appreciates every sentiment of the human heart, declares in accordance with the common sense of mankind, that the highest visible honors shall be manifested in the worship of the King of kings, of Supreme Majesty.

The principle stands clearly above question; the detail must be left to the only power capable of arranging and adapting it to Christian service throughout the Christian world.

The attempt ,and the very successful practice, on the part of the Church to attract and teach the vulgar (or ignorant) by material emblems, is often cast up to her

*Dr. England, on the Mass.

reproachfully, but the plain truth is, that these emblems are of great service in conveying instruction, or in making it impressive; and others besides the very ignorant may derive holy and wholesome thoughts from them. A glance at the crucifix conveys more to the mind than many words; and for ourselves we confess, even at the risk of being thought vulgar, that we never raise our eyes to it, without seeing in it the sufferings of our Saviour and the emblem of our redemption. We give to it the same filial reverence that a son gives to the portrait of a beloved parent; he knows well enough that the portrait is a piece of material handicraft without knowledge or feeling, yet it would give him great pain to see it trampled under foot, or treated contemptuously; thus, to our mind contempt for a crucifix always savors of contempt for Him who was crucified—respect for it—for His sake—is respect for Him.

We may now consider whether ceremonial may or may not be acceptable to God. We find in the religious history of the world two great divisions of time: that which preceded, and that which yet follows, the coming of Christ. The ancient law foreshadowed his coming, and the just before His appearance were yet saved through Him; the modern law commemorates Him, and rejoices in the salvation which He has purchased for man with His blood. If ceremonial was acceptable in the time of anticipation, can it be offensive in the time of enjoyment? It was once specially ordained of God, has it ever been forbidden by Him? Did He not order (see the book of Exodus) the tabernacle, and the sanctuary, and the golden candlesticks, and the perpetual lamp? Did He not order altars and ornaments for altars, and incense, and ceremonies, and even the vestments of the priests? Did He not order even the material of the vestments, "of gold and violet, and purple, and scarlet thrice dyed, and fine linen?" It may be said that all this was under the old law which has passed away; to which we say yes, the law and its peculiar ceremonies have passed away, and ceremonies are not now essentials of religion, (although there are certain forms which are absolute under the new dispensation) yet the *principle* has the sanction of Almighty God Himself, as well, as we have shown, as of His creatures.

We cannot here pursue special emblems and ceremonies, but as we have mentioned incense, we may remind the reader that it has been in use in the service of God from the earliest formation of the Jewish Church when the Most High ordered the altar to burn incense, of setim wood, overlaid with the purest gold:

"And Aaron shall burn sweet smelling incense upon it in the morning. When he shall dress the lamps he shall burn it.

"And when he shall place them in the evening, he shall burn an everlasting incense before the Lord throughout your generations."—*Exodus* xxx, 7, 8.

"Let my prayer ascend as incense in thy sight," cries the royal prophet, and thus the Church uses it as a beautiful emblem of prayer.

The beloved disciple tells us of its use in his vision of the New Jerusalem:

"And when he had opened the book, the four living creatures and the four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints."—*Apocalypse* iv, 8.

"And another angel came and stood before the altar, having a golden censer: and there was given to him much incense that he should offer of the prayers of all the saints upon the golden altar which is before the throne of God.

"And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel."—*Apoc.* viii, 3, 4.

So we find abundant approbation of this special emblem.

Words as well as signs have their significations which are often overlooked. The word *Mass* cannot be pronounced by sectarians without a sneer. Yet it is a significant word, and although its explanation is not exactly relevant in this place, it cannot be considered amiss to repeat the explanation given of it by the learned. We give the language of the lamented Dr. England, the late learned and pious Bishop of Charleston.

"The Latin from which it is derived, if it be not taken immediately from the Hebrew or Syro-Chaldaic, is *Missa*, which word is generally supposed to be a perverted mode of pronouncing the word MISSAH, which is a Hebrew expression for a sacrificial offering; and is found in the 16th chapter of the book of Deuteronomy, *missah nedaba*, which means a voluntary offering to be made on the festival of Pentecost, and this word *missah* is derived from the radical word *mas*, which means the tribute paid by an inferior to his sovereign. Others, and they by no means writers of inferior account, derive the Latin word from *missio*, or the *sending* away of the people after the offering, or the sending of the sacrifice to God; but the impression of the compiler of this essay is decidedly favorable to the opinion of those who derive the word from the Hebrew. From whatever source it may be derived, it is one of the most ancient words in Christianity being found in the earliest writers."

Considering the holy Mass the tribute paid by an inferior to his sovereign, Catholics are but too happy to offer the tribute with all the solemnity and with all the splendor appropriate to an offering, which is worthy of the acceptance of eternal majesty.

Does it appear from what we have said that the ceremonial of the Church, or the attachment of Catholics to exterior forms is unworthy of the purest conceptions of Christianity? Does it appear that forms have superseded substance, or rather is it not clear that forms, or external signs are now and have been during the whole history of man, in or out of religion, but the manifestations, the public exhibitions of internal sentiments? Man is a social being destined to pass his days in the company of his fellow-men; all are fellow-pilgrims, fellow-voyagers along the stream of time, hurrying rapidly through the gates of death to their final, eternal destiny. During this pilgrimage every open act of every man makes some impression upon another man; and every act of man, whether for his own, or for example's sake, should be an act of worship. The heart cannot be full without a manifestation; society cannot read the heart, but it is influenced by the manifestation. We know there are modern sectarians who affect to speak scornfully of all appeals to the senses; they speak of a spiritual religion, without forms, as being all-sufficient for the refined and intellectual classes; *e. g.* themselves. But the vast majority of men are not intellectual and refined, so that a religion, exclusively adapted to those classes would not meet the wants of the world. Had our Saviour less concern for the poor, the humble, and the illiterate, than for the rich, the elegant, and the refined? We think not. Did He propose different doctrines or different worship for them? We think not. In His Church all classes, princes and beggars, learned and unlearned, the great and the little ones of the earth, all hear the same doctrines, receive the same sacraments, and worship all together upon their bended knees, the same Saviour upon the same altars. Thus they give the most beautiful illustration "before God and the angels in heaven" of their interior sentiments of faith and love in their exterior uniformity of worship. But it is an erroneous appreciation of human nature to suppose that there are any men beyond the reach of agents acting primarily upon the senses for impressions either of good or of evil.

Does not all instruction come to us through the senses? Where is the man who may not be moved to love, to fear, to pity, to anger, or to devotion by the powers of eloquence? Where is he who is not moved by music? Where is he whom the inspirations of the poet cannot touch? Where is he whose spirit is insensible to the finished productions of the painter or of the sculptor? Now eloquence, and music, and poetry, and painting, may all contribute to excite the evil passions, and to turn men *from* the worship due to God.

The experience of all ages agrees that the same agents with proper direction, may lead men towards God; and the Church has made them religion's handmaids. She knows too, and she proclaims, that the wisest and greatest men are subject to such influences as well as the humblest and most ignorant. It is indeed presumptuous in a handful of men to declare against the common sense of mankind, that they are too spiritual to recognise in religion any thing beyond interior sentiment, as if, for instance, a man whose heart was filled with the love of God, could possibly keep it restrained within him, without exterior manifestation. No, his love must excite love in others, he must love in companionship, he must make his love known to others, and they must receive the feeling and transmit it to others, so that all may have the same sentiments, all give the same signs, and thus propagate by external exhibitions the interior sentiments which give vitality to the exterior worship.

Let us hear no more of the supra-refined spirituality of man disdaining all the sensible signs of religion, while the angels of heaven are rejoicing before God in music and incense, and golden vials of sweet odors. It matters nothing whether the inspired writer intended us to receive the worship of heaven literally or not; he teaches us that the worship, the most pure and the most exalted, finds its expression in grand and beautiful external forms.

In conclusion we may say that the good Catholic finds in heaven as upon earth, abundant sanction for the forms of worship which the Church recommends to him; he knows they are calculated to maintain his piety when fervent, or to warm it when cool; he knows that the simplest act of exterior worship, such as making upon his forehead and breast the sign of the cross in the name of the Trinity with a proper spirit, will tend to preserve him from sin, and to vivify in his heart the fear and the love of the Lord.

ON BAD BOOKS.—I.

We hear it said on every side, that the reading of bad books is one of the greatest evils of modern society; that it is bringing desolation upon the Church, the state and the family. All agree about the fact, but seem to disregard it in practice. For in spite of these admissions and complaints, persons of every age, of every rank, read every thing that falls into their hands, as if they had nothing to fear from such indiscriminate reading. That books ruinous to faith and morals are printed and sold with impunity, is a consequence of the liberty of the press; but that Catholics should disregard the wise regulations made by the Church concerning the reading of books, act as persons without faith, subscribe to irreligious circulating libraries, to anti-Catholic periodicals and other pestilential publications, is altogether incomprehensible! We are aware that a thousand pretexts are alleged to justify such conduct which is termed enlightened and liberal. Alas! what is

not authorized in our days under the name of liberality! but all these pretexts vanish when we examine them by the light which the most elementary notions of Christian morality furnish. This we will prove after stating what we understand by bad books.

We call bad books all the literary productions which in any manner whatever, directly or indirectly, attack the Catholic religion either in its dogmas, its morality, its hierarchy, its discipline, its ceremonies, or its practices. These pernicious works assume all forms and are of all sizes: newspapers, reviews, magazines, repertories, dictionaries, encyclopedias, histories, voyages, memoirs, manuals, historical beauties, novels, historical novels. Some attack the Catholic faith, others oppose its morality. Often their tendency is to destroy both. Some openly combat the immortality of the soul, the divinity of Jesus Christ and of Christianity, the existence of the prophecies and of miracles. Others attack the Holy Scriptures, the divine institution of the Blessed Sacrament, of Confession. They reject the authority of the Pope and of the Bishops, and despise their laws and regulations. Others in fine falsify, mutilate, garble history, declaim against the Court of Rome, exaggerate abuses among the clergy, accuse them of boundless ambition, inveigh against Religious Orders, and profit by every opportunity to render the friends of the Church odious in the eyes of the people.

The following are the pretexts alleged in favor of reading books of an irreligious character:

I. It is said that we live in an enlightened age, that the human mind is progressing, that the hour of intellectual emancipation has struck, that now-a-days it is allowed to read every thing, in virtue of the great liberty of thought and writing which is the daughter of modern civilization. To hear incessantly the high sounding progress, march of mind, intellectual emancipation, new civilization, toleration, one would be tempted to think that every thing old is unsuited to our times; that a new world is going to appear with a new race of men to be governed and saved by a new method; that the prohibitions of the Church with regard to reading are now out of season; that every one ought to have full liberty to read, to examine, to discuss and to judge; that every impediment to the exercise of this liberty is an encroachment on the imprescriptible rights of man. Such is the language used by our free-thinkers to detach Catholics from the obedience due to their mother the Church, when she forbids them the reading of dangerous writings. Let us refute this first pretext.

We are far from denying that divine Providence has granted to our age some advantages. We willingly admit that there is progress, particularly in the physical sciences. Historical truth, ever favorable to Catholic truth, begins also to be told by some writers. But were this progress greater, were modern discoveries more surprising still, there can be no reason to emancipate one's self from the rule prescribed by the Church to her children. No, there is no possible motive to act in a manner contrary to faith and reason. No, to pretend that in our days it is allowed to read, to write, to examine every thing with one's own lights, is to disregard all the principles of faith and reason. Do not reason and faith tell us that man is ignorant and weak, that he needs a safe rule, a sure guide to keep him from the dangerous road of error and vice? But the Catholic Church offers this resource; she is a rule and a guide; she removes from her children every object which might pervert them; she possesses truth, she knows error. Therefore it is reasonable to submit to her decisions. The men of our age wish for no rule; they invoke the great principle, so-called of modern civilization, that is, liberty of thought and

speech! Liberty of thought and speech! Let us clear up this important subject and destroy the first pretext brought forward to authorize the perusal of books hostile to religion.

God, it is true, has made man free, "and left him in the hand of his own counsel," that is, he has given him the faculty of choosing between good and evil, life or death. But however free man may be, he is not independent. God gave him free will, but at the same time "added his commandments and precepts," (Eccl. xv,) to control his thoughts, his desires, and his actions. He has therefore restrained his liberty within certain limits. Man indeed may abuse his liberty and do evil, but by doing so he renders himself guilty in the eyes of God. Therefore, to indulge the liberty of thinking, reading, or propagating what is opposed to the will of God and to religion, is a sin before God and cannot be justified.

Our Lord Jesus Christ came to renew and perfect the precepts which had already been given to free man. The law of grace has delivered him from the slavery of sin, and in this sense it has made him truly free; but it has not by any means exempted him from the observance of the divine commandments; his liberty has remained under the dependence of the law of God; it cannot therefore adhere to evil without becoming criminal. The liberty to think and write what is good, to read and propagate books containing sound doctrine, is the only liberty granted by Jesus Christ.

The Catholic Church, founded by the Son of God to perpetuate his mission on earth, ceases not to encourage man, to admonish, to command, to threaten, to punish him even, always with the view to regulate the use of human liberty and to prevent its going astray. She wishes him to feel his dependence on God and on His holy law. Vainly does he resist and exclaim: "I am free;" "yes," she answers, "you are free, but under the hand of divine justice, which will punish you if you dare abuse the liberty given you to do good."

The ignorant man appeals to the constitution of his country, which expressly recognises the unlimited liberty of thought and speech. We answer him: The civil law indeed recognises the liberty in question, that is, it does not punish those who abuse their liberty by breaking the law of God and of the Church. But the law of God and of the Church, which is a supreme law, a constitution given to all states, the only infallible rule of belief and conduct, condemns and reprobates this abuse of liberty. It loudly proclaims that no human laws can weaken, in any degree, the force of the divine law and the authority of the supreme law-giver. Therefore to read, to write, to print, to sell works contrary to the Catholic faith or to morality, is always and every where, under ordinary circumstances, a crime in the eyes of God. Although the age is past, when the Church was the soul of the state, and civil government aided the execution of divine and ecclesiastical laws; although we live at a time and in a country, where there exists the civil liberty to read, write, print, and sell every kind of books, it by no means follows from this state of things, that sin has ceased to be sin. The civil law does not always punish those who work on Sundays, who blaspheme, and who commit many other sins; yet no one will venture to assert that working on Sundays and blasphemy are no more forbidden by the law of God, or of the Church. Neither progress, nor civilization, nor liberty can ever prescribe against divine or ecclesiastical laws. The supreme law cannot undergo the vicissitudes of human politics; the truth of the Lord is not subject to events, it survives all revolutions, it is eternal; *Veritas Domini manet in æternum.*—(*Ps.* cxvi.) Let not therefore progress or liberty be alleged in behalf of bad books.

II. It is pretended that dangerous publications may be read, in order to acquaint one's self with the reasons for and against religion; in order not to be behind the age, and to keep pace with the progress which manifests itself every where and in all things. We are well aware that the people who talk in this way read what is said against religion, but do they read as well what is said in defence of it? We doubt it very much. Do they read assiduously the works which set forth the great principles of the Catholic faith, the history of religion, and the vindication of Christianity and of the Church written by the great men of modern times? Alas! They read the works of Voltaire, Rousseau, Volney and others of the same stamp; but they do not read their refutation by Nonnotte, Guéné and Bergier. They read what is said against religion. And for what object do they consult the works of the enemies of Christianity? Is it with the view to refute them? or rather is it not to find objections, and to assume the air of superior minds which have rid themselves of the "prejudices of education and childhood?" Our would-be philosophers desire to have the merit of speaking on religion, and they are unwilling to take the trouble to learn it in books or from well-informed persons. They only consult the opposite side; is this to act like reasonable men? They say "they desire not to be behind their age; they wish to keep pace with general progress." If it is to keep pace with true progress in the sciences, what is the use of perusing books which undermine religion and morality? If it be to keep pace with error and immorality, he who thinks or speaks so, evidently condemns himself.

TO BE CONTINUED.

SALVIATI, OR THE PARDON.

Long before day the inhabitants of Messina had been aroused by the sound of the horn, the calls of the lodge-keepers and the shouts of huntsmen. Salviati, with his Neapolitan guests, had gone to hunt the deer in the forests of his domains. His passage through the great city had been noisy, and the thought of rousing the inhabitants to labor before day, had brought a smile to the face of the Sicilian lord. His own soul was so full of bitterness, that it was a pleasure for him to contradict and torment others. But although he was a hard task-master and very irritable, he was not so by nature—no. Salviati was not born with a cruel heart. On the contrary, God had filled it with tenderness and compassion; it was man who rendered him what he had been for several years, wicked, unpitying, revengeful.

There are some men upon whom misfortune has a salutary effect; men who become better from having suffered and wept, and then are happy. But there are others who are soured by adversity, who will not endure it, who curse the hand that strikes them and blaspheme in their trials. Alas! how truly are they to be pitied! Instead of pouring oil and balm into their wounds, they put fire upon them.

On the day that Salviati was born, his noble mother experienced a double joy—a twin brother accompanied him into the world. There is nothing more beautiful than fraternal love, that love which is born and grows up beneath the home roof under the eyes of the mother: but perhaps the love of twins is stronger and deeper, than ordinary fraternal affection. Salviati in childhood passionately loved his

brother Sebastian—in youth he could not exist without him, he was the confidant of all his hopes, and dreams, and thoughts; in manhood he felt not half his strength in battle unless Sebastian was at his side, and after a victory, in the pomp of triumph, Sebastian felt no pride, nor joy, unless his brother was with him.

This intimate union should not have been broken; but the inhabitants of Messina put an end to it: they took from Salviati the half of his life, and with this seemed to have robbed him of all that was good and noble and generous in his nature. Only one thought haunted his mind—the death of his brother, only one desire filled his soul—vengeance. You have seen the waves dash up to a rock, break against it, recede, advance again, but never able to make any impression upon it. Thus the counsels of an old governor, the supplications and remonstrances of a holy archbishop, the tears and entreaties of Salviati's mother were useless—they were as the waves dashing against the rock.

Among all the days of the year there is none celebrated by the Sicilians with more pomp than the feast of St. Rosalie.

Salviati and Sebastian on their return from Naples came to Messina, their native city, dressed in their beautiful court robes to assist at the festival of the patroness of Sicily. Never had their mother been so proud of their beauty as on that day. They led the young nobility of the country who formed the escort of the Saint. The elite, the flower of Messina were in this brilliant cortege. Nothing was to be seen but velvet and brocade, satin and gold. Chevaliers, counts, marquises, dukes and princes surrounded the triumphal car of the Virgin, for in those days the highest in the land thought themselves honored in being near the cross. They lent an earthly splendor to these ceremonies, while the cross gave divine protection. Their swords and lances glittered around it, and its arms were extended above them as if in benediction. Salviati and his brother, mounted on white horses, were on the right and left side of the car, and after them followed the nobility of Messina and its environs. The enthusiastic multitude smiled upon Salviati and Sebastian, and praised their elegant appearance, for truly they were the handsomest young men of Messina or Palermo. The car of the Saint seemed like a moving pyramid, it was so elevated. The crown of precious stones set upon the head of the image, often ruffled the veils of white and rose-colored crape which were stretched across the streets, forming a transparent arch above the multitude. From the feet of the statue to the flower-strewed path, draperies of white velvet enriched with gold, fell in rich heavy folds, and each gradation of the car or rather obelisk was covered with flambeaux, bouquets, and vases smoking with incense. Join to all this magnificence ravishing harmonies, angelic voices, canticles teeming with poetry, a people animated with faith, hope and love, and you will have some idea of poetic Catholic Sicily.

But all this bright serenity was destined to be disturbed; over the scattered rose-leaves blood was soon to flow. Sebastian from his place beside the car, saw on the outskirts of the crowd, Rosa, the virtuous Rosa, a daughter of one of his mother's women, almost crushed. He turned his horse into the crowd, thus causing some commotion, and seizing the hand of the young waiting maid, led her blushing and embarrassed to the first rank. This movement created a tumult, and offensive words were uttered against Rosa and the young lord which he could not bear. He seized his sword and struck the man who had insulted him. Then cries were uttered, blows exchanged, and blood shed. A horrible melée ensued, and in the midst of it a stone thrown with great violence struck Sebastian on the forehead; he reeled on his horse, and falling forward, was dragged from his saddle, and

trampled under the feet of the furious lazzaroni. Salviati saw his brother fall, heard his last cry, and was no longer a man but a lion thirsting for blood and carnage. He also uttered a terrible cry—vengeance—vengeance—and neither the priests, nor the sacred image of the Saint, nor the cross which commands pardon, could restrain him. He threw himself sword in hand into the crowd and struck repeated blows. Those who had laid hands upon Sebastian fell in their turn, and each death blow but increased the fury of the populace.

The procession reached the church in disorder, and where but an hour before peace and quiet reigned, now fear and excitement prevailed. Salviati returned to his home as a lion returns to his den, the blood he had shed to revenge his brother caused him no remorse, it seemed that he had done his duty. Thus, to be at peace with himself, does man give to his passions an appearance of right, and then he no longer fears. Such is the perversity of his heart. The home of Salviati was an ancient feudal castle which reared its towers above the city, and by its strength and position commanded respect, and was also a protection to Messina. This important fortress was only separated from the city by deep ditches over which drawbridges were placed, and these once raised and the portcullis of the gates let down, all entrance was impracticable. This Salviati knew well, and from his high towers he laughed at the menaces of the people. The anger of the multitude did not last long. "The people" is nothing more than an overgrown child, whose affections and hatred are evanescent. At the end of a few weeks peace was proclaimed between the castle and the city. The populace whom the young lord had outraged, forgave and forgot. But Salviati's resentment was not so short-lived: *he* did not forget the blood which had been spilt, nor forego the desire of revenge. That blood which he himself had caused to flow, did not appease him. The man who had killed his brother, the first great culprit had escaped him. But at last this culprit fell into his hands, and then the heart of the young Sicilian was filled with a satanic joy. The door of a horrible prison in the subterranean depths of the castle was opened, and a young gondolier, the murderer of Sebastian, was thrown into it. Poor gondolier! he had caused an instantaneous death, but was himself to die day by day, inch by inch, without a breath of air, a ray of light, or a single dream of hope!

Salviati breathed more freely; his brow was less gloomy; one would have said he had done a good action. He dared to look up to heaven while his soul revelled in this slow revenge. His good, gentle mother often interceded for the prisoner, but in vain, until at last sorrow and age did their work. She fell ill during lent, which her great piety had induced her to observe rigorously, and about the middle of Holy Week she was in her agony. In this terrible hour she assembled all her household, her old servants and young pages, her ladies of honor and waiting-maids, her steward and almoner, her son Salviati and—as if it, too, could hear, the portrait of Sebastian. When all were at her bedside, she said:

"In the name of the Father, Son and Holy Ghost, I declare that I die in the holy Roman Catholic Church, and I exhort all who hear these my last words, to be faithful to that holy religion and to live in sanctity. By doing this you will not only secure for yourselves a happy eternity, but also happiness in this life. Piety is a remedy for all evils. Charity fills your heart with joy. Faith gives you an armor and Hope gives you wings to mount above the degradation of this world. But do not believe that, to be Christians, it is enough to repeat every morning and and evening, 'Our Father and Hail Mary.' No, no, this is not sufficient, you must learn to forgive; that is the great Christian science. To-morrow will be

Good Friday—the day of pardon—O if you wish to render my last moments sweet, go to church to-morrow, every one of you; do you hear my son?"

Salviati had been kneeling with the rest at the bedside, he arose, bent over his mother, and with pale lips, said,

"Mother, your will shall be done, to-morrow I will go to the church."

"It is well," replied his mother, "may our Lord be with you."

The next day the bells were silent in token of sorrow, but the faithful needed not their peals to call them to the church. In those days Good Friday was felt by every one; even children on that day were made to fast, and only a piece of bread was given to them after the noon-tide meal. On that day the salesman sold not, the traveller rested on his way, the merchant went not to his counter, nor the magistrate to his tribunal, kings sat not on their thrones, and war made truce—it was a day among days. Salviati fulfilled the promise he had made to his mother, and went with the crowd to venerate the cross and hear a holy missionary preach the sufferings, the sorrows and the death of Christ. How happens it that for eighteen centuries this tale has been told and yet listeners never grow weary? How is it that this death of the Son of Mary has not been lost in the ocean of ages, that boundless sea which has engulphed so many renowned ones? It is because this death of Christ was no ordinary death, it was not the death of a man, but that of a man-God, who delivered up his life for the redemption of a fallen world.

After the office of Good Friday, that slow, mournful service, the priest who was to rehearse the sorrows of the Son of man, ascended the pulpit, and when the *Crux ave* and *Spes unica* had been chanted by the prostrate multitude, the missionary commenced. He spoke so impressively of the necessity of imitating our Saviour in pardoning those who injure us, that sobs were soon heard. "Beware!" he cried, "beware, if you will not forgive; if you cherish in your hearts rancor and hatred, do not say every morning, 'Our father who art in heaven,' for in that prayer you say, forgive us as we forgive others. Take care lest God take you at your word, and only pardon as you pardon." Then seized with one of those sudden inspirations which can only come from heaven, he held aloft the crucifix covered with a black veil, and in a voice of thunder exclaimed, "There is the image of your God! but He hides His face because He will not look upon the obdurate and inflexible, He veils Himself because you are not worthy to contemplate the features of Him whom you will not imitate—Him whom you crucify anew."

Then the immense crowd fell upon their knees and cried with sobs and tears—"uncover, uncover our Saviour, our Jesus!"

"No, no, I will not uncover the Saviour's image, until you have cast from your hearts all enmity, all desire of revenge."

"Uncover the face of Christ," sobbed the multitude.

"I will not unveil the face of Mary's Son—Jesus has suffered enough in His passion, I will not torture Him more. Hatred and revenge have wounded Him more than the thorny crown, more than the iron lance or the nails which pierced His hands and feet. I will not uncover the image of Jesus, for those sins are still beneath this roof."

"O uncover, we beseech thee, the image of Christ whom we wish to adore."

"No, no," and the inflexible preacher still kept the black veil over the crucifix.

A man, at some distance from the pulpit, now sent one of his servants to beg the priest to listen to the prayers of the assembled Christians, but he could not get near the preacher. The master himself then stood up in his place, and broke the

solemn silence which had succeeded the refusal of the missionary. "My Father, uncover the image of the Saviour, and I will do all that you wish."

At these words all eyes were fixed upon the man who spoke. Who had dared to raise his voice before the altar? It was Salviati. He continued hurriedly:

"Uncover the image of a forgiving God! I am Salviati, so celebrated for his revenge—Salviati, so much feared, so cruel to his enemies—uncover the face of Christ! Priest of the Lord, listen to my vow! I will instantly forgive not only all who have injured me, but also the man who killed my brother. O uncover the Saviour, and the murderer of Sebastian shall go forth free and pardoned. I forgive, I liberate on one condition—uncover the image of Jesus Christ."

The sacred image was instantly displayed to the tear-dimmed eyes of the multitude. Salviati, surrounded by the crowd, entered his castle. The door of the prison opened and he said to the murderer of his brother, "Go, you are free. I forgive you, as I hope God will forgive me."

When the young lord's mother heard of these things, she called her son to her side and said, with a smile of ineffable sweetness, "Salviati, I bless thee, thou art truly a Christian, thou hast forgiven—adieu, I go to sing the praises of God in heaven."

These were her last words, soon after which she expired in peace.

LEGEND OF THE SWEET CYCLAMEN.

Close beside a crystal fountain,
Once a little flowret grew,
While the cedar of the mountain,
Softest shadows o'er it threw.

Summer days were round it ever,
Sunshine soft, or star-lit gloom,
And the storms of winter never
Came to mar its tender bloom.

Yet within its fairy bower
Dwelt it not without repining,
For that nature made its flower
Scentless—tho' so fair and shining.

So it bent its graceful head
To the wave in humble sadness,
While the rose tree near it shed
All the day its perfumed gladness.

But one lovely summer ev'n,
While all nature seemed to chide it,
Came the virgin queen of Heaven,
Pensive, pure, to sit beside it.

On the pretty weedling fell
Mary's eyes so chaste and holy,
And it seemed as she could tell
Why it bowed its head so lowly.

Well she loved it, pale and pure,
For it grew in humble duty,
Envying not the rose secure,
In the pride of conscious beauty.

With a smile of pity bland,
Then she touched it and imparted,
All the fragrance of her hand,
Which has never since departed.

Oh! where'er thou chance to see,
Fair sweet-scented Cyclamene,
May this legend bring to thee
Hope of help from heaven's queen.

May she on thee turn her eyes,
With her love embrace thee kindly,
Till thy gladdened soul arise
From the earthly ties that bind thee.

Then thou needest not to wreathe
Fancies round the weedling's bower,
Mary's love will o'er thee breathe
Sweets she never gave the flower!

Lamp.

PEKING.

JOURNEY IN TARTARY, THIBET AND CHINA.—I.

BY THE ABBE HUC.

The French mission of Peking, once so flourishing under the early emperors of the Tartar-Mantchou dynasty, was almost extirpated by the constant persecutions of Kia-king, the fifth monarch of that dynasty, who ascended the throne in 1799. The missionaries were dispersed or put to death, and at that time Europe was herself too deeply agitated to enable her to send succor to this distant Christendom, which remained for a time abandoned. Accordingly, when the French Lazarists re-appeared at Peking, they found there scarce a vestige of the true faith. A great number of Christians, to avoid the persecutions of the Chinese authorities, had passed the Great Wall, and sought peace and liberty in the deserts of Tartary, where they lived dispersed upon small patches of land which the Mongols permitted them to cultivate. By dint of perseverance the missionaries collected together these dispersed Christians, placed themselves at their head, and hence superintended the mission of Peking, the immediate administration of which was in the hands of a few Chinese Lazarists. The French missionaries could not, with any prudence, have resumed their former position in the capital of the empire. Their presence would have compromised the prospects of the scarcely reviving mission.

In visiting the Chinese Christians of Mongolia, we more than once had occasion to make excursions into the Land of Grass (*Isao-Ti*), as the uncultivated portions of Tartary are designated, and to take up our temporary abode beneath the tents of the Mongols. We were no sooner acquainted with this nomadic people than we loved them, and our hearts were filled with a passionate desire to announce the gospel to them. Our whole leisure was therefore devoted to acquiring the Tartar dialects, and, in 1842, the Holy See at length fulfilled our desires, by erecting Mongolia into an Apostolic Vicariat.

Towards the commencement of the year 1844, couriers arrived at Si-wang, a small Christian community, where the Vicar-Apostolic of Mongolia had fixed his

episcopal residence. Si-wang itself is a village, north of the Great Wall, one day's journey from Suen-hoa-Fou. The prelate sent us instruction for an extended voyage we were to undertake for the purpose of studying the character and manners of the Tartars, and of ascertaining as nearly as possible the extent and limits of the Vicariat. This journey, then, which we had so long meditated, was now determined upon; and we sent a young Lama convert in search of some camels which we had put to pasture in the kingdom of Naiman. Pending his absence, we hastened the completion of several Mongol works, the translation of which had occupied us for a considerable time. Our little books of prayer and doctrine were ready, still our young Lama had not returned; but thinking he could not delay much longer, we quitted the Valley of Black Waters (*Hé-Chuy,*) and proceeded on to await his arrival at the Contiguous Defiles (*Pié-lié-Keou,*) which seemed more favorable for the completion of our preparations. The days passed away in futile expectation; the coolness of the autumn was becoming somewhat biting, and we feared that we should have to begin our journey across the deserts of Tartary, during the frosts of winter. We determined, therefore, to despatch some one in quest of our camels and our Lama. A friendly catechist, a good walker and a man of expedition, proceeded on this mission. On the day fixed for that purpose he returned: his researches had been wholly without result. All he had ascertained at the place which he had visited was, that our Lama had started several days before with our camels. The surprise of our courier was extreme when he found that the Lama had not reached us before himself. "What!" exclaimed he, "are my legs quicker than a camel's! They left Naiman before me, and here I am arrived before them! My spiritual fathers, have patience for another day. I'll answer that both Lama and camels will be here in that time." Several days, however, passed away, and we were still in the same position. We once more despatched the courier in search of the Lama, enjoining him to proceed to the very place where the camels had been put to pasture, to examine things with his own eyes, and not to trust to any statement that other people might make.

During this interval of painful suspense, we continued to inhabit the Contiguous Defiles, a Tartar district dependent on the kingdom of Ouinot.* These regions appear to have been affected by great revolutions. The present inhabitants state that, in the olden time, the country was occupied by Corean tribes, who, expelled thence in the course of various wars, took refuge in the peninsula which they still possess, between the Yellow Sea and the Sea of Japan. You often, in these parts of Tartary, meet with the remains of great towns, and the ruins of fortresses, very nearly resembling those of the middle ages in Europe, and, upon turning up the soil in these places, it is not unusual to find lances, arrows, portions of farming implements, and urns filled with Corean money.

Towards the middle of the 17th century, the Chinese began to penetrate into this district. At that period, the whole landscape was still one of rude grandeur; the mountains were covered with fine forests, and the Mongol tents whitened the valleys, amid rich pasturages. For a very moderate sum the Chinese obtained permission to cultivate the desert, and as cultivation advanced, the Mongols were obliged to retreat, conducting their flocks and herds elsewhere.

From that time forth the aspect of the country became entirely changed. All the trees were grubbed up, the forests disappeared from the hills, the prairies were

* Notwithstanding the slight importance of the Tartar tribes, we shall give them the name of kingdoms, because the chiefs of these tribes are called *Wang* (King.)

cleared by means of fire, and the new cultivators set busily to work in exhausting the fecundity of the soil. Almost the entire region is now in the hands of the Chinese, and it is probably to their system of devastation that we must attribute the extreme irregularity of the seasons which now desolate this unhappy land. Droughts are of almost annual occurrence; the spring winds setting in, dry up the soil; the heavens assume a sinister aspect, and the unfortunate population await, in utter terror, the manifestation of some terrible calamity; the winds by degrees redouble their violence, and sometimes continue to blow far into the summer months. Then the dust rises in clouds, the atmosphere becomes thick and dark; and often, at mid-day, you are environed with the terrors of night, or rather, with an intense and almost palpable blackness, a thousand times more fearful than the most sombre night. Next after these hurricanes comes the rain; but so comes, that instead of being an object of desire, it is an object of dread, for it pours down in furious raging torrents. Sometimes the heavens suddenly opening pour forth in, as it were, an immense cascade all the water with which they are charged in that quarter; and immediately the fields and their crops disappear under a sea of mud, whose enormous waves follow the course of the valleys, and carry every thing before them. The torrent rushes on, and, in a few hours the earth re-appears; but the crops are gone, and worse even than that, the arable soil also has gone with them. Nothing remains but a ramification of deep ruts, filled with gravel, and thenceforth incapable of being ploughed.

Hail is of frequent occurrence in these unhappy districts, and the dimensions of the hail-stones are generally enormous. We have ourselves seen some that weighed twelve pounds. One moment sometimes suffices to exterminate whole flocks. In 1843, during one of these storms, there was heard in the air a sound as of a rushing wind, and therewith fell, in a field near a house, a mass of ice larger than an ordinary mill-stone. It was broken to pieces with hatchets, yet, though the sun burned fiercely, three days elapsed before these pieces entirely melted.

The droughts and the inundations together sometimes occasion famines which well nigh exterminate the inhabitants. That of 1832, in the 12th year of the reign of *Tao-Kouang*,* is the most terrible of these on record. The Chinese report that it was everywhere announced by a general presentiment, the exact nature of which no one could explain or comprehend. During the winter of 1831, a dark rumor grew into circulation. *Next year*, it was said, *there will be neither rich nor poor; blood will cover the mountains; bones will fill the valleys*, (Ou fou, ou kioung; hue man chan, kou man tchouan.) These words were in every one's mouth; the children repeated them in their sports; all were under the domination of these sinister apprehensions when the year 1832 commenced. Spring and summer passed away without rain, and the frosts of autumn set in while the crops were yet green; these crops of course perished, and there was absolutely no harvest. The population was soon reduced to the most entire destitution. Houses, fields, cattle, every thing was exchanged for grain, the price of which attained its weight in gold. When the grass on the mountain sides was devoured by the starving creatures, the depths of the earth were dug into for roots. The fearful prognostic that had been so often repeated became accomplished. Thousands died upon the hills, whither they had crawled, in search of grass; dead bodies filled the roads and houses; whole villages were depopulated to the last man. There was, indeed, *neither rich nor poor;* pitiless famine had leveled all alike.

* Sixth Emperor of the Tartar-Mantchou dynasty. He died in the year 1849.

It was in this dismal region that we waited with impatience the courier, whom, for a second time, we had despatched into the kingdom of Naiman. The day fixed for his return came and passed, and several others followed, but brought no camels, nor Lama, nor courier, which seemed to us most astonishing of all. We became desperate; we could not longer endure this painful and futile suspense. We devised other means of proceeding, since those we had arranged appeared to be frustrated. The day of our departure was fixed; it was settled, further, that one of our Christians should convey us in his car to *Tolon-Noor*, distant from the Contiguous Defiles about fifty leagues. At *Tolon-Noor* we were to dismiss our temporary conveyance, proceed alone into the desert, and thus start on our pilgrimage as well as we could. This project absolutely stupefied our Christian friends; they could not comprehend how two Europeans should undertake by themselves a long journey through an unknown and inimical country: but we had reasons for abiding by our resolution. We did not desire that any Chinese should accompany us. It appeared to us absolutely necessary to throw aside the fetters with which the authorities had hitherto contrived to shackle missionaries in China. The excessive caution, or rather the imbecile pusillanimity, of a Chinese catechist, was calculated rather to impede than to facilitate our progress in Tartary.

On the Sunday, the day preceding our arranged departure, every thing was ready; our small trunks were packed and padlocked, and the Christians had assembled to bid us adieu. On this very evening, to the infinite surprise of all of us, our courier arrived. As he advanced, his mournful countenance told us before he spoke that his intelligence was unfavorable. "My spiritual fathers," said he, "all is lost; you have nothing to hope; in the kingdom of Naiman there no longer exist any camels of the Holy Church. The Lama doubtless has been killed and I have no doubt the devil has had a direct hand in the matter."

Doubts and fears are often harder to bear than the certainty of evil. The intelligence thus received, though lamentable in itself, relieved us from our perplexity as to the past, without in any way altering our plan for the future. After having received the condolences of our Christians, we retired to rest, convinced that this night would certainly be that preceding our nomadic life.

The night was far advanced, when suddenly numerous voices were heard outside our abode, and the door was shaken with loud and repeated knocks. We rose at once; the Lama, the camels, all had arrived; there was quite a little revolution. The order of the day was instantly changed. We resolved to depart, not on the Monday, but on the Tuesday; not in a car, but on camels, in true Tartar fashion. We returned to our beds perfectly delighted; but we could not sleep, each of us occupying the remainder of the night with plans for effecting the equipment of the caravan in the most expeditious manner possible.

Next day, while we were making our preparations for departure, our Lama explained his extraordinary delay. First, he had undergone a long illness; then he had been occupied a considerable time in pursuing a camel which had escaped into the desert; and finally he had to go before some tribunal, in order to procure the restitution of a mule which had been stolen from him. A law-suit, an illness, and a camel hunt were amply sufficient reasons for excusing the delay which had occurred. Our courier was the only person who did not participate in the general joy; he saw it must be evident to every one that he had not fulfilled his mission with any sort of skill.

All Monday was occupied in the equipment of our caravan. Every person gave his assistance to this object. Some repaired our travelling-house, that is to

say, mended or patched a great blue linen tent; others cut for us a supply of wooden tent-pins; others mended the holes in our copper kettle, and renovated the broken leg of a joint stool; others prepared cords, and put together the thousand and one pieces of a camel's pack. Tailors, carpenters, braziers, rope-makers, saddle-makers, people of all trades assembled in active co-operation in the court-yard of our humble abode. For all, great and small, among our Christians were resolved that their spiritual fathers should proceed on their journey as comfortably as possible.

On Tuesday morning there remained nothing to be done but to perforate the nostrils of the camels, and to insert in the aperture a wooden peg, to use as a sort of bit. The arrangement of this was left to our Lama. The wild, piercing cries of the poor animals, pending the painful operation, soon collected together all the Christians of the village. At this moment, our Lama became exclusively the hero of the expedition. The crowd ranged themselves in a circle around him; every one was curious to see how, by gently pulling the cord attached to the peg in its nose, our Lama could make the animal obey him, and kneel at his pleasure. Then, again, it was an interesting thing for the Chinese to watch our Lama packing on the camels' backs the luggage of the two missionary travellers. When the arrangements were completed, we drank a cup of tea, and proceeded to the chapel; the Christians recited prayers for our safe journey; we received their farewell, interrupted with tears, and proceeded on our way. Samdadchiemba, our Lama came-

THE TRAVELLERS SETTING OUT ON THEIR JOURNEY.

leer, gravely mounted on a black, stunted, meagre mule, opened the march, leading two camels laden with our baggage; then came the two missionaries, MM. Gabet and Huc, the former mounted on a tall camel, the latter on a white horse.

Upon our departure we were resolved to lay aside our accustomed usages, and to become regular Tartars. Yet we did not at the outset, and all at once, become exempt from the Chinese system. Besides that, for the first mile or two of our journey, we were escorted by our Chinese Christians, some on foot, and some on horseback; our first stage was to be an inn kept by the Grand Catechist of the Contiguous Defiles.

The progress of our little caravan was not at first wholly successful. We were quite novices in the art of saddling and girthing camels, so that every five minutes we had to halt, either to re-arrange some cord or piece of wood that hurt and irritated the camels, or to consolidate upon their backs, as well as we could, the ill-packed baggage that threatened, ever and anon, to fall to the ground. We advanced, indeed, despite all these delays, but still very slowly. After journeying about thirty-five lis,* we quitted the cultivated district, and entered upon the Land of Grass. There we got on much better; the camels were more at their ease in the desert, and their pace became more rapid.

We ascended a high mountain, where the camels evinced a decided tendency to compensate themselves for their trouble, by browzing, on either side, upon the tender stems of the elder tree, or the green leaves of the wild rose. The shouts we were obliged to keep up, in order to urge forward the indolent beasts, alarmed infinite foxes, who issued from their holes and rushed off in all directions. On attaining the summit of the rugged hill we saw in the hollow beneath the Christian inn of *Yan-Pa-Eul*. We proceeded towards it, our road constantly crossed by fresh and limpid streams, which, issuing from the sides of the mountain, re-unite at its foot, and form a rivulet, which encircles the inn. We were received by the landlord, or, as the Chinese call him, the Comptroller of the Chest.

KANG OF A TARTAR-CHINESE INN.

Inns of this description occur at intervals in the deserts of Tartary, along the confines of China. They consist almost universally of a large square enclosure, formed by high poles interlaced with brushwood. In the centre of this enclosure is a mud house, never more than ten feet high. With the exception of a few wretched rooms at each extremity, the entire structure consists of one large apart-

* The Chinese *Li* is about equivalent to the quarter of an English mile.

ment, serving at once for cooking, eating, and sleeping; thoroughly dirty, and full of smoke and intolerable stench. Into this pleasant place all travellers, without distinction, are ushered, the portion of space applied to their accommodation being a long, wide *Kang*, as it is called, a sort of furnace, occupying more than three-fourths of the apartment, about four feet high, and the flat, smooth surface of which is covered with a reed mat, which the richer guests cover again with a travelling carpet of felt, or with furs. In front of it, three immense coppers, set in glazed earth, serve for the preparation of the traveller's milk-broth. The apertures by which these monster boilers are heated, communicate with the interior of the *Kang*, so that its temperature is constantly maintained at a high elevation even in the terrible cold of winter. Upon the arrival of guests, the Comptroller of the Chest invites them to ascend the *Kang*, where they seat themselves, their legs crossed tailor-fashion, round a large table, not more than six inches high. The lower part of the room is reserved for the people of the inn, who there busy themselves in keeping up the fire under the caldrons, boiling tea, and pounding oats and buck-wheat into flour for the repast of the travellers. The *Kang* of these Tartar-Chinese inns is, till evening, a stage full of animation, where the guests eat, drink, smoke, gamble, dispute, and fight: with night-fall, the refectory, tavern, and gambling-house of the day is suddenly converted into a dormitory. The travellers, who have any bed-clothes unroll and arrange them; those who have none settle themselves as best they may in their personal attire, and lie down, side by side, round the table. When the guests are very numerous they arrange themselves in two circles, feet to feet. Thus reclined, those so disposed sleep; others, awaiting sleep, smoke, drink tea, and gossip. The effect of the scene, dimly exhibited by an imperfect wick floating amid thick, dry, stinking oil, whose receptacle is ordinarily a broken tea-cup, is fantastic, and to the stranger fearful.

The Comptroller of the Chest had prepared his own room for our accommodation. We washed, but would not sleep there; being now Tartar travellers, and in possession of a good tent, we determined to try our apprentice hand in setting it up. This resolution offended no one; it was quite understood we adopted this course, not out of contempt towards the inn, but out of love for a patriarchal life. When we had set up our tent, and unrolled on the ground our goat-skin beds, we lighted a pile of brushwood, for the nights were already growing cold. Just as we were closing our eyes, the Inspector of Darkness startled us with beating the official night alarm, upon his brazen *tam-tam*, the sonorous sound of which, reverberating through the adjacent valleys, struck with terror the tigers and wolves frequenting them, and drove them off.

TO BE CONTINUED.

THE ABBEY OF FORE.

Behold those abbey walls so grey,
Oh! where's yon turrets' chime?
Songs of the blessed where are they?
That swell'd in olden time.
Where are those hallowed choirs at "even?"
That matin music where?
Those hymns that once were sung to heaven
Now angels sing them there.

The sunlight of departing eve,
The moonbeam glancing through
The broken arches, teach to grieve,
For hearts long broken too.

As o'er yon mouldering hangs,
That wreathe the ivy makes,
Thus round the heart shall memory's pangs
Cling dearer while it breaks

The green tree o'er your altar bends,
The long grass sweeps thy wall,
Deeply her sigh the midnight sends,
Along thy chancel hall.
Of sainted memories calm and bright,
No legend needs to tell,
For story's pen must fail to write
What ruin paints so well.

THE PROPHECIES OF MALACHI.—I.

In almost every work treating of the Roman Pontiffs, the reader will stumble on a long list of Latin sentences, called "The Prophecies of Malachi." These sentences are upwards of a hundred in number, and contain some three or four words each—never more. They are written in very enigmatical language, as most prophecies are; and though the verbal translation of most of them may be easy enough, yet it requires not a little ingenuity and penetration to interpret the drift and application of them. Each of these prophecies is supposed to contain an allusion to one of the Popes; and, taking them consecutively, it is said that you may find in each a hint given of the most striking feature in the reign of each successive Pope; in fact, that each *prophecy* epitomises a pontifical reign. This gives rise to a deal of excitement in Rome, whenever the death of a Pope causes a vacancy in the Holy See. It puts the quidnuncs on the qui vive at once, and the *prophecy* flies from mouth to mouth, each one trying to make out from it who the next Pope is likely to be. The prophecy for the present is, "*Crux de Cruce—Cross from cross.*" On the death of Gregory XVI, it was in every body's mouth immediately, "*Crux de cruce*," said one, "whoever can it be?"

"Why, you know," said Sir Oracle, "*crux de cruce* must be an Archbishop, on account of the double cross, which is the badge of an Archbishop."

"No," suggested a third, "*crux de cruce* means *one cross after another;* and you may depend upon it that the next Pope will have a very troublesome reign."

Pius IX was that Pope; he was an Archbishop, and he has had a sufficient miserable time of it, in all conscience. So to a certain extent, each interpreted the writing on the wall very fairly.

Some ascribe these prophecies to Saint Malachi, and hence the derivation of their name; others give them a different source. While conclaves are being held for the election of Popes, each assisting Cardinal is attended by a secretary, who is called his "conclavista." We may easily conceive that each of these is anxious for the elevation of his own particular Cardinal to the papacy; and, accordingly, some say that the prophecies of Malachi owe their origin to a ready-witted *Conclavista*, who was anxious to secure the promotion of his patron to the tiara. Though their source may be hidden in obscurity, at least, certain it is, that they have now been in existence some hundreds of years; and whether it be owing to chance or not, it is also certain that some of the prophecies have tallied remarkably well with the events in some of the pontifical reigns. Not happening to have a book of reference at hand, we will quote a few cases *memoriter*.

Without going back to Benedict XIV and Ganganelli, both of which prophecies were remarkably apt, we will begin with Pius VI. "Peregrinus Apostolicus," says Malachi, "an apostolic wanderer." Let us take a glance at the chief events of this Pontiff's life, and then let us say how far Malachi was out in styling him the "Apostolic Wanderer."

In the month of May, 1734, a young man of slender frame, but of classical features and eagle eye, set out on foot from the little town of Cesena, to seek his fortune at Rome. His purse was light enough; but he had some countervailing advantages on his side. He was profoundly learned; he was buoyed up by the confidence of youth; and, above all, he had an unswerving trust in the protection of Providence. And so he journeyed forth. His name was Angelo Braschi. On reaching Rome, he went at once to the house of a friend of his father, to present a letter of introduction with which he was provided. The friend received him as such patrons receive such clients generally; he was *so* glad to see him; could he do any thing for him? if so, command his services any time; call in some day; he had an engagement in the city now: good morning. Braschi went forth; the door was closed; and the friend forgot him.

The following day, Cardinal Ruffo and Braschi's patron were walking on Monte Pincio, when a young man passed by them and bowed.

"Who is that young man?" asked his Eminence.

"A poor fellow," replied the *friend*, "who has come to Rome to seek his fortune, penniless and friendless, trusting in Providence. I dare say he has not more

than a scudo in his pocket this moment, and doesn't know where the next is to come from when that is gone."

The next day, with the same walk, came the same meeting and the same bow.

"In truth," said Cardinal Ruffo, "I should very much like to know how near the truth you came, in your guesses about that young man's resources, yesterday."

"Would your Eminence like to question him?"

"Yes; call him," said the Cardinal.

"Braschi," said the patron, calling to him. He advanced. "Braschi," he continued, "his Eminence, Cardinal Ruffo, wishes to know how much you had in your pocket when we met you yesterday, and what you have left now?"

"As his Eminence desires, I will tell you. Yesterday I had a scudo; to-day I have seven paolas."

"And how long do you expect your seven paolas to last you?" said the Cardinal.

"Two days," said Braschi, calmly.

"And what will you do then?"

"I don't know—heaven will provide for me."

"Are you really in earnest?" said the Cardinal, smiling.

"Most certainly," replied the youth.

"And are you sure you will not die of hunger?"

"Certain of it."

"You are so full of faith, that I begin to be of your opinion too," said the Cardinal. "Come with me."

"*Servitore suo Eminenza,*" said Braschi, and he followed the Cardinal.

In two hours afterwards, Angelo Braschi was duly appointed secretary to Pope Benedict XIV, who the next year made him auditor, and soon after treasurer della Camera Apostolica, a post which infallibly leads to the purple. On the death of Rezzonico, (Clement XIII,) he received the Cardinal's hat at the hands of Ganganelli, (Clement XIV,) and when he in turn, paid the debt of nature, the poor boy of Cesena, who had entered Rome with a crown in his purse, was elected king of the Christian world, and two hundred and fifty-fourth successor of St. Peter, under the title of Pius VI.

"Peregrinus Apostolicus!" said the Roman pundits, quoting Malachi, "what is it to be all about?"

Let us go on and see.

Pius VI attained the Pontificate at a very stormy period; coming tempests blackened every quarter of the horizon. The Jesuits had just been suppressed by Ganganelli, and Pasquin said of them when they were driven from Rome, "divites dimisit inanes." At the same time America was throwing off the English yoke; and the Emperor Joseph had put himself at the head of the *soi-disant* philosophers; the earth was full of convulsions, and every throne trembled.

Great storms are usually preceded by great calms. During the quiet hours that preceded the outbreak of the French Revolution, Pius VI did a great deal. He built a new wing to the Vatican, and enriched it with the splendid museum, whither artists of all nations love to flock. He enlarged the harbor of Ancona, and constructed the light-house which stands there. The magnificent sacristy attached to the Basilica of St. Peter's, was raised by him. And he continued the draining of the Pontine marshes, that great work that has successively engaged the Roman Republic, the Emperors, and the Popes. Thanks to his immense labors, the African road was freed from the mountains which encumbered it, and under which it had almost disappeared. A canal was dug to conduct the stagnant waters of the marshes to Lake Fogliano. Twelve thousand acres were regained for the cultivation of corn and the feeding of cattle. An entire town was about to be raised, in order to crown this triumph of human mind over nature, when suddenly the tempest burst, and the French Revolution once more deluged Europe with Vandalism.

One thing led to another, till at length the electric chain of events conducted the lightning to the Vatican. On the 13th of February, 1793, the French Consul at Rome received orders to display the escutcheon of the Republic over the door of his palace and that of the French Academy. He did so; the populace remon-

strated; but the Consul, by way of reply, ordered out his carriage, and paraded through the Corso, with a tri-color vauntingly displayed. Upon this, the people from murmurs changed to groans; and the French Commissioner mocked them with contemptuous expressions. The Roman stiletto was the next argument appealed to, and M. Bassville was at once assassinated. The Republic had now a murder to avenge. Napoleon was soon encamped before Rome; he placed it under a contribution of thirty-one millions of francs, taxed it with a supply of sixteen thousand horses, and took from it a part of Romagna. Another assassination now took place, and the second murder called for a second vengeance. It was more prompt and terrible than the first. Napoleon was engaged in the Tyrol; Berthier therefore invested Rome, and entered it on the 5th of February, 1798. A month after, the Pope began his *wanderings;* he left Rome by the Porta Angelica as a prisoner; he was then eighty years old.

Undecided as to what country the illustrious captive might be taken to, the Directory had him first conducted to Vienne, but in consequence of an earthquake, they left it for Florence. In the spring of 1799, when the Russian and Austrian armies were threatening Italy, he was removed, in spite of the paralysis by which he had been attacked, to Parma, from Parma to Turin, from Turin to Brainçon, and from Brainçon to Valence, in the south of France, where he died on the 27th of August. During his journey he had been obliged to cross the Alps on a litter, in the midst of the snow, his body covered with wounds. On entering the town of Valence it was found that no accommodation had been prepared for him. He was led to the Hotel de Ville, and whilst a room was being got ready for him, was set down on the terrace. It was then that he opened his eyes, which he habitually kept closed: and, astonished at the magnificence of the landscape which was displayed beneath his view, he raised himself, and cried out, *O che bella vista!*

In the meanwhile the illness of the Sovereign Pontiff was advancing with rapid strides, and the martyr was approaching the end of his sufferings. On the 29th of August a violent vomiting announced that the paralysis had reached his bowels. Pius VI now feeling that his end drew near, asked for the holy Viaticum from the Archbishop of Corinth; and received it sitting up in an arm-chair, clad in his pontifical robes, with one of his hands resting on his breast, and the other on the Holy Gospel. On the day following the same prelate administered to him Extreme Unction. Towards midnight the frequency of the palpitations left no doubt as to the speedy dissolution of his holiness. The Archbishop of Corinth, who had already prepared him for his passage, now gave him the papal absolution *in articulo mortis.* Pius VI, making a last effort, raised himself up, and in dying pronounced his sovereign benediction over the world, which he was about to leave.* Thus died Angelo Braschi, a prisoner in a strange land.

The next prophecy on the list is "*Aquila Rapax*—a *rapacious eagle.*"

On the death of Pius VI, the Sacred College selected to wear the tiara, Cardinal Chiaramonte, under the title of Pius VII. In our next number we shall see what connection there was between this Pontiff's reign and "a rapacious eagle."—*Lamp.*

TO BE CONTINUED.

Mothers and Daughters.—It is a most painful spectacle in families where the mother is the drudge, to see the daughters elegantly dressed, reclining at their ease, with their music, their fancy work, and their reading—beguiling themselves to the lapse of hours, days, and weeks, and never dreaming of their responsibilities; but, as a necessary consequence of a neglected duty, growing weary of their useless lives, laying hold of every newly invented stimulant to rouse their drooping energies, and blaming their fate, when they dare not blame their God, for having placed them where they are. These individuals will often tell you, with an air of affected compassion, that "poor mama is working herself to death;" yet no sooner do you propose that they should assist her, than they declare she is quite in her element—in short, that she would never be happy if she had only half as much to do.

*This sketch of the life of Pius VI, is taken from an interesting work by Dumas, "Pictures of Travels in the South of France."

POPULAR MUSIC A PART OF POPULAR EDUCATION.

In the report of an association formed in Lower Normandy, some years ago, to examine into the actual state of music in that province, and to report upon the means for improving it, the persons deputed by the association express themselves as follows: "Music, according to its most known applications, is distinguished into four sorts,—the music of the Church, the music of the theatre, the music of the concert-room, and the music of war. Of these four kinds, the most important, whether by reason of its own character or of the number of persons interested in it, is beyond contradiction the music of the Church; the other three are not of the same general importance, and interest only particular persons. The committee, however, desire to call the attention of the association to a fifth kind of music, which has been far too much neglected among us,—we mean popular music. Popular songs, so important in themselves by reason of the instruction (good or bad) which they contain, and their powerful action upon the population,—popular songs, cultivated with so much care in Germany and Switzerland, are amongst ourselves little else than a mass of things without meaning, worthless, and too often immoral."

How far the manifesto of an association formed with a similar purpose, viz. to report upon the actual state of music amongst ourselves, might adopt with truth the words of the committee in Normandy, it will hardly be thought to belong to us to determine. We have cited the passage because it is the first clear and definite recognition we have met with of a practical truth not very practically recognised; we mean, the truth that popular music is a branch of music standing by itself, and requiring to be treated by itself, as that which has, always has had, and always will have, an independent existence in every nation or people, whether civilized or uncivilized. Music, technically so called, is a special thing. If sacred, it is either the chant of the church-choir, or the performance of certain musicians, from compositions of particular masters, according as different persons may prefer to use the term; in any case it is something special, in which certain special persons only can be concerned, at least as principals: if secular, it is either that of the theatre, the music-hall, or the army. Popular music is something in its nature distinct from the music which is the production of the musical profession. It is those poems or songs and their melodies which a whole people love to sing, and as a matter of fact, actually do sing. And these musical "heir-looms," so to speak, of a population, these hereditary things which pass from mouth to mouth in the commerce of life and its social intercourse, stand on a ground of their own, and are but accidentally indebted to the musical profession, which in fact, only now and then originates any thing that passes out of its own limited sphere into the wide world of popular use. It follows therefore, from what we have said—and it is of the utmost importance that this observation should be remembered—that, with or without direction, this kind of music is quite sure to go on, as it has hitherto gone on. People of all classes will continue to the end of time to have their songs, good or bad, and will continue to use the natural gift of an ear and voice on such things as fall in their way. Popular music, therefore, is quite in a position to laugh at any education system, as far as regards the question of mere existence. It can go on, as far as itself is concerned, as well without as with the favor and countenance of schools. Let the school system ignore it; all that it loses thereby is a little stimulus and some particular bent or direction. The thing itself, being a natural product of human society, grows up spontaneously. Cultivation may indeed train and form and make a garden flower of the wild plant, which, without it, might perhaps become extremely rank and offensive; but to suppose that without cultivation popular music will cease to exist, is a notion of which any serious refutation would be out of place.

The Committee of the Association of Normandy, contemplating the same kind of prospect in their own country as we have been here insisting upon with reference to our own, viz. the existence of a vulgar literature (if the two expressions will bear juxtaposition) of illiterate songs, enjoying a systematic circulation

amongst the people, partly by means of oral tradition, partly through the petty trade of travelling hawkers, basket men, book-stall keepers, little printers in the provincial towns, and the like, comment upon the fact before them as follows: "It concerns the friends of the country to apply a prompt remedy to a state of things so afflicting; it is of the greatest importance, in proportion as the taste for singing is extended, to give a good direction to it, and to point out to art its true vocation, viz. that of making men better." Every Catholic will at once concur in this obvious sentiment. Indeed, it seems scarcely possible to conceive an objection capable of being raised against the following proposition, namely, that the musical literature of the poor, the class of poetry which they are willing to buy and to adopt for the staple of their recreation and enjoyment during leisure hours, and to sing themselves to familiar airs, legitimately, and even necessarily, falls under the direct cognisance of any system of education that professes to take upon itself the name and responsibility of being a system of education for the poor. The early direction into the way of virtue and religion of such a characteristic taste in the poorer classes as that of their own popular music, and the suitable provision for its wants, speaks for itself as a most essential part of their education.

Did it, indeed, depend upon a school system to give being to a taste for popular music, to awaken a wholly latent power, which, but for the operation of school influences, would lie completely quiet and inactive, the aspect of the question would be altogether changed, a number of new considerations would pour in. It would be incumbent upon us to reflect upon the consequences of calling such a taste into being; whether, after it was brought into being, it could be sufficiently kept in order, and be directed on the whole towards virtue and piety. It would be necessary to consider whether it could be supplied with wholesome nutriment, or whether there would not be danger of its breaking bounds and feeding itself with garbage and poison. Promoters of education would in this case be in the condition of the fisherman in the Arabian Nights' story, who had the Genius safe locked up in the chest which his net had dragged forth from the bottom of the sea, and secured against an escape by being barred down with Solomon's seal. Here the fisherman could stand at ease and take his own time to consider, and could please himself whether or not it would be to his advantage to let him out; but when once he had unwittingly broken the seal, and the genius stood by him in the form of a monster bidding him prepare for immediate death, the case was quite another thing. He was then put to his wits' end to devise some plan for managing the monster, which, as the story goes, he cleverly succeeded in doing, by getting him satisfactorily shut up in the chest again; whereupon he was able to make his own terms with his prisoner, as to a second release.

The case, however, that comes practically before the poor-school system at the present day is not that of letting or not letting the monster out; he is out already. It is not a question about evoking a popular music: it is already evoked. It lives with a sufficiently rampant life of its own, which will not be easily persuaded, like the Genius of the Eastern story, to listen to any proposition about going back into confinement again.

If it should be thought that we are exaggerating the importance of the subject as a question affecting the future course of our poor-school system, by comparing the attitude of the popular taste for music, in the living form in which it breathes and acts among the poorer classes, towards our poor-schools, to that of the genius threatening the fisherman with impending destruction, we should say in reply, that the extent to which music is a corrupting element among the poor, is but little known, and has never been fairly studied.

In the year 1849, his Eminence Cardinal Wiseman wrote thus to the secretary of the Catholic Poor-School Committee:

"My dear Sir,—Allow me to call your attention, and through you that of the Catholic Poor-School Committee, and indeed of the Catholic body in general, to the importance of introducing music more effectually into our system of education. In the first place, it is being almost universally introduced into Protestant poor education; and I think it quite a duty for us to keep pace with this to the full extent of our power. And in the case of an agreeable and attractive accomplishment, it is easy to see how important it is for us not to allow hostile schools to possess any advantage," &c.

In pursuance of the wish of his Eminence, as expressed in the letter from which this passage is quoted, backed by the expression of similar views on the part of other prelates, an effort was made by the Poor-School Committee in conjunction with the clergy in London to give to several schools the advantage of the regular visits of a professional music-master. We learn, however, that this experiment does not seem to have done much for the growth of a popular cultivation of music in the schools where the trial has been made. Not, of course, that the scheme has failed of all success; rather it appears to have deserved praise and sympathy on many accounts, and to have produced a certain amount of good; but the result has scarcely been commensurate with the labor bestowed, and above all, has not been precisely of the nature and quality that was most desired; in one word, the result has been too professional. Popular music, as we have already urged, is not a creation of the musical profession, but a plant of native growth in human society. A great deal turns upon this truth. If the object be popular music in the poor-school, trained into the channel of innocent gaiety, virtue, and religion, it is plainly an error, and contrary to the very nature of things to suppose that this is to be realised by the mere visits at intervals of a professional music-master. We are not here depreciating the services which the professional music-master may be made to render in our poor-schools, but only pointing out the unreasonableness of looking to him for a result which he has never intended to produce. How does the case practically stand? The school-room contains a number of poor children, who bring their native gifts and tastes with them; they are fond of singing by nature, and they want something that they can appreciate and understand. It is plain, then, that the popular music of the school-room must, in this respect, and in a good sense, be the juvenile counterpart of what it is in the world at large; that is, it must be a something that tallies with the ideas, dispositions, and tastes of the children, a something which they can relish naturally, and sing with zest. Innocent gaiety, virtue and religion may surely have zest and vocal relish as well as vice and debauchery; and this zest may as well express itself in singing in a virtuous and religious way in a merry chorus among the juvenile inmates of the poor-school, as in a ribald and obscene way among the mob-chorus of the Vic. gallery of the Coburg Theatre. But we say if this is what is meant by the music of the poor-school, then we certainly are not in the way to obtain it if we trust too implicitly to the occasional visits of a professional music-master. It is a principle in nature, that every tree should bear fruit after its own kind. It is to be expected then, that the lesson of the professional music-master will bear the fruit of *professional* music, a thing very good and desirable in its own order of things, but altogether different from the popular music which we are anxious to cultivate. The professional man will naturally go to work with his tables and his exercises, his solfa-ing, his beating or counting time, his practice of vocal intervals, his discipline of the muscles of the throat, and his comments upon the proper attitudes into which the singers should throw themselves,—all excellent things in their way, and indispensable to their own proper end, the production of professional music; but not in any sense essentially necessary to the production of what we really want, viz. popular music.

If the end we have in view be, as we have already expressed it, and as we take it for granted all persons will agree with us in stating it, viz. that we should be beforehand with sin in acquiring possession of a rich and vigorous native talent, possessed by children of the poor-school, nature's own gift to them; and if this end be found in turning this talent to an early account by feeding it with the food suited to its years and capacity, and pre-occupying the ground with a Christian edifice before it has the chance of falling into the hands of the Devil, certainly something more is wanted than the musical gymnastics of the profession, however useful and worthy of all respect these may be in their proper place.

We hope we shall not be suspected of any desire to dogmatise on a practical matter of this kind, involving as it does the responsibilities of a numerous class of persons, many of whom are of a mature judgment and long experience. For ourselves, however, we are very intimately convinced of the great importance of the principle which we have been enunciating, namely, that popular music is a thing which exists in absolute independence of music as a profession,—a thing

which can propagate itself and take up its abode in the houses and workshops of the poor, wholly independently of the music-master, to whom it is not necessarily beholden for any thing about which it needs to care. If this truth be once admitted, together with the undeniable fact that popular music can and does command, both in town and country, the services of venal traders of the worst description to supply gratifications, the tendencies of which are probably more demoralising than any thing known to Pagan times, the conclusion from these facts is obvious, that it is this self-perpetuating popular music which is to be brought under the corrective operation of the poor-school system.

Here lies the really great and all-important work. Here is the *true* point. The kind of measures that must be taken to realise this work are so many separate questions for the exercise of the prudence and charity of those concerned; and, indeed, nobody knows, save those only who are engaged in the work, how large a share of charity is needed in order to pay due attention to the details of the management of a poor-school. The first thing to be done is to bring the natural vein and taste for music in the children of the poor under the kindly influence of a good and Christian teacher; then to supply their taste for singing with gay, innocent, joyous, and Christian food for its exercise, as well with a view to the worship of the Church as for lawful recreation; and lastly, we should like to see some pains taken to elicit the sympathies and interest of persons of the upper classes in every congregation in the musical recreation of the children by occasional festive meetings, or in any other way that may be found most desirable.—*Rambler.*

VERY REV. STEPHEN THEODORE BADIN.

The venerable first priest ordained in the United States has at length "rested from his labors." On Tuesday, April 19th, he departed this life at Cincinnati. He was born at Orleans, in France, and baptized on the 17th July, 1768, and was consequently, at the time of his death, in his 85th year. In 1792, resolved to suffer exile and death itself if so ordained for him rather than receive ordination at the hands of a constitutional bishop, he left his beloved country, in company with the two pious priests, Flaget and David, and on his arrival in Baltimore was received with open arms by Bishop Carroll—who had been consecrated two years previously, (15th August, 1790,) first bishop of the United States. By this eminent and holy prelate Mr. Badin had the happiness of being ordained subdeacon, deacon and priest, in 1793, and from him he received the mission of evangelising alone the boundless forests and prairies of the Valley of the Mississippi. It is true that another priest, with the character of vicar-general, was sent over the mountains with the young missionary, but he soon abandoned the toils and dangers of the ungrateful vineyard, and retired to New Orleans.

No pen could adequately describe the hardships, privations and anxieties which fell to the lot of the inexperienced missionary to whose sole care so vast a field of labor and responsibility was confided. By day and by night, in winter and in summer, he had to travel through the unbroken forests, cross flooded rivers, expose his life to the tomahawk of the Indian, contend with the hostility and prejudices of sectarians and infidels, and occasionally encounter the opposition of the evil spirit who sought by the suggestions of worldly prudence to divert him from his arduous task. But the intrepid soldier of the cross continued faithfully at his post. He knew whom he had vowed at his ordination to imitate and to serve. He knew whom he trusted, and he never was confounded. In the midst of his arduous labors to organize congregations, build chapels, teach the catechism, visit the sick, reclaim the erring of his flock and confute the conscious or unconscious adversary of divine truth, he was at length cheered by the arrival of a brother priest, Mr. Rivet, at Vincennes, in 1795, with whom, though they had never been able to visit one another, he could at least hold, for their mutual consolation, a correspondence by letters. In 1797 and 1799, two other priests, Messrs. Fournier and Salmon, arrived in Kentucky to share and alleviate his burdens; and about the same

time, the well-known Mr. Thayer, of Boston, who, from being a Presbyterian minister, became a Catholic priest, and also chose for the theatre of his apostolate the "dark and bloody ground" of Kentucky.

But the consolations of the first missionary by these arrivals of his brethren were short-lived. Mr. Salmon was killed by a fall from his horse; Mr. Fournier died unexpectedly; Mr. Thayer left for Ireland, where he died, in Limerick, and Mr. Rivet departed this life in 1803. Thus was the Rev. Mr. Badin left alone for seventeen months to attend to the spiritual wants of a thousand Catholic families scattered over many thousand square miles. His nearest neighbors and brethren in the ministry were Rev. Mr. Olivier at Prairie du Rocher, and Rev. Mr. Richard of Detroit.

In 1804, we find for the first time a name never to be forgotten in the religious annals of the West, Mr. Nerincks, of Belgium, associated with Mr. Badin, in the establishment of religion in Kentucky. Next came a colony of Trappists, under the good Father Urban Guillet; and then two worthy English Dominicans, fathers Tuite and Wilson, who settled at St. Rose's, near Springfield. Under the hands of these devoted fellow-laborers the desert bloomed and gave its fruits. In 1808 the See of Bardstown was erected, and the Right Rev. Benedict Joseph Flaget appointed its first Bishop. He took possession, however, of his Episcopal palace, a log cabin, sixteen feet square, built by Father Badin, only on the 11th of June, 1811, and received a coadjutor in the person of his beloved brother Sulpitian, Right Rev. John David, in August, 1819.

It was towards this epoch that the zealous Mr. Badin, seeing that religion was now established on a solid basis in Kentucky, and that his services could be dispensed with for a little while, after a quarter of a century of unparalleled exertions and success, obtained permission, or perhaps, we should rather say yielded to the entreaties of Bishop Flaget, to visit France and solicit the aid of the faithful, to consolidate his achievements for the divine honor and glory in the new world. The moment was auspicious. The revolutionary storm that had threatened to sweep the Catholic religion from the face of the earth had passed away, the instrument whom God had chosen to punish the infidelities of his people had served the purpose of Providence and been set aside. The churches had everywhere been re-opened and Christian colleges, and convents and schools were founded—a glorious attestation of the wisdom that ever watches over and the love that ever cherishes the *Church;* and under these favoring circumstances did the Rev. Mr. Badin invoke the sympathies of the most Christian nation in behalf of his and their brethren in the land which France had enabled Washington to rescue from British thraldom.

Having accomplished this mission, which occupied about four or five years, Rev. Mr. Badin returned to the United States and has spent the years which have since elapsed in the zealous discharge of such missionary duties as his age and infirmities permitted, in Kentucky, Illinois, Ohio, and occasionally in other diocesses, where he was ever a welcome guest to laity and clergy.

Father Badin was a man of untiring energy. His greatest delight was to preach the Word of God, and sing high Mass, even at a late hour. During those functions he seemed unconscious of fatigue, and his remarkably active and temperate habits sustaining the vigorous constitution which he had received from nature enabled him to continue his usefulness in the ministry, with but few interruptions until within a few weeks of his death.

The mind of Father Badin was highly cultivated. He had received an excellent education which he continued to improve by reading and observation in the school of the world. He was a most interesting companion even to persons not of our holy religion, with whom, however, as we heard the late Judge Rowan of Louisville remark, when there was question of religion "*he never compounded.*" He was a sincere admirer of our free institutions, at the same time that he knew that religion was compatible with every form of good civil government. His Latin poetry, in praise of Perry's glorious victory over Britain's flag on Lake Erie was, at the time, extensively circulated and admired; and his religious observance of the national holidays showed the depth and sincerity of his sense of the duty of patriotic attachment to the land of his adoption. The piety of Father Badin and his conviction of what he owed to his character as a Catholic clergyman were never

forgotten. Had he lived until the ninth of May, he would have been sixty years a priest—and during that long period, so much of which passed as it was, so far away from the society of his brethren in the ministry, and amidst scenes so severely trying to human virtues, not one act can be discovered unworthy of his sacred calling. Like the Apostle, he could say, with fear, it is true, of the inscrutable judgments of God, but with a firm reliance on the divine mercy, which he continually extolled: "I have fought a good fight, I have finished my course, I have kept the faith; for the rest there is laid up for me a crown of justice which the Lord, the just Judge, will render to me at that day."—(II. *Ep. Tim.* iv, 7.)

The manner in which the veteran of the sanctuary prepared for his appearance before his God was most edifying. His life, as we have seen, was a preparation for death. He made frequent religious retreats and general confessions to make his election and salvation sure. Last October he was in the midst of our clergy at the pastoral retreat, the exercises whereof he faithfully followed. And the various emotions of his soul, finding their most appropriate expression in the language of inspiration, showed how familia rhe had ever been with the divine volume. The names of Jesus, Mary and Joseph were on his lips, their love in his heart. In an apparent reverie he held a conversation with St. Joseph, which he interrupted only to repeat the "*Nunc dimittis*," the "*In te Domine speravi, non confundar in æternum*," the "*In manus tuas*," and the

"Maria Mater gratiæ, Mater misericordiæ,
Tu nos ab hoste protege et mortis hora suscipe."

The Most Rev. Archbishop and the clergy of the cathedral and the other city churches and many of his beloved friends of the laity were continually around him. The prayers for the departing were frequently recited during his agony, or rather unconsciousness, which lasted for five days before his dissolution, and nothing was left undone to soothe the last days of a life which imposed so many and such great obligations on the grateful hearts of the Catholics of the United States, especially in the West. Thus did the first priest of the United States, so long preserved to co-operate so effectually in the founding of the Church in this country, and to witness her development into one of the largest and fairest provinces of Christ's kingdom on earth, pass away to rejoin the Carrolls and the Dubois, the Flagets and the Davids, the Fenwicks, Englands, Gallitzins, Egans, Connollys, Oliviers, Nerinckses, and other early pioneers of the Gospel and confessors of the faith, now waving the palms of holiest victory over sin and hell, and following the processions of the Lamb in the courts above.—*Cath. Tel.*

CONVENTS.

From the Pastoral Letter of the Most Rev. Dr. Cullen, Archbishop of Dublin, dated Vigil of Pentecost, 1853.

We are taught in the inspired pages of Holy Writ, that our life is a continued warfare upon earth; and his own experience must convince every individual of the human race of the truth of this doctrine. But if all have to encounter difficulties and trials, this is in a special manner the portion of the disciples and followers of Jesus Christ, who, not being of the world, nor participating in its condemned and perverse maxims, are the objects of the hatred of the world and of the children of darkness. "All those," says St. Paul, "who wish to live piously, shall suffer persecution;" and Our Divine Redeemer, before He ascended to His celestial kingdom, prepared His disciples by His prophetic admonitions to meet with patience and resignation, the trials prepared for them in their pilgrimage through this valley of tears. "Your enemies," said He, "shall deliver you to be afflicted, and shall put you to death, and you shall be hated by all nations for My name's sake."—(*Matt.* xxiv, 9.) We need not add, that the persecutions inflicted

by Paganism and a false philosophy on the first disciples of our Lord, and the affliction and oppression which in every succeeding age the children of the Catholic Church, the chaste Spouse of Jesus Christ, have had to suffer from error and schism, fully illustrate and place in the strongest light, the truth of the words of our Heavenly Master. Nor is it for us, dearly-beloved brethren, to expect to be exempted from the lot of our forefathers in the Faith, or to refuse to drink our portion of the bitter chalice of affliction. We must be ready to walk in the footsteps of our Saviour, and with Him to carry our cross. Having renounced the world and all its pomps and vanities, having received the adoption of the children of God, and become members of the holy Catholic Church, obliging ourselves to profess her pure doctrines even unto death, we may consider the words of our Lord as addressed to each of us individually: "If you had been of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—(*John* xv, 19.) Admirable lesson of wisdom, always sufficient to console the children of light in the warfare which the votaries of the world have never ceased to carry on against them.

Instructed in this way by our Divine Master, knowing that His purest and most devoted followers are doomed to be the objects of the hatred and malice of a wicked world, we cannot be surprised that menaces of persecution and penal enactments are now held out against the inmates of the religious houses of this country, who are models of every virtue, edifying the world by the purity and perfection of their lives, and illustrate in all their actions the true spirit of the Gospel of Jesus Christ. It is not necessary, in addressing you, who are so well acquainted with these institutions, to enter at any length into their merits. You are aware that the pious ladies who retire from the vanities and delusions, and corruptions of the world, into these religious houses, devote themselves assiduously to every exercise of piety, and to the performance of every work adapted to secure their eternal salvation. Whilst worldlings are engaged in reviling and frivolous amusements, their prayers ascend night and day, like sweet incense, to the Throne of the Lord, and bring down on a guilty world the mercy of Heaven. God only knows how often the fervor and perseverance of their petitions, and the sanctity of their lives, have saved society from imminent destruction, and preserved wicked and corrupt cities from the fate of Sodom and Gomorrah, which would not have been destroyed if a few just men had been found in them. They make a special profession of chastity, that they may resemble the unspotted Lamb of God and His undefiled Mother, and, pure in body and spirit, may have the privilege of singing the canticle, which none but virgins were allowed to sing.—(*Ap.* xiv, 3.) They renounce all dominion over the things of this earth, that they may be like unto Him who had not whereon to recline His Divine head, and may aspire to the reward promised to those who leave the things of this earth for the Gospel. "And every one that hath left house, or brethren, or sisters, or father or mother, or wife, or children, or lands, for My name's sake, shall receive a hundred fold, and shall possess life everlasting."—(*Matt.* xix, 29.) But it is not the mere external things of earth that they abandon: they also renounce their own will, and subject themselves to others, that they may imitate with greater perfection our Heavenly Master—"Unless," says He, "you become like little children in humility and obedience, you shall not enter into the Kingdom of Heaven." Concealing under the simplicity of a child the effulgence of His Divinity, He was submissive to Mary and Joseph, and, to give us a more perfect model for imitation, He became obedient to the death of the cross. Paganism was ignorant of these lessons: virginity, poverty, humility, obedience, were never praised or practised by the sages of antiquity. It is one of the most noble privileges of Christianity to have introduced, and propagated the knowledge of such sublime virtues. Is not the profession of them a spectacle worthy of God, of men, and of angels? Should we not be filled with admiration when we see the frailty of human nature, assisted by grace, thus able to triumph over itself and every earthly attraction? Could any man, endowed with Christian feelings, think of maligning or persecuting such exalted virtue and sublime perfection? Yet, to the confusion of the world, and the disgrace of those who are agents in the work of darkness, the poisoned shafts of calumny have been often directed against those whose lives shed lustre on the Christian name.

Nor is it to be imagined that our religious communities, whilst attending to their own sanctification, and aspiring to an unfading crown, are idle members of society, and careless of the interests and wants of others. No one but a stranger to these institutions could fall into a mistake. There is no work of humanity or of charity in which they do not take a part. Many of the ladies who devote themselves to religion, occupy themselves in the care of the sick and the dying; you find them in the cabin of the poor, administering relief and pouring the balm of consolation into the afflicted heart, or by the bed of sickness, preparing the departing soul for a happy eternity. When the cholera was ravaging the land, they were in our hospitals night and day, inhaling the contagion of the place, and performing the most laborious offices in service of those stricken by pestilence. A dignitary of the Church Establishment, who has now become the assailant of these devoted females, may not be able to appreciate their heroism, having instructed his own ministers at that time, not to approach the infected, nor administer the rites laid down in the Book of Common Prayer for the visitation of the sick, lest they should bring contagion in their families; but their merits have been recognised by all that is liberal and generous in this country; and we have often heard with pleasure that in other regions Protestant cities did not hesitate to decree monuments to the Sisters of Charity who had sacrificed their lives in attending the victims of disease. Would to God that this generous spirit may now grow up among us, and that the day may arrive when the poor and the sick shall find many institutions open to receive them, where the zeal, the charity, and devotedness of Religious Sisters may cheer and console them.

It would detain you too long, were I to enumerate the other public merits of our religious establishments. You are well acquainted with the service rendered by them to the deaf and mute, the orphan and the widow; you know that they afford an asylum to many unprotected females, whom, preserved from the contagion of vice, they instruct in the arts of domestic life, and prepare to be useful members of society. But, passing all these things over in silence, what shall we say of their successful labors in the cause of education? Their seminaries for the instruction of the higher classes can compete with similar establishments in any country, and are esteemed and encouraged by all the Catholic families of the kingdom. The sacrifices they have made and are daily making to give a good religious and literary education to the children of the poor, are above all praise; without fear of being contradicted, we may assert that the modesty, the purity, the attachment to religion, and the many other virtues which distinguish and adorn the females of Ireland, are due under Heaven, to the zeal, and piety, and good example of our religious communities. Is it not then a matter of great glory to the people of Ireland to reflect that in the midst of their poverty and wretchedness they have been able to found such institutions and to bring them to perfection?

But, alas! the merits, the devotedness, and the virtues of their pious inmates, are not sufficient to protect them from the envy and malice of the enemy, ever anxious to disturb the happiness of man, and to excite feelings of bitterness and bigotry against the good and virtuous. This is illustrated in the proceedings reported by the public press to have taken place in our legislative assemblies within this week. That speakers unacquainted with Ireland, or who never visited a convent, and whose notions of a religious life, were probably formed upon prejudices imbibed in childhood, or the misrepresentations of enemies, should complain of what they did not understand, cannot be to us a matter of surprise. Such men, perhaps, are acting upon motives of benevolence, and it may be expected that, when things are put to them in a proper light, they will be accessible to the force of truth. But, whilst we are ready to make allowances for false impressions and prejudices, our astonishment and regret are not to be concealed when we consider the conduct of a high dignitary of the Protestant Establishment, who, having been for nearly thirty years a resident of this city, in the enjoyment of the ample revenues left by our Catholic forefathers to this see, and well acquainted by his position with the advantages conferred upon the poor by the religious communities of Ireland, did not hesitate to renounce his past professions of liberality, and to become the assailant of virtuous and pious ladies who hold a creed different from his. His desire to establish freedom of thought and religious liberty is so con-

sistent that he would impede those admirable ladies from following the vocation which they have received from Heaven—devoting themselves in peaceful retirement to the salvation of their own souls, or sacrificing their time to the promotion of education, piety, and virtue, and exercising all their influence to advance the general welfare of their sex.

But these ladies, forsooth, are incarcerated, and detained within the convent walls against their will! In reply to this pretension I might say—

1st. That the greatest possible care is taken to give all candidates a full knowledge of a religious life and its duties, and that they are not admitted to holy profession until they have served a novitiate and a period of probation, which oftentimes are extended over three years.

2dly. That it is strictly prescribed that no one shall be professed unless previously examined by the Bishop of the diocess or his deputy.

3dly. That the severest censures of the Church are fulminated against those who would sacrilegiously pretend to force any one to become a Religious against her will. And,

4thly. That even after profession, permission to retire is sometimes granted. Such cases are rare, because the force of conscience is powerful with the true children of God, and because the greatest precautions are taken by the Catholic Church to preserve the liberty of the individual before profession; but the occasional relaxations referred to show how little disposition there is on the part of the Church to exercise coercion or restraint. However, omitting all these considerations, let me ask, does the author of this charge forget the convents are in the middle of our most populous towns and cities; that their doors are open to all; and that, if any of the inmates think fit to leave their retirement, they are protected in doing so by the laws of the country? This gentleman perhaps thinks that it must be an intolerant burthen to crucify one's own flesh, with its vices and concupiscences, and to lead a holy life in the shade of the sanctuary, far from the turmoil of the world. In every walk of life individual cases of unhappiness and discontent, incidental to human nature, may be met with, cases, however, in which the individuals would blush and shudder at taking advantage of the sacrilegious liberty which a pharisaical sympathy would offer them. Are there not many instances in which those who are engaged in the married state are dissatisfied, and would, if possible, break the bonds that bind them? Nothing but a deep sense of duty, and a fear of violating conscience would induce them to carry a yoke under which they find nothing but affliction and bitterness of heart. That nuns, however, are most attached to their state of life, and most happy, is known to all who are acquainted with them. When the leaders of modern revolutions declared the Religious of France and Italy loosed from their vows, their constancy was so great that nothing could shake it. When Mazzini and his satellites, not more than five years ago, under the hypocritical pretence of promoting liberty of conscience, opened the doors of the convents of Rome, they could not induce one single individual to leave them; and when those pretended apostles of freedom confiscated the property of the nuns, it was necessary to employ force to drive them from their peaceful abodes. Were similar boons promised to our Religious, they would reject them without hesitation, and would esteem it the greatest calamity to leave their happy cells. The reason is, that God has promised much peace to those who love His law,—(*Ps.* cxviii, 165;) glory, honor, and peace to every one that worketh good,—(*Rom.* ii, 10;) rest to those who bear His yoke, and deny themselves, carrying their cross.—(*Matt.* xi, 29, and xvi, 24.) A holy lady writing from a convent to her father, Louis XV, King of France, says:—"I am filled with consolation—I have reached the summit of happiness. Every thing that was around me in the court promised pleasures, but I could not enjoy them. Here, on the contrary, where every thing appears destined to afflict nature, I feel the purest delight, and ever since I entered this abode I cannot but ask myself every day, where are the austerities with which it was pretended to frighten me?"—(Proyart's "Life of Mad. Louisa of France.") Let, then, pretended philanthropy exert itself in favor of real victims of oppression, but let those who feel themselves contented and satisfied, remain unmolested in the enjoyment of the only pure happiness that is to be found on earth.

SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.

VII.—My Religion is to do good to my Neighbor.

Answer. It is very well to love our neighbor, and do good to him. This is a duty imposed by the Christian religion, which even likens it to the obligation of the first and greatest commandment of loving God; "thou shalt love the Lord thy God with thy whole heart," this is the first commandment of the law; and the second which is like unto it, says, "thou shalt love thy neighbor as thyself." These are the words of Christ himself, who adds something which you overlook: "on these *two commandments* dependeth the whole law." By making your religion consist only in doing good to others, you omit one of these commandments, and the principal one, that which gives birth to the other, which develops and nourishes it, which carries it to a degree of heroism, and elevates it to the rank of a religious duty.

A man must have two legs to walk well; so, in order to fulfil our destiny and walk in the way to heaven, we must observe the two precepts of the law, "thou shalt love the Lord thy God," "thou shalt love thy neighbor as thyself." The full observance of the second is never found where the first is neglected. They who base the love of their fellow-beings on the love of God, are the only persons who love their neighbor truly, effectually, purely and constantly. Who have been the greatest benefactors of suffering humanity? The saints, that is, men whose hearts were filled with the love of God. Witness St. Vincent of Paul, that hero of fraternal charity, and father of the unfortunate, who is still doing good throughout the world by means of the charitable institutions which he established. Who was Vincent of Paul? He was a priest, a minister of the Church. And whence did he derive that extraordinary devotedness to the welfare of others? From the love of God; from the practise of the Christian religion.

What benevolent institutions are those that succeed the best, not to say, that alone are prosperous? Which are those that live, that expand, that subsist through ages? Those founded by the Church; which owe their birth to a religious thought, which are overshadowed by the cross of Christ. Who established hospitals? The Church. Who in every age has beheld with practical solicitude the various sufferings of humanity, whether spiritual or corporal, in infancy, in manhood, or in the decline of life? Who does the same now, despite the obstacles which human blindness throws in the way? The Church. Who originated the religious orders of men and women, for the purpose of alleviating the ills of life; for nursing the foundling, educating the poor, ministering to the sick and the insane, redeeming captives, giving hospitality to pilgrims and travellers? The Church, and the Church only. The Church produces the most perfect self-devotion for the welfare of others. It is she that forms the Sister of Charity, the Monk of St. Bernard, the Missionary that visits savage tribes. The love of God proves to be everywhere the most solid foundation of the love of man.

There never was as much talk as in our time about philanthropy, fraternity, and the love of the poor. Numerous systems are invented, books are written and discourses delivered; but fine words cost very little. Why is the result of these efforts so insignificant? Because they are not actuated by the spirit of religion. An effect cannot exist without a cause, and the most fruitful principle of fraternal charity is the love of God. Beware, then, of all those systems of philanthropy which supersede religion. Without the grace of our Lord and Saviour Jesus Christ there can be no efficacious, pure, solid and lasting love for men.

TO BE CONTINUED.

LITERARY NOTICES.

A General Introduction to the Sacred Scriptures, in a Series of Dissertations, Critical, Hermeneutical, and Historical, by the Rev. Joseph Dixon, D. D. etc. Baltimore: Murphy & Co. 8vo. pp. 520.

Though we have already noticed this work, the republication of it in this country is a sufficient apology for directing public attention to it again. In recommending it to the Catholic clergy and laity of the United States, we cannot do better than quote the following passage from the preface of the American editor who has carefully revised the work and ably discharged his task. We will merely remark that the reprint is handsomely executed, and may be purchased at a much lower cost than the foreign edition.

"The necessity for a work like this in our country has been severely felt. Nowhere else perhaps is our holy Church so much represented to be the enemy of the open bible—nowhere certainly is the accusation of keeping the laity in ignorance of its sacred contents, so frequently repeated and so strenuously insisted on. The want of similar works to this might have given some color to these misrepresentations, and although they have been so often and so triumphantly refuted by our theologians, the continued repetition has at last gained such weight even among conscientious Protestants, that it is not uncommon to find some minds so impressed with their truth, as scarcely to believe us worthy of common charity. And even in the unanswerable writings of our controversialists the state of the question too often required an abundance of other matter to be mixed in with the refutation of these calumnies, so that this particular question was too often overlooked in the general interest that was felt in the whole discussion. In those controversies also which were particularly devoted to the defence of the Church's conduct in watching over and guarding the Sacred Scriptures, much was necessarily left untouched, and the general result of her solicitude only brought before the reader. Add to this, the manner of their publication, and it will easily be granted that these controversies partook too much of the ephemeral nature of the mediums through which they were given to the public, and were thus hidden amidst the immense mass of journals, where it was next to impossible to find them. Many of them too were of such a character, that none but the learned could profit by them, or made their appearance in a language unintelligible to the common reader. In this work however all these difficulties are obviated, and the substance is presented in a plain and simple narrative, whilst all that heresy could invent of falsehood to defame the Church, is triumphantly stamped with the reprobation it deserves. The enemies of truth can no longer boast that in our language they have the field free to themselves.

"Nor should it be imagined that the book is intended only for students of theology, who, preparing for the priesthood, are by it introduced to that divine source of doctrine and morals, which is to form the daily matter of their readings and meditations. It will indeed be of very great service to them, as it presents in a compact form, that for which they are often obliged to search through many and rare volumes, and their precious time is thus secured for the other no less necessary occupations of their holy calling. Yet those who have not this grace of vocation, and are desirous of giving a reason for the faith that is in them, will derive no less advantage from the perusal of this introduction. There are many things with which it is of importance that they should be acquainted, as well for their own private satisfaction as for the necessity to which many of them will be subjected, of hearing the malignant or ignorant accusations of those who differ in religious belief. These will almost always be silent before a priest, whose very training and education they instinctively dread, while before the lay Catholic they are not so reserved or guarded. The Bible, as is known from experience, is the common topic, on which they begin their web of false insinuations against her, who was appointed 'the pillar and ground of truth,' the treasurer of the sacred deposit of revelation. It is well then that they should learn that truth, which the prejudice of their education and the blindness with which they admit the teachings of their ministers, contrary even to their own principles, have hidden from them. All that they can say

and much more than they know, is here amply recorded and irrefutably answered. They must be reminded that they have no right to the Bible; that on their own principles they cannot even assert that they have the Word of God; and more still, they are unjust prevaricators against the law of that God, if they attempt to use, in any way, that which belongs of right only to the Church. The law of prescription gives it to her: she received it from her Divine Spouse, the Holy Spirit, that is 'to teach her all truth and abide with her forever;' and from the beginning she has jealously guarded it from the profane and sacrilegious robber, who would 'scatter its pearls before swine' or 'wrest it to his own and others' perdition.' If they use it without her authority, they are robbers, and robbers too of sacred things. They 'adore that which they know not;' for they *know* not that it is the Word of God, and must be made to feel, that as long as they take it either from their private judgment or from the mouth of those, who have no claim and prefer none to infallibility, they have nothing more than an uncertain human word, worthy of no more respect or credit than the individuals from whom it proceeds. How can they know it, unless the Apostle, she who is sent by the Spirit, shew it? If they interpret it, they are not only guilty of folly, in speaking of what they know not, but worse, they appropriate to themselves what belongs to another and thus render themselves guilty of breaking that commandment of God, which forbids stealing. With this forcible reasoning, in many places, so conclusively drawn and generally insinuated by the Reverend Doctor Dixon throughout the work, the lay Catholic may be able to convince, if not persuade, them of the injustice of their opposition, and the silence, to which they will be reduced, will have at least the advantage of removing from others the danger of being dazzled or shaken by the specious arguments of the heterodox. It must not however be forgotten that this is only an introduction, and only such matters as belong to an introduction, ought to have place in it. Other questions, which regard particular books or particular parts of books, belong to a more recondite theology and may be found answered in all of our writers on the dogmas of the Church."

Hand-Books of Natural Philosophy and Astronomy, by Dionysius Lardner, D. C. L. etc. Philadelphia: Blanchard & Lea. 12mo.

We have received the first and second course of Dr. Lardner's Philosophy, which embrace treatises on Mechanics, Hydrostatics, Hydraulics, Pneumatics, and Sound, in one volume, and the subjects of Heat, Electricity, and Magnetism, in another. The author is well known in the scientific world by his useful labors in imparting knowledge on these topics, and his skill in adapting his explanations to the comprehension of youth. His lectures are written in a clear and simple style, and are made practical by their application to the arts and sciences. In this edition of his Philosophy various errors have been corrected and several omissions supplied, while a series of questions and examples is appended to each subject, for the benefit and convenience of both teacher and student. For the accommodation of those who wish to procure separate manuals on the various subjects embraced in the work, the first course has been arranged for binding in three distinct parts, or as a whole: the first part embracing Mechanics, the second Hydrostatics, Hydraulics, Pneumatics, and Sound, and the third Optics. We have no hesitation in recommending these hand-books of philosophy to the patronage of our colleges and schools.

The Classical Manual, an epitome of Ancient Geography, Greek and Roman Mythology, Antiquities and Chronology, compiled by Jas. S. S. Baird, etc. Philadelphia: Blanchard & Lea. 12mo.

This work, though of small compass, is very comprehensive, and is the best compendium of information on the subjects of which it treats, that we are acquainted with. An outline of ancient geography would alone be valuable for enabling the student to understand the early writers, whether sacred or profane: but when we find superadded to this, an account of the Greek and Roman Mythology, the political organization of these nations, their religious ceremonies, their festivals and games, military and naval affairs, social life, schools of philosophy, computation of time, etc., we have a manual which will prove of immense advantage in the reading of the classics or in the study of the Scriptures and ancient ecclesiastical writers.

The Power of the Pope during the Middle Ages. By *M. Gosselin.* Translated by the *Rev. Matthew Kelly*, St. Patrick's College, Maynooth. Vol. 1, 8vo. pp. 342. Being the the first volume of Dolman's Library of Translations from Select Foreign Literature. Baltimore: John Murphy & Co.

In our last number we announced the appearance of this volume, which is the first of "Dolman's library of translations from select foreign literature." This series of translations could not have commenced with a work of more practical importance at the present time, than that of the Abbé Gosselin on the temporal power of the pope. It embraces two parts, the first of which relates to the origin and foundation of the temporal sovereignty of the Holy See, and the second to the authority of the popes over sovereigns during the middle ages. As the volume before us treats only of the former question, we shall confine the few remarks we have to make to this portion of the subject. The author has endeavored, not only to assign the precise date of the origin of the temporal sovereignty of the pope, but also to explain its nature, and the titles which establish its legitimacy. To elucidate the subject more clearly, he has exposed in an elaborate introduction, the honors and privileges enjoyed by the clergy prior to the consolidation of the temporal sovereignty of the Holy See. He then proceeds to show the grounds on which this sovereignty rests, and it is plain from the facts which he details, that this temporal power was established by a gradual process, and was the natural and inevitable development of circumstances. Money, provisions, and other goods of this kind were first offered to the pontiffs, for the use of the Church and the poor; then valuable estates were given to them, and with land came a certain degree of civil influence and authority. But this influence was greatly increased by the wishes of the people, who found in the wisdom, holiness and disinterestedness of the Roman bishops, a source of protection and a secure ground of confidence. On the other hand, the imbecility and perverseness of the Greek emperors contributed largely to the confirmation of this authority by their neglecting the affairs of Italy, and producing the necessity of recurring to some effectual mode of rescuing the country from impending ruin. It will be seen, therefore, from the first volume of Mr. Gosselin's work, that the sovereignty of the pope, as an independent temporal prince, is founded on the legitimate consent of a people who had been abandoned by their former rulers; on the conquests of the French who had been called to the assistance of Italy, and on the eminent services rendered to that country, for more than two centuries, by the prudence and generosity of the Roman pontiffs.

That such a result should have been accomplished, is certainly a most signal evidence of God's providence over his Church. It is asked by her enemies, and sometimes even by men who belong to the household of the faith, why the pope should be a temporal prince? Let these inquirers read the volume before us, and they will find that nothing could have been more providential, than this great fact in the annals of Christianity. While Christendom was embraced within the limits of one civil rule, it was unnecessary for the pope to hold an independent rank as a temporal prince; but when after the fall of the Roman empire, it was divided into several independent states, the good government of the Church required that its head should not be the subject of any one government. That this order of things has been produced by a special providence of God for the welfare of His Church, is loudly proclaimed by history, which exhibits the temporal dominion of the pope unshaken and unimpaired through all the vicissitudes of more than a thousand years, while other dynasties far more powerful and less exposed to assault, have fallen into decay. This is a phenomenon which can be explained only in the supposition, that the temporal headship of the pope has been ordained as an accessary to his spiritual power, and as a means of facilitating its exercise and securing its freedom in the present state of society.

With regard to the translation of this work from the French, it gives us pleasure to state that it has been ably executed by the Reverend Professor of Maynooth. So far as a cursory examination has enabled us to form an opinion, it has the merit of accuracy, which is a rare thing in our modern translations of French into English. While it conveys the sense of the learned writer, it presents it in a truly English idiom, not merely free

from the stiff and cramped manner so frequently met with in translations, but characterized by an ease and elegance of expression, which would lead one to suppose, that it had been originally written in the English language. The volume is very handsomely printed, and will be an ornament to the Catholic library. The important nature of its contents, however, forms its chief value, and should commend it to the attention of every student of history.

Catechism of Perseverance. Baltimore: Hedian & O'Brien. 18mo. pp. 413.

We are pleased to see another edition of this excellent work, which has been revised and improved by a table of contents. As its title indicates, it is designed as a text-book for the higher classes of catechetical instruction, and as a succinct yet comprehensive exposition of the history, doctrines and observances of the Christian religion. The plan followed by the author is such as to facilitate very much the acquisition of this necessary knowledge, by presenting a connected idea of religion from the creation of man to the end of time. It is divided into four parts, the first of which embraces the period from the creation to the coming of the Messiah, or the period of promises and figures; the second exhibits the mysteries of the life and death of our Lord, or the period of fulfilment and reality; the third points out in the establishment of the Church, the means of perpetuating the blessings of redemption; the fourth explains her worship and ceremonial. By this method the study of religion is much simplified, and for this reason the volume before us will be extremely useful, not only to young persons, but to all who desire to inform themselves on this important and interesting subject.

The American Celt. New York, June 4, 1853.

This journal recently published at Buffalo and edited by Thomas Darcy McGee, Esq., is now issued in the city of New York, corner of Ann and Nassau sts. It has been enlarged, and considerably improved in its appearance; circumstances which contribute to the value of the paper, but which greatly yield in importance to the ability with which it is conducted. Mr. McGee is a gentleman of strong mind, extensive acquirements, and ready pen, and he devotes them to the interests of Catholicity and the welfare of his countrymen, with a zeal and discretion worthy of these noble ends and calculated to insure success. It was his misfortune to have been once misled by the revolutionary tendencies of the age; but it does him infinite honor to have disclaimed all adherence to principles more or less at variance with those of Catholic truth, and the ingenuous and fearless retraction of his political errors on assuming his new editorial position, is not less edifying to the public than creditable to him personally; and we are confident that the spirit of truth, charity and humility which is observable in the improved edition of the *Celt*, will be its best security for a long and useful career.

The Buffalo Sentinel, No. I.—This is the title of a new Catholic weekly, published at Buffalo, N. Y., at $2 per annum in advance. It is designed to fill the vacancy caused by the removal of the *Celt* to New York city. The *Sentinel* is very neatly printed, and filled with useful matter. We wish it success.

The *Freeman's Journal* of New York is to appear after the 1st of July, semi-weekly, on Sunday morning and Wednesday evening, at $3 a year, under the charge of Messrs. J. A. McMaster and J. McLeod Murphy.—The Weekly Freeman will be $2.50 a year.

Franklin Globes. Troy: Merriam, Moore & Co. Baltimore: Murphy & Co.

We are indebted to the manufacturers for one of these globes, which appear to possess superior advantages. They are well printed, with the latest geographical and astronomical information, and put up in convenient cases. We take great pleasure in recommending them to the attention of schools and academies.

Publications Received.—*Newman's Discourses*, addressed to mixed congregations.——*Lazarine*, or Duty once understood, religiously fulfilled.——*English Humorists.*——*Sam Slick.*——*Memoirs of Fox*, by Lord John Russell.——*Annie Grayson.*——*Haldeman's Latin Pronunciation.*

RECORD OF EVENTS.

The School Question in Baltimore.—A memorial having been presented by the Catholics of Baltimore to the city council, praying that a portion of the school fund be appropriated to the schools under their direction, according to the number of scholars that attend them, the subject was referred to a committee who reported unfavorably, and were discharged from its further consideration. The report itself however merits some consideration, if for no other purpose than to place on record the insolent tone, the mis-statements and the sophistry which characterize it.

In the first place, the committee have erroneously inferred "from the letter and spirit" of the memorial, that it was the production of a foreigner. It was written by a gentleman whose family for three generations back were of American birth, and who himself has no need of instruction from the members of the committee, to understand what is American or what is anti-American. Secondly, the report falsely supposes that the memorial implies in its author incompetency "to understand the genius of our institutions." How could such a conclusion follow, even from the hypothesis that the petition was drawn up by a foreigner? Are foreigners incapable, either by birth or education, of acquiring a knowledge of American institutions? Are they, in fact, less patriotic citizens, or as a body, less distinguished for their observance of the laws, than they who were born in this country? Thirdly, the report argues very illogically from the causes which produced the government of the United States. These causes were political, it tells us, not religious, and among other things which resulted from them, was the liberty of all men "to worship God according to the dictates of their own conscience." Very good; but does it follow from this that Catholics should be taxed for the support of schools, the influence of which is condemned by the dictates of their conscience, and to which they cannot send their children without exposing them to the injury of their faith or morals? Fourthly, the report contains a flagrant misrepresentation, which reflects no credit either upon the mind or heart of its authors, when it states that the whole superstructure of the Church of Rome "is at variance with the institutions of this country." We challenge Mr. McJilton or any of his colleagues to prove this proposition. If it is true, how comes it that so many members of the Church, who were ornaments of their religion, have held high and responsible offices under the national and state governments, and been inferior to none in the faithful discharge of their duty? How could the chief justice of the nation, the governor of our own state, and others in the civil administration, the judiciary and the legislature, be practical Catholics and at the same time acquit themselves honorably, as they do, of the duties imposed on them, if their religion were at variance with our institutions? Fifthly, the committee very incorrectly remark that the memorialists seem to misapprehend "the purposes of taxation." But why should they not be as well informed on this point as the committee? If the author of the memorial, who is an eminent member of the legal profession in Baltimore, does not understand the objects of taxation, we have certainly good reason to presume that the subject is an unintelligible mystery for the gentlemen of the committee. Sixthly, the report very falsely argues, that the Catholic laity "if left to themselves to decide," would be in favor of the school system as it now exists, and even intimates that there is a difference of sentiment on this subject between the laity and the clergy. Now this insinuation is entirely incorrect. Catholics attach more importance to religious training than to any other sort of education, and for this reason they will send their children only to such schools as will teach them sound doctrine in faith and morals. It is true, if Catholics were left to themselves, that is, if they had no Church to guide them in the way of truth, if they knew nothing of the Gospel of Christ except what their own private judgment had suggested to them, they would care very little about the present school system, because in that case they would be downright Protestants, and religion being a mere uncertainty with them, it would inspire very little solicitude in

regard to the exclusion of Christianity from the common schools, or rather they would be satisfied with the religion which is now taught in the schools, that is, the reading of the bible. Seventhly, the report very erroneously supposes that the spirit of the memorial has a tendency to a union of Church and State, and that the school system as at present constituted, is far from being open to such a charge. Now, it is precisely the reverse. According to the present system, the state levies a fund for education, that is, for an object which is altogether beyond its sphere, the obligations of which have been imposed by the Creator on parents, and which consequently form a part of the duty prescribed by the law of God; in one word, the state undertakes to do that which belongs to the religious duty of parents; whence it follows that in the present school system there is a union of Church and State, since the latter usurps an authority which belongs only to the former. But the object of the memorialists is to break up this union of Church and State, or at least, so far as they themselves are interested, they wish to have no part in so ungodly and so unrepublican a policy. Eighthly, the report very incorrectly remarks that the taxation for roads and that for schools belong to the same category. This is funny enough. We never heard it asserted before, that the liberty of travelling this road or that is a matter of equal importance with the duty of sending one's children to this or that school; or that the *obligation* imposed on parents by the law of God to give their children a religious education, is to be placed on a par with the *freedom* which every one enjoys to travel on the turnpike or on the rail road. No, gentlemen of the committee, there is a great difference in these things. To educate is a religious affair, for which the state has no right to tax the people; but it has a right to make roads and consequently to raise the necessary funds. Ninthly, the report tells us that the common schools are not sectarian; but at the same time it informs us that the bible is read in the schools, that is Protestantism is taught there: not that Protestantism is the bible or the bible Protestantism; but that the schools derive from this very circumstance the character of teaching *anything* which *any body* may choose to gather from the reading of the bible. The committee tell us also that "religion, as is generally believed, is an emanation of grace from God, through the redemption of Christ, upon the repentant heart," and conclude from this that it is not a fit thing for the school room. We beg leave to differ from the committee. In the first place, the committee fell into a great statistical error in pronouncing its definition of religion to be the *general* or common opinion; it is by no means the case; the Catholic Church embraces by far the vast majority of the Christian world, and it teaches us that religion consists in worshipping God in the way which he has prescribed, that is by *believing* the doctrines revealed by his divine Son, and *performing* the duties imposed by him. Religion then belongs to the mind as well as to the heart, and it is the province of the school to teach young persons those truths which they must believe ("whoever believeth not will be condemned,") and those precepts which their free will must accept and practise ("if you will enter into life, keep the commandments.") Religion then belongs eminently to the school room. It is not the office of the teacher to administer the sacraments or perform other clerical functions; but the school is the place where the knowledge of religion is to be acquired, and where example will encourage to the love and practise of its holy maxims, instead of diverting from it as is the case in most of the public schools.

Taking all these considerations into view, the conclusion at which the committee arrived is entirely unsupported in reason, and is totally opposed to that civil and religious freedom which is the boast of the American people, and consequently it is most unworthy of them, if they are what they style themselves, "free and independent citizens of this great city and commonwealth." We are not alone in this view of the subject. Not to speak of the Presbyterians and other sects in this country, that denounce a school system which abstracts from religious instruction, we will merely remark that the civil government in certain parts of the United States, Iowa for instance, appropriates the public school fund in the way which Catholics would wish to have introduced here. This fact is quite sufficient to refute all the sophistry and assertion of the school committee, and should lead them to examine whether they have not misunderstood and misrepresented the genius and spirit of our American institutions.

A Fact to be remembered.—Amidst the outcry against the Grand Duke of Tuscany, for punishing the Madiais, convicted of having violated the laws of the land, there were some Protestants who saw the inconsistency and the hollowness of such vociferous demonstrations in behalf of religious freedom. We copy from the *Pittsburg Catholic*, the following paragraphs which deserve to be recorded.

"Amongst the resolutions passed at the late anniversary of the American and Foreign Christian Union, we find the following:—

"'*Resolved*, That to give full effect to the remonstrances of Protestant Christians, and of the so-called Protestant governments, against the infringements of the rights of conscience by the Grand Duke of Tuscany, and by other Roman Catholic governments, it is necessary that the parties remonstrating be themselves without blame in respect to the sacredness of religious liberty, and that the present position of many so-called Protestant governments in Europe, and of Protestant State Churches there, towards Roman Catholic subjects, and towards Protestants dissenting from the churches established by law, is not only disgraceful to them in the eyes of all intelligent friends of liberty, but disastrous to that Gospel which they dishonor by their profession of it.'

"This is much more than we ever looked for, from the Reverends, who, year after year, bamboozle the public at our 'religious anniversaries.' Every one knows that there is not in all Europe a single Protestant government which either does not now, or has not, up to a very recent period, persecuted for conscience' sake. But whoever imagined that their conduct in this regard, would call down upon it the censure of a Protestant anniversary meeting? We take note of this resolution as an evidence of our joy on sinners doing penance. What a pity that its merit should be in part diminished by the following effusion uttered in the teeth of it by a certain Dr. Bacon:—'There are two countries which stand out on the map of the world resplendent in the light of liberty. These are the United States and the Island from whence we derived our mother tongue.'

"This is Protestant England, which has spilt more blood for conscience' sake, than all the other Protestant and Catholic nations of Europe put together."

Archdiocess of Baltimore.—*Confirmation.*—On Sunday, May 22d, the Most Rev. Archbishop Kenrick confirmed one hundred and thirty persons in St. Peter's church, Baltimore, and afterwards preached at the High Mass. On the 29th of May, he confirmed one hundred and twenty-six at St. Patrick's church, Baltimore. June 12th, the Most Rev. Archbishop confirmed forty-two persons, at Mount St. Mary's church, near Emmitsburg, fifteen of whom were students of the college, and five recent converts to the true faith.

Clerical Retreat.—According to announcement, the secular clergy of the diocess assembled at St. Mary's Seminary, Baltimore, on the evening of the 29th of May, for the purpose of passing a few days in the exercises of a spiritual retreat. Of the thirty-eight priests in the diocess who are not members of any religious congregation, twenty-nine were present, the rest having been prevented by their duties at home. The Most Rev. Archbishop assisted at the exercises, and edified his clergy by the example of fervor and recollection which he displayed. The retreat was conducted by the Rev. Fathers Walworth and Hewit, of the Redemptorist Congregation, whose efforts were characterized by equal learning and zeal, and were highly satisfactory to their Rev brethren. On Saturday, the retreat closed by a general communion at the hands of the Most Rev. Archbishop.

During the week the college grounds and buildings were entirely at the service of the Rev. gentlemen engaged in the retreat, who could not have found a more favorable spot for the performance of the spiritual exercises. The solitude and silence of the place, which make one almost forget that he is in the midst of a populous city, with the beautiful and extensive gardens which adorn it, were greatly conducive to the spirit of prayer and meditation, as well as to occasional relaxation of mind and body. For these advantages and the kind hospitality extended to them by the Very Rev. Superior of the Seminary and the other members of the house, the secular clergy could not but feel themselves largely indebted; and, accordingly, before their departure, they waited upon the superior in order to testify their gratitude for the attentions which they had received. They also felt it a duty to express their acknowledgments to the Rev. Fathers who had conducted the retreat, whose apostolic spirit and enlightened discourses had filled

them with admiration. The Rev. Dr. McCaffrey, at the request of his Rev. brethren, performed this duty in his usual happy manner, the others being present in a body on the occasion.

During the forenoon of Saturday, upwards of forty clergymen of the diocess assembled in the hall of the college, preparatory to the diocesan synod, which was called for the following day. The statutes were read and considered, the Very Rev. F. Lhomme, promotor of the synod presiding, and the Rev. Thomas Foley, acting as secretary. On Sunday morning, June 5th, the synod was held at the Cathedral, according to the form prescribed in the Roman Pontifical. The Most Rev. Archbishop celebrated a Low Mass *de Spiritu Sancto*, assisted by the Very Rev. B. Hafkenscheid, provincial of the Redemptorists in the United States, and the Very Rev. C. H. Stonestreet, provincial of the Society of Jesus in the Maryland province. About fifty priests were in attendance. The Right Rev. Dr. Spalding, of Louisville, was also present. Immediately after the Mass, an appropriate sermon was delivered by the Rev. Thomas Mulledy, S. J., on the claims of the Church to the veneration and obedience of the faithful. The statutes proclaimed at the synod will not be binding until they be printed and sent to the Rev. clergy. At the close of the services, all the Rev. gentlemen met at the residence of the Most Rev. Archbishop, where most of them partook of his bounteous hospitality at dinner.

Religious Profession.—June 8th, Sister Mary Alphonso Wernig was admitted to the holy vows of religion, in the Convent of the Visitation, Frederick, Maryland.

Diocess of Philadelphia.—*Ordination.*—On Tuesday, the 7th of May, at the Bishop's chapel, the following gentlemen received the tonsure and minor orders:—Messrs. McEnroe, McArdle, Fitzmaurice and Kunzer. On Thursday, Messrs. Edward Murray, John McGovern and John Quin, received deaconship; and on the same day, Messrs. Walter Power, John McCosker, Francis Joseph Watcher and Rudolph Kunzer, were promoted to subdeaconship; and on Saturday, 21st instant, the Rev. Messrs. Cobbin, Murry, O'Connor, McGovern, Filan, Quin, and Nunan, were ordained priests. The Rev. Messrs. Power, McCosker, Watcher and Kunzer, received deaconship. Messrs. McEnroe, McArdle and Fitzmaurice, were promoted to subdeaconship, and the following gentlemen received the tonsure and minor orders:—Mr. John Brannigan, Mr. Thomas Malady, Mr. James Barret and Mr. John Davis.—*Inst.*

New church.—On the 29th of May, the corner-stone of a new church, under the patronage of St. Teresa, was laid in Philadelphia, corner of Broad and Catharine sts. The church will be one hundred and forty by seventy feet.

Consecration.—The church of St. John, which had been only blessed until this time, was solemnly consecrated on the 22d of May. The ceremony was performed by the Most Rev. Archbishop of New York, who preached on the occasion. In the evening the prelate delivered, in the same church, an eloquent lecture for the benefit of the St. John's Orphan Asylum.

Diocess of Pittsburg.—*Confirmation.*—On Sunday, May 22d, the Right Rev. Dr. O'Connor confirmed upwards of one hundred persons in St. Patrick's church, Pittsburg.

New Church.—On the 30th May, the corner-stone of a new church was laid at Tyrone, Blair county, by the Rev. Wm. Pollard, assisted by the Rev. T. McCullough. The latter preached on the occasion. The church is to be seventy by forty feet, with a tower.

Dedication.—The new church in Rome township, Crawford county, was dedicated to the worship of Almighty God, under the invocation of the Sacred Heart of Mary, on the 24th of April, by the Rev. Mr. De la Rocque, assisted by the Rev. Messrs. Smith, of Crossingsville, who preached on the occasion, and McConnell, of Oil Creek.—*Cath.*

Archdiocess of Cincinnati.—*New Churches.*—The corner-stone of a church to be erected at Middletown, Ohio, was laid on Sunday, May, 22d, by Rev. Mr. O'Connor. The Most Rev. Archbishop preached on the occasion to a numerous and intelligent audience.——June 6th, the corner-stone of a new church was laid at Steubenville, Ohio. The Right Rev. Dr. Whelan preached on the occasion.——The corner-stone of another church, at Urbana, was laid on the 2d of June.

Confirmation.—There were twenty persons confirmed in St. Raphael's church, Sidney, on Sunday and Monday, (29 and 30th of May;) and thirty-three in St. Mary's, Piqua, on Sunday. The congregations in those places are steadily increasing. A new school house has been built at Piqua, and the debts of church and priest's house have been paid.—*Cath. Tel.*——Nineteen persons were confirmed at Kenton, Hardin co., on 2d June.

Diocess of Charleston.—*Confirmation.*—On Pentecost Sunday the Right Rev. Bishop gave confirmation in the cathedral to fifty-four persons; about forty of whom had made their first communion on that morning. The Right Rev. Bishop administered the same sacrament in St. Patrick's church on last (Trinity) Sunday. The unmber of persons confirmed was twenty-four, among whom were three converts.—*Cath. Misc.*

Diocess of Richmond.—June 5th, the Right Rev. Bishop M'Gill dedicated the church at Portsmouth, and confirmed twenty-two children and adults.—*Corresp. Mir.*

Archdiocess of New York.—*Confirmation.*—Two hundred and twenty-one persons were confirmed at the church of the Nativity, New York, on the 18th of May, by the Most Rev. Archbishop Hughes. June 9th, the Most Rev. Archbishop confirmed four hundred and fifty persons in St. Peter's church, New York city.

Dedication.—On the 29th May, the church of the Immaculate Conception, at Melrose, Westchester county, was dedicated to the worship of God, by Rev. Caspar Metzler, assisted by other clergymen.

The new church at Portchester, (our Lady of Mercy) and that at White Plains (St. John's) were also recently dedicated. The Most Rev. Archbishop Hughes preached on both occasions.

Diocess of Albany.—*Ordination.*—On the 17th May, the Right Rev. Dr. McCloskey held an ordination in the cathedral at Albany, when Messrs. E. Carroll, J. H. W. Mayer, and J. Huber received the minor orders; on the 18th the same gentlemen were ordained subdeacons; on the 20th, deacons, and on the following day they were promoted, with the Rev. Cornelius Fitzpatrick, to the priesthood.

Confirmation.—The Right Rev. Dr. McCloskey confirmed a large number of persons in St. John's church, Utica, on the 26th of May.

New church.—The same prelate officiated at the ceremony of laying the corner-stone of a new church at Syracuse, on the 7th of June. Several clergymen and a large concourse of persons were present. The Bishop also preached on the occasion. The dimensions of the church will be one hundred and forty-two feet by seventy-six, with a tower and spire one hundred and ten feet high.

Diocess of Boston.—*Confirmation.*—On the octave of Corpus Christi, three hundred and eighty-nine persons were confirmed in the cathedral at Boston, by the Right Rev. Dr. Fitzpatrick.

Diocess of Hartford.—*Reception.*—On Friday, the feast of the Sacred Heart of Jesus, Miss Jane Maher (Sister Mary Pauline) received the white veil and holy habit of religion from the hands of the Very Rev. J. Hughes. This interesting ceremony took place in the chapel of the Convent of the Sisters of Mercy, Providence, R. I.

Diocess of Cleveland.—On Corpus Christi, May 26th, the Right Rev. Bishop Rappe conferred the holy tonsure on six of his seminarians, ordained two subdeacons, and promoted Rev. Jas. Early and Rev. Felix M. Buff to the order of priesthood.

Archdiocess of St. Louis.—*Ordination.*—The Most Rev. Archbishop, on Saturday, the 21st of May, conferred orders on the following gentlemen:—Tonsure and minor orders on Messrs. Ed. Ollea, Ed. Fehaan, Wm. Walsh, and J. B. Schlussbrucner. Subdeaconship on Messrs. Jno. Sullivan, Jno. J. Caffrey, Corn. P. McMenomy, and Dnl. Healey. Deaconship on Rev. Messrs. Wm. Fish and Patk. J. Ryan; and, on the same occasion, he elevated the Rev. James Murphy to the priesthood. These gentlemen are from the Theological Seminary of the archdiocess.—*Shepherd of the Valley.*

Diocess of Chicago.—On the feast of the Ascension, the Right Rev. Dr. Van de Velde confirmed one hundred and twelve persons, at Germantown, Illinois, and laid the corner-stone of a new church.

On the 8th May, the Bishop blessed the church at Edwardsville, and confirmed upwards of thirty persons.

On the 22d May, he laid the corner-stone of a new church, (St. Patrick's) at Chicago, which will be one hundred and fifty feet by seventy.

On the 26th May, he confirmed eighty-four persons, at Bourbonnais, Illinois. The following day, he confirmed forty-five children at Beaver Creek. May 29th, he confirmed ninety-nine persons at Joliet.

Archdiocess of New Orleans.—*Confirmation.*—On Pentecost day, 15th May, the Most Rev. Archbishop confirmed, in St. Joseph's church, sixty-four persons, among whom were six adults, and thirty-seven boys and twenty-one girls who had made on the same day their first communion. On Thursday, 19th of May, the Most Rev. Archbishop confirmed in St. Augustine's church, one hundred and forty-eight persons, the greatest part of whom had made their first communion some weeks before. On Sunday, 22d of May, the same prelate confirmed forty-nine persons in St. Peter's church, Third District. Among them were several adults, two of whom were converts. June 5th, sixty-one persons were confirmed at St. John's church, New Orleans. The interesting sight offered to the edification of the faithful, in St. Patrick's church, when the Most Rev. Archbishop administered the sacrament of Confirmation, is calculated to impress all Catholics with the usefulness and necessity of Catholic schools. Among the confirmed were more than fifty boys who made on that day their first communion, and who had been prepared by the "Brothers." Before the Brothers' school was opened, very few boys attended regularly to catechism and could be prepared for their first communion; and now nearly all those who make their first communion, are pupils of the Brothers' school. From this we can safely conclude that Catholic schools are essential to the preservation and propagation of our holy faith in this country.

Dedication.—The dedication of Trinity church, New Orleans, took place according to announcement, on May 22d. This was the patronal feast of the new church, Trinity Sunday. The Most Rev. Archbishop having been prevented from attending, the dedication was performed by Very Rev. S. Rousselon, V. G. who afterwards officiated, and the sermon was preached by Rev. M. Zeller. The church, which is spacious and elegant, was crowded to overflowing.—*Cath. Mess.*

Diocess of Galveston.—We learn from a letter with which the Right Rev. Bishop Odin has favored us, that on the 24th of April, he confirmed, at Houston, twenty-two persons, among whom were six converts. On Ascension day, 5th of May, he confirmed, at Galveston, twenty-eight persons, four of whom were converts. On the Saturday in Ember Week, 21st of May, the prelate conferred the sacred order of subdeacon on M. J. P. Bajard, and the holy order of priesthood on Messrs. Lacour and G. Melton.—*Ib.*

Canada.—*The Gavazzi Riots.*—The following extracts from the *Montreal True Witness* contain a summary of the unfortunate disturbances that took place in Quebec and Montreal occasioned by the miserable apostate Gavazzi. We are pleased to find that the Catholic body strongly reprobate, as they should do, all attempts at violence in such cases. Though it cannot be doubted that they receive the greatest provocation, in the way of insult and outrage, they must always remember that the laws of the land which tolerate liberty of speech and discussion, are to be respected and observed.

"The first lecture of Gavazzi in the Wesleyan chapel passed over without any disturbance. The lecturer turned into ridicule the doctrines of the Catholic Church on the Holy Eucharist, and the Real Presence of our Lord and Saviour Jesus Christ therein; but abstained from his usual obscenity and scurrilous personalities. Not so unfortunately, on the second occasion of his appearing before the public, which was in the Scotch Free Kirk on the evening of Monday last. The burden of this second discourse was—that Catholic priests in general were brutally immoral, and the Catholic clergy of Ireland in particular, inciters to rebellion, and the fomentors of Ribbonism—that Catholic nuns and Sisters of Charity were prostitutes—their convents brothels—and that parents who sent their daughters to these institutions were making prostitutes of them.

"So gross was the language of this man Gavazzi, respecting the convents and their inmates, that Protestant gentlemen present, were shocked at it; and one of them, a member of the Provincial Legislature, expressed his disgust thereat, remarking, 'that he sent his daughters to a convent, without any fear of their chastity.' But still, in spite of all this provocation, no insult, no interruption, was offered; and if, unfortunately, acts of physical violence occurred, they did *not* originate with Catholics or the friends of Catholics.

"Amongst other falsehoods enunciated by Gavazzi, he said 'that the Priests in Ireland were the instigators of Ribbonism.' This, every body who knows any thing of Ireland, or of the discipline of the Catholic Church, which forbids the members of *any* secret society to approach Holy Communion, must know to be a malignant lie; and so it was pronounced to be by one of the audience present, who, having paid his money at the door, of what, though called a church, could only be looked upon in the light of a theatre, or an ordinary exhibition-room, had just as much right to express his disapprobation, as any other person present had to express his approbation. A violent personal attack was made upon him, and this, unfortunately, though quite naturally, elicited reprisals. The pulpit wherein was Gavazzi was stormed: and after some fighting with stools and chairs, in which the ex-monk betrayed no craven spirit—we say this in commendation of Gavazzi, for we like pluck wherever we meet it—it was taken possession of by the assailants, who, taking the Padre by the cuff of the back, pitched him out neck and crop, amongst the crowd below. We are sorry to say, that his secretary or interpreter, also received some violent contusions.

"After being pitched out of the pulpit, he managed to secrete himself in a room in the basement of the building, and thus to escape the fury of his pursuers. Some panes of glass were smashed, and as we read in the *Chronicle*, some 'Bibles and Psalm books were taken from the pews, and desecrated by being thrown at the head of Father Gavazzi;' but no serious damage was done. The troops were called out, and the rioters dispersed: the mob in retreating shouted for George Brown, but he prudently declined making his appearance.

"Such are the particulars of the affray, which we deplore; for violence, though the appropriate weapon of Protestant convent burners, is always injurious in the long run, and discreditable to those who may employ it. The provocation was strong it must be admitted; but it must be remembered also that, if Catholics, of their own free will, go to hear the lectures of a man like Gavazzi, they must expect to be shocked; for where we see blow-flies, we may safely predicate carrion. Catholics should therefore keep away altogether; and neither by their presence encourage, nor by their violence give occasion of triumph to, the enemies of Catholicity. All that can be said in this case is, that, the first to have recourse to violence, the first to commit a breach of the peace, were the friends and supporters of Gavazzi. Had not violence been resorted to by them, violence would not have been resorted to by their opponents.

"*Montreal, April* 10, 1853.—It is our melancholy office to put on record this day the fatal results of Gavazzi's lecture. This came off at about half past six last evening in the building called Zion Church—tickets 1*s* 3*d*—which was well filled inside, whilst a large crowd of men of all denominations, gathered outside, attracted, some by curiosity, to see the 'renegade friar,'—as the London *Times* calls him—others, for aught we know, by improper motives. The police were stationed at the door, and in front of the building, and the troops were held in readiness.

"For some time all was quiet. At certain passages in Gavazzi's discourses, the crowd inside the building, many of whom had come armed, cheered lustily: these cheers were responded to by counter-cheers from the crowd outside. The police made a movement to drive away the latter, and a slight conflict occurred; nothing serious—nothing but what twenty or thirty policemen, armed only with batons, but properly handled and led by proper officers, could have easily and effectually quelled without loss of life. A few stones were thrown, but no attack was made on the building, of which, as far as we can learn, not a pane of glass had been broken, not even the paint of a door panel

scratched. Whilst this was going on, some persons inside the lecture room rushed out, and wantonly fired from the steps into the crowd below, pursuing, and we believe, killing several persons, amongst them was an Irishman named James Walsh. The crowd dispersed, retreating across the Hay Market towards M'Gill and St. James streets ; the troops, very unnecessarily we think, were called out, and drawn up in two lines across the street, just below where the lectures were taking place ; order was restored.

"About eight o'clock, all being then quiet, and the performances being over, the audience commenced to retire ; to all appearance quietly and decorously, and without any violence being offered to, or by them. We were then standing close to the Unitarian chapel, where there were congregated some men, women and children, and one or two gentlemen's carriages ; and with a laugh at the absurdity of calling out the troops, and a—' Thank God, there will be no more row to-night,'—we turned round to walk home. When about abreast of St. Patrick's church, in Laganchetiere street, not three minutes having elapsed from our leaving the high ground near the Unitarian chapel, we heard the discharge of fire-arms, and learned from the crowds rushing past, that several persons had been shot down. Why? or by whose orders? we will not, at present, pretend to say ; but this we do say, riot there was none ; or even appearance of riot.

"The matter should be thoroughly investigated; and government will be guilty of a sad neglect of duty if it allows this business to go unexplained. In the mean time, we would beg and pray all Catholics, no matter at what cost, no matter what provocation may be offered, to keep the peace. For God's sake do not, do not, violate the laws of the land."

England.—The most prominent subject before the British parliament, is the Nunneries Inspection bill, which is one of the many forms in which hydra-headed bigotry displays its opposition to the Catholic Church. The Catholic Standard thus alludes to it :

" *The Protestant Inquisition.*—The bill for the extinction, if possible, of Nunneries in this empire, has been printed ; and its preamble is, we find, as full of mis-statements as its title is deliberately deceptive. Who could have gathered from the title,—' A Bill to facilitate the recovery of personal liberty in certain cases,' the sole purpose of its framers, namely, the inspection of Nunneries? This trick of veiling the malevolent design under a pretence which was not likely to arouse suspicion, is the strongest possible evidence of the impure source whence the measure has emanated. Had Mr. Chambers and the bigots whose instrument he is, honestly proclaimed their purpose by correctly entitling their bill, their candor at all events could not be questioned. But the dexterity which suggested the adoption of a deceptive title, is proof demonstrative of a fraudulent intent, as well as of a cowardly nature and a vicious purpose.

" But, if the title be deceptive, what are we to think of the following preamble, in which the framers of the bill assign the reason on which they conceive the interference of a Protestant Legislature with the private concerns of Catholic institutions can be justified?—

" ' Whereas, difficulties have been found to exist in applying for and obtaining the writ of *habeas corpus* in certain cases in which females are supposed to be subject to restraint, and no sufficient opportunities are afforded for ascertaining whether or not they are so subject improperly, and whether or not against the will or without the knowledge of their parents, guardians, or nearest relatives, and it is expedient that such difficulties should be removed : be it therefore enacted,' &c.

" *Where* have these difficulties been found to exist in applying for or obtaining a writ of *habeas corpus?* Not certainly in any case affecting Catholic conventual establishments in the United Kingdom. Throughout the whole of Mr. Chambers' speech he did not venture to give the particulars of a single case to which the words of his preamble apply. The assertion is, in simple truth, a falsehood ; and we cannot play the hypocrite so far as to acquit the learned member for Hertford of a full knowledge of the real character of the words he has employed in his preface to his bill."

Lord John Russell is certainly the marplot of the cabinet—the great disturber of the present day. His most uncalled-for and offensive speech on Mr. Moore's motion respecting the Anglican Establishment in Ireland has led to the resignation *en masse* of

the Catholic members of the government. The moment the noble lord resumed his seat, Mr. Keogh, the Irish Solicitor-General, intimated his fixed resolution at once to dissociate himself from the minister who could be so base to his own colleagues and supporters. The next day Mr. Sadleir intimated his intention to resign; and yesterday both these gentlemen, as well as Mr. Monsell, Clerk of the Ordnance, and Sir Thomas Redington, Joint Secretary of the Board of Control, communicated to the Prime Minister their determination to resign their respective offices. We believe this step was much desired by the Whig members of the cabinet, and that it has been equally distasteful to the Premier and the Duke of Newcastle. We wish these gentlemen had never taken office; but though we disapproved for many reasons of their conduct in that respect, we will do them the justice to say that their resignation under the circumstances does them credit.

Ireland.—The Dublin Exhibition was opened with great pomp on the 17th of May. It is still however, incomplete. "Hardly one-half of the goods," says the *Celt Correspondent*, "have yet found their proper places—and some of the most interesting compartments are absolutely vacant. In particular, there is no representation of France or America. The Zollverein, and Belgium are getting slowly into order—England is filling rapidly—and the Irish department nearly settled. There is no catalogue published yet—and in the constant alterations that are taking place, you cannot conceive how difficult it is to attempt giving a proper idea of it.

"The Picture Gallery is the great centre of attraction, and it is crowded every day with gay groupes of fashionables. It is a superb spectacle. Some of the best paintings in the English and foreign collections, public and private, have been swept into it, by the indefatigable canvassing of the Secretary. Maclise, Mulready, and Danby, the great Irish artists; Etty, Stanfield, Landseer, and Turner, the masters of the modern English school, are side by side with the finest hands of Belgium, France and Germany. Here again, however, in the absence of a catalogue, one writes very much at random.

"Of this, be assured, that the Exhibition is a decided success. Even the English press, so prone to deny every thing Irish, admits that the building is finer than the Crystal Palace, and, although there is not such a profuse display of goods, that the attractions of our Exhibition are greater. English and foreign tourists are beginning to tumble in, in myriads, and Dublin promises to be unusually gay during the summer."

Parliament has rejected the appropriation of £1,200 for the repairs of Maynooth.

The Rev. John Kilduff, of Philsborough, has received Bulls appointing him to the vacant see of Ardagh.

About $50,000 have already been raised in the United States for the Catholic University in Ireland.

A Provincial Council was opened at Dublin on the 2d of June, the Most Rev. Dr. Cullen presiding. The following prelates, with a large number of clergymen, were present: Rt. Rev. Dr. Whelan, bishop of Aureliopolis, Rt. Rev. Dr. O'Conner, bishop of Saldes, Rt. Rev. Dr. Murphy, bishop of Ferns, Rt. Rev. Dr. Walsh, of Ossory, Rt. Rev. Dr. Haly, of Kildare and Leighlin.

Rome.—The ceremony of the Beatification of Father Paul of the Cross, founder of the Passionists, was celebrated on Sunday, the 1st of May, with great pomp, in the Basilica of St. Peter. Our readers know the rite of this sacred function, which we had occasion to describe when Blessed Claver was placed upon the altars. It consists essentially in the solemn reading of the Apostolic Brief, which declares that the servant of God is ranked in the number of the blessed, and that he may be honored as such.

After the reading of the new Brief, the picture, representing the apotheosis of the new Saint, is uncovered, his relic is incensed, and all the assistants fall on their knees to pray to the Protector whom the Church Militant has just acquired in Heaven. The "Te Deum" is then sung in thanksgiving to God, the proper prayer of the Blessed is recited, and the first Mass in his honor is solemnly celebrated.

That is a moment always full of emotion, and well calculated to draw tears from the eyes, wherein the servant of God is placed before the eyes of the Faithful, as in hea-

venly glory, and is saluted by the cannon of Fort St. Angelo, by the bells of the Basilica, by the trumpet of the soldiery, by the chant of the Ambrosian hymn, and by the prayers and supplications of the kneeling multitude.

Ceremonies of this kind have always the privilege of attracting to St. Peter's vast numbers of the Faithful. All wish to be the first to offer their homage to the Blessed. They wish also to enjoy the pomp of the solemnity. They wish to admire the decorations and the illumination of the tribune of the Basilica.

There has rarely been seen on a like occasion, so numerous a multitude as that which on Sunday filled the vast enclosure of the vastest temple in the world. Independently of motives of piety and curiosity which exist at the celebration of all Beatifications, the population of Rome wished to give to the Congregation of the Passionists a testimony of its sympathy and affection.

Hayti. The Right Rev. Vincent Spaccapietra arrived at Port au Prince, in the month of May, as delegate from the Holy See to the court of the emperor. He was received by the people and the emperor with every demonstration of respect.

Deaths.—Father Roothan, Superior-General of the Society of Jesus, died at Rome on the 8th of May, A notice of this eminent man will appear in our next number.

At Paris, on the 3d of May, the illustrious statesman, orator and writer, Donoso Cortes, Marquis de Valdegamas, and ambassador of Spain at the French court. His death has created a great void in Catholic literature. We copy the following notice from the *Celt*. "Juan Donoso Cortes was born in Estramudura, in 1809, and had not reached his 44th year. So early as 1832, he was distinguished in his own province, as a champion of the present dynasty. Having soon after removed to Madrid, he became a lecturer on history, edited a newspaper, or magazine, and wrote some law tracts and political pamphlets. A discerning and generous government, encouraged his talents and rewarded his industry. He entered the Cortes, as 'a Moderado' politician, and between 1840 and '50, was considered one of the first orators in Spain. Successively minister to Berlin and Paris, he has distinguished himself still farther, among those able and loyal Spaniards, who labor so hard for the restoration of the former greatness of their country, when they strenuously keep clear of all revolutionary collusion. Above all and before all, the late statesman was a devout and consistent Catholic. Not only in his personal conduct, but in all he wrote, spoke and thought, the doctrines of our religion inspired him. In his youth, he had a bad fit of *liberalism*, but having emerged from it manfully, he dedicated all his great power, to the serving of our Holy Mother and Mistress, the Church. For such a man, the best memento that can be made, is a fervent prayer for the eternal repose of his soul."

The celebrated Lazarist, Father Gabet, missionary in Thibet with Father Huc, the narrative of whose travels has obtained such world-wide fame, died at Rio Janeiro, of yellow fever, on the 3d of March last.

Obituary.—It is our painful duty to record this month the demise of Mr. Fielding Lucas, who departed this life on the 7th of June, aged 41 years. By his gentle disposition and urbanity of manners he had acquired the esteem of all who knew him. In his business transactions and habits he was distinguished for his assiduity, industry, and integrity. But in the midst of his usefulness he was snatched from life, deeply regretted by his family and friends, yet not without the consolation which Christian hope inspires. During his protracted sickness he bore his sufferings with a patience and resignation which edified all around him, and with the divine grace he became so disengaged from the world as to wish to be released from the bonds of mortality and to be with God. While we sympathise with his afflicted family, we congratulate them upon the happiness of witnessing in their midst a death so edifying and so promising for eternity. R. I P.

Personal. The Rev. Dr. Atkinson, of Baltimore, has been elected, it is said, to fill the place of Protestant Bishop of North Carolina, vacated by Dr. Ives.

Archbishop Mosquera, of Bogota, left this country recently for Europe.

The Right Rev. Dr. O'Reilly, Bishop of Hartford, and the Right Rev. Dr. Spalding, of Louisville, lately on a visit to Europe, have returned to the United States.

THE

METROPOLITAN.

Vol. I. AUGUST, 1853. No. 7.

ARE WE TO HAVE FICTION?

In reviewing a work of fiction written by a Catholic, a critic whom we highly esteem for his genius and wisdom, observed, "if we are to have fiction, he is probably as well fitted to give it to us as any one," or words to that effect, implying (at least on the surface) a doubt whether it is best to have fiction at all. Probably this was not the meaning of the illustrious publicist to whom we refer, but as the doubt itself is perhaps sufficiently common, we propose in the following paper to weigh it in the scales of practical philosophy, and ascertain, if possible, its validity. Catholic morality and Catholic prudence ought to give no faint, uncertain, hesitating response on such a question, but one which the simplest can understand and the obedient may follow. If fiction be wrong and pernicious, shall we be afraid to say so like men? If it be innocent and salutary, in itself considered, shall we throw a damper on the industry and genius of those who would fain provide it of the right kind, by sneering at it and them? Let us begin by saying that we submit the whole to the authority, whenever that shall deign to speak, of our holy Mother, and of those who teach in her name, and that the whole object of our discussion is to elicit truth, as far as simple, common sense may do it.

If we take the proposition, then, in the *concrete*, there is no doubt that the reading of novels may safely be pronounced injurious. That is, because almost all novels are filled with false views of life, are addressed to the passions, which they tend to stimulate, and the greater part of them inculcate directly or indirectly the love of frivolity, if not of absolute vice. Moreover, novel-reading is in itself an exciting, enervating, dissipating amusement, which relaxes the moral powers, exhausts the intellectual energies, and the organic force on which mental exertion depends, and so unfits and indisposes the mind for severer labors, and the will for the great and rude conflict of virtue.

All this and more I willingly concede to the enemies of novels, and it is enough to justify the terms in which this class of works is usually condemned by those who have the care of souls. The long and short of it is that novel-reading, when carried to excess, becomes a vice, and that a great many novels are pernicious in sentiment, and unfit to be read under any circumstances:—a general warning, therefore, against them is fully warranted, the sense of which is that they are not to be read *indiscriminately*, and that it would be far better to read too *few* than too

many. But, on the other hand, is it possible or even desirable that there should be no novels at all? Assuredly it is not possible to prevent the production of novels. They are published, by a moderate computation, at the rate of two or three *per diem*, French, German, English and American, omitting all mention of the innumerable tales which find their way to the public through periodicals. It is wonderful how they all find readers; yet they do. Many of them have an immense sale. Within the last eighteen months (indeed it is less) millions of copies have been sold of "Uncle Tom" alone. This does not look like novel-writing and publishing, or novel-buying and reading, coming to an end. The fact is that unless the millenium which some of our Protestant friends are still expecting, should actually arrive at last, there is not the remotest likelihood of a cessation of the stream of fiction so long as grass grows or water runs, or the imagination of man retains its fertility, or the passions do not cease to bud and blossom and bear fruit. The stream but grows broader and deeper as it rolls on. The finest and most philosophic intellects contribute to swell it with the most elaborate productions of their genius and their skill; the most accurate observation of men and of society, the keenest satire, the most delicate analysis of character, the most varied experience and knowledge, are brought to bear upon the production of works of fiction, which are no longer planned and written merely to amuse the leisure of girls and boys, but to instruct, to persuade, to extend political and religious ideas, to sap the foundations of society and of religion, or to defend both against the unceasing assaults of radicalism and infidelity. It is no more possible not to *read* novels, than it is to prevent their production. They have become a power in the state, they thrill the heart of peoples and nations, and raise half humanity in insurrection to carry out the ideas they promulgate. Socialistic novels overturned the throne of Louis Philippe. Anti-Catholic novels are the source of half the current prejudices and obstinate misconceptions which inflame the hearts of Protestants against the Church, the priesthood, the religious orders, and even against private Catholics; and such influence, before now, has instilled the furious hatred and suspicion which committed convents and churches to the flames.

I have before me a novel written by one of the most distinguished pens in England—a female author of the highest celebrity and undoubted genius. Before reading it I had seen a number of laudatory reviews and notices, as well in English as in American literary organs, all couched in terms of high, although not unqualified, praise, all speaking of it simply as a literary work, without a hint of its bearing any other character, and I was consequently induced to read it. Somewhat to my surprise I found it a bitter anti-Catholic production, and a most plausible one too, full of apparent candor, speaking from apparent knowledge of what passes in Catholic countries and in the bosom of Catholic families, yet really, passionate, one-sided, unfair, and extremely well calculated by its appeals to the natural feelings, to enlist them all against our holy religion. Not one of its English or American reviewers has ever noticed this peculiarity, whether for praise or censure; and under cover of what we may fairly call this "Jesuitical" silence, the poison gains currency—a controversial book passes for a tale of passion, and what mischief it does, Heaven only knows.

Indeed, it may be affirmed, for that matter, that there is not a single work of fiction, emanating from Protestants, which does not directly or indirectly assail the faith or morals of the Catholic Church. The method of resisting these assaults and of carrying the war into the enemy's country, by a well-directed fire of philosophical and moral criticism, based on Catholic dogma, reducing to ashes the literary

and ethical outworks of the foe, knowing that the citadel itself must be battered down by another force, this, I say, seems the only resource of a layman. It is the only resource except one—that of writing counter-fictions, to take the place of such mischievous works, and in some measure to neutralize their influence.

That fictions of this sort—I mean Catholic stories and novels—will be written, is also, I think, *certain*, unless you can contrive to clap an extinguisher on the imagination of Catholics, and dry up the fountains of fancy and sentiment in every Catholic bosom. Otherwise it is impossible but that the beauties and pathos of Catholic history, the varieties and the dramatic capabilities of Catholic domestic life, will strike the thoughtful perception and awaken the inspiration of Catholic writers. Breathing a literary atmosphere, nursed with the artistic beauty of a noble national literature, of which works of fiction form a large part, it is inevitable that they will endeavor to reproduce what they admire. All Catholic nations, as soon as they become cultivated, produce a literature, which is tinctured with religious ideas in proportion to the vivacity and tenderness, to the depth and diffusion of their faith. And for my part it seems to me that it ought to be so. The waters of Mara were bitter, but the Lord shewed Moses a tree which, cast into them, turned them into sweetness. The doctrine of the cross purifies and sweetens every thing. Fiction may become not only innocent but salutary, when it paints the beauty of sufferings, teaches the reward of patience, and delineates the progress of the soul towards faith and virtue.

Moreover, it is the object of true fiction, (if I may say so,) not to paint life as it is not, to create a picture better and more attractive than reality, but to show life as it is, and to unfold the beauty that lies hid in the common every day reality of things. The fiction which does not augment our positive knowledge is poor, worthless and uninteresting. It was not for nothing that our Creator implanted this universal passion for fictitious narrative. Besides the stimulus of the intellect, and a thousand almost insensible benefits, of which even the poison of infidelity and sensual fancy cannot entirely deprive this class of writings,* some kinds of knowledge, and those very necessary, can hardly be communicated at all except by the medium of stories. You *must* have stories for children. All educators feel the necessity. Certain moral truths can be effectively inculcated but by fictitious examples. Fiction is an instrument, then, which we cannot do without. The point is to check its license, to restrain its excesses, to prevent its abuse, to give it a good direction, in fine. The most industrious novel-reader can only dispose of a limited quantity of fiction; it is a point gained if that, or at least, a part of it be innocuous. Ordinary readers can scarcely read more than a few romances in the course of a

* By this we do not mean that novels tainted by infidelity and sensualism are not the most pernicious and deadly of all human writings, with a preponderance of direct evil over the incidental good absolutely incalculable, but merely that even so criminal an abuse of the divinely bestowed gifts of genius and imagination does not exclude some of their natural good effects—a simple truism, which we insert to show our fairness. The boon of existence to the offspring of guilty passion flows from that immense beneficence of the Creator, which human malice cannot defeat, but if, notwithstanding one mortal sin is an evil outweighing all natural good, what is to be said of those books which could not have been written without committing a host of mortal sins, and which cannot be read, under almost any circumstances, without committing a host of others?—Books which directly cause the shipwreck of faith and virtue in untold thousands, and that, perhaps, after the mischievous brain which conceived, and the guilty hand that penned them, have long mouldered into dust.

year, cheap as they are; if those few were simple, healthful, natural stories, built on a profound study of human nature and acknowledging the faith and morals of the Church, with a glad loyalty, nay, illustrating both as with the pencil of the artist, I cannot but think that it would be a great benefit. And could it be that under the forms of fiction might be inspired some horror at the persecutors of of the true religion, some sympathy for the sufferers for conscience' sake, if some principle of morality could be persuasively recommended, some institution of the Divine Author of religion set in a light of simple experience before the hitherto prejudiced eye, which would never glance at an argument—that would be a benefit, and one that a Catholic philosopher ought not to despise.

There is no greater mark of a shallow intellect than to overlook the importance of little things—no more certain note of folly than to trample on the immemorial instincts of the human race, all of which have a use in the wisdom and plan of God. It is a common, and in fact a Puritanical error to suppose that religion, because it does not rest upon the natural sentiments, can dispense with their aid or is bound to reject it. The weakness and inconstancy of man need every kind of support. The experiment of educating children by reason alone, without the allurement of reward or the terror of punishment, has uniformly failed. The mass of grown people, even of Catholics, in like manner, cannot be trusted to the simple influence of duty in the presence of temptation. It is very well to recommend people to read the lives of the saints instead of the pernicious novels of the day, but a vast number will certainly not take the advice, and would it not answer a good purpose to put into their hands some interesting but sound and healthy story, (if we can obtain such,) and say, "There, read that!"

Thus far I have considered all fictions as belonging to the same class, as if there were no difference of kind between them. Yet the difference is really immense between a novel—a high wrought tale of passion and incident—and a simple story —between a romance by Balzac or George Sand and a tale of Canon Schmid or Hendrick Conscience. The one may be condemned on principles which do not apply to the other, yet they are both fictions. When novels are reprobated then, it is to be understood that a particular class of fictions is meant, not fiction in general, which would be absurd. The beautiful story of Ondine by La Motte Fouqué is a fiction written by a Catholic too:—who would ever think of confounding it *in genere* with the Notre Dame of Victor Hugo? It is here, in distinguishing between kind and kind, as in most cases of morals, that the true solution of this question is to be found. The critic who coarsely condemns fiction in the gross, instead of applying the rules of moral discrimination, enlightened by faith, to draw a clear, practical line between the innocent and the pernicious, the laudable and the immoral fiction, between the impassioned and exciting romance, (which may always be pronounced dangerous at least,) and the simple tale of real life, full of natural pathos and humble wisdom, instructive and entertaining at once—such a critic, I say, betrays extravagance; he does not treat human nature with that respect and tenderness, that consideration and indulgence, which the Church always shows in her dealings with it. The bow can't be bent so far without breaking. It is really a matter of great importance that we should have well-written, interesting, thoughtful, (if you please) imaginative stories, of a good moral tendency, and, so far as they go, Catholic, at least written on the assumption of the Catholic faith being true, to put into the hands of young people, and of those whom you cannot prevent reading fiction, do what you will. You cannot expect that such stories will be produced perfect at once, or that they will be free from grave faults of a literary, or

even of an ethical nature. This is inevitable, from the defective literary cultivation among us in proportion to our numbers and intelligence, and from the influence of the Protestant atmosphere by which we are surrounded, which some of us may have freely breathed and inhaled from infancy. I think that attempts of this kind should be treated with great indulgence, where a good motive is evident, even although the execution may not be very brilliant. The manner in which some well-meant efforts have been trampled literally into the dust, I can never approve of. I do not think that this ruthless severity with young and perhaps female writers is likely to elicit or to encourage talent. There are some intellectual constitutions, indeed, of that stubborn and elastic vigor, with such a healthy root of self-complacency or self-confidence, that they only rise up against this harshness and develop new forces under aggression. You will never hurt *them* by your criticism, however unrelenting, nor even by an affected and supercilious contempt. They will turn on you with suddenness, retort your sarcasms, expose the weakness of your analysis, and laugh at your pompous magisterial decision. Such people may fairly be left to take care of themselves. But I have known a person of more sensitive temperament, and rendered still more susceptible by her sex than by her really graceful talent, quite extinguished as a writer, (where she might, if encouraged, have been useful in time,) and actually hurried to the grave, by a thoughtless, over-caustic critique of her first work.

To conclude, (as it is high time I should,) the question, "Are we to have fiction?" may be answered unhesitatingly in the affirmative. We are to have it, and we *ought* to have it—but of the *right kind*. It may be some time yet. We await some gifted and at the same time simple-hearted writer, with a rich fund of Catholic principles and of human sympathies, able to touch the chords of feeling and yet incapable of abusing his power, with a talent in subjection to faith, a genius inspired by charity. There cannot be a doubt that such a writer would do a great deal of good, and negatively prevent a great deal of mischief. His writings would supply a great want. In the mean time, those who possess any measure of this exquisite talent, must do what they can, remembering that great writers are formed by degrees, one succeeding another with an added perfection and augmented power, so that each of us may be contributing by every sincere effort to form the style of him or her who is destined to surpass us all.

CIVILIZATION AND THE CHURCH.—II.

TRANSLATED FROM THE CIVILTA CATTOLICA.

I.—The first mistake of the world in censuring the Church for not being a civilizer, is, as we observed, a confusion of ideas. It believes erroneously or pretends to believe, that the civilization which it prizes and desires, should be obtained through the labors of the Church.

Returning to the proper conception of this divine institution, we have showed how the direct action of the Church is in reality nothing else than the sanctification of souls ordained to the glory of God: for such is the end for which Christ came upon earth: such the mission given by Him to the apostles: such the fruit for the production and ripening of which the sacraments, the ministry, the hierarchical power of the Church have been established. Hence we inferred, that, if civili-

zation means perfection, the Church is essentially a civilizer; but a civilizer of an order superior to the human, that is, of a divine order: since the excellence to which she elevates man, is divine. This excellence is not apparent, indeed, because entirely interior and dwelling in the innermost recesses of the soul: "all the glory of the king's daughter is from within."—*Ps.* xliv. Although some rays burst forth in the multiplied acts of heavenly virtue, for "in golden borders she is clothed around about with varieties:"—*ibid.*—yet this beauty is concealed altogether or almost entirely from the dim and misty eyes of the world, which can only perceive what is material and noways superior to the bearing of the senses. But what of this! The chief thing is, that in the eyes of faith the slightest acts of humility, mortification, charity, performed under the influence of the grace which we receive in the Church, are inappreciable: so that in comparison they surpass immensely the most glorious undertakings, which belong to the merely natural order and form the admiration and the astonishment of the world.

If virtue and the distinct and active knowledge of our duties form the most vital elements of all human culture, the Church is necessarily a civilizer, because the establishment, the increase, the efficacy of this moral order are the objects of her direct and unremitted attention. With respect to the material or merely speculative order, we cannot promise ourselves from the Church any other than an indirect and secondary influence, that is, so far as this order is united with the primary one, as a means or a subject, in which the moral order shines forth exteriorly. And here we were obliged to distinguish this part, which is necessarily connected with the direct action of the Church, from the other, which is only partially connected with it. As to the first, we have seen that one of the effects inseparable from the action of the Church, is a moderate progress, which must arise in the inferior order, on accouut of her exterior and sensible worship, or of her organization as a visible society and moral body, or of the scientific and literary qualifications which she requires in her ministers.

As to the merely earthly grandeur, the development of profane sciences and arts, civil and political institutes and ordinances, national greatness, refinement of manners or comforts of life, that may or may not consist with orthodoxy of faith and rectitude of action, we remarked that it is a strange folly to expect such things directly or absolutely from the Church, when they have their origin in the natural activity of man, and are not necessarily connected with purity of faith or sanctity of life. This order of goods having a natural relation, not to the beatitude of a future life, but to the felicity of the present, the procuring or promoting of them in society belongs not to the action of the spiritual but of the temporal ministry; we mean that it is the scope and object of the vigilance and care of the state, whose proper duty it is to provide for the earthly prosperity and happiness of the people. We added, however, that the Church, even in this case, may have a powerful influence, by inspiring minds with the sublimity of her views, strengthening the will by the courage she infuses, elevating the end of human action by pointing out the glory of God, or directing its movements that it may not wander into the excesses of vice beyond what is lawful, or making everywhere predominant the element of virtue, which converts every kind of material increase into its own nourishment and a means for vaster and more splendid exterior operations. This is all the Church can do, and we repeat it here, that a clearer and more distinct idea of it may be impressed on the minds of our readers. Now, it is plain that the Church exerts her action at the present day as she always did, in the spiritual order, and in the material order also, so far as it is connected with the spiritual. She cannot

therefore be accused of not promoting civilization. But, as at other periods her influence contributed to merely human and material improvements, it is asked why that influence does not produce the same results now? The world complains of this, forgetting or dissembling the real cause, which is its own rebellion.

The Church no longer produces in our age the effects which were visible at other times in the work of civilization; she no longer gives birth to those grand achievements which rendered other epochs so famous and glorious. Very true:—let us grant the proposition. But what is the cause of this change? This is the real question; on this the whole discussion turns. Does it proceed from any change in the maxims of the Church, from a different direction given to its action, or from any wasting away of its virtue? It would be a very great folly to indulge such an opinion. The Church believes and professes to-day the same truths that she believed and professed from the beginning: her present faith is only her ancient inheritance. She has added nothing, subtracted nothing: nor can it be otherwise, if the word of Christ is true. The direction then of her movement is the same as it was in the beginning, that is to convert hearts to God. The contrary is not conceivable: because the action of an operative being is moved and directed by the person, and the personality of the Church is Christ himself, of whom she is the mystical body.—(I *Cor.* vii: *Eph.* v.) As long then as Christ does not change his views or intention, the Church will be immutable in both. And hence also it follows that her virtue must be always vigorous with eternal youth, for the source whence it flows never grows old, as it is Christ himself. He "remains with her all days even to the consummation of ages,"—(*Matth.* xxviii, 20,)—and by her means continues the work, for which He was sent among us by His Father.—(*Jo.* xx, 21.) Hence the action and virtue of the Church are not only directed and assisted by Christ, but more properly are the action and virtue of Christ himself, which operate invisibly by means of His visible body, to which He has given the form of the Church: exactly as the action of our animated body is not that of the body itself, but properly of the soul, which gives the body life and uses its members as so many instruments to which it communicates its virtue. Hence the failure, of which we have spoken above, cannot be attributed to any sterility that has blasted the operative virtue of the Church, for it is certain that this virtue is without any intrinsic change, the same now that it always was.

Whence then, it is asked, proceeds this failure? It proceeds from the lamentable apostasy which has separated human civilization from the Church. The Church at other times directed and promoted it. Why? Because in the ages of faith, it was pleased to submit to her action, strengthen itself by her divine conceptions and and draw life from her supernal inspirations. Every thing in those days was in some manner sacred: every thing had some relation or connection with the interests of religion and received its impulse and direction from religion. The voice of a Pope was enough to set Europe in motion and hurl it upon Asia, not to avenge the rape of a Helen, or to twine a wreath around the brows of some conqueror; but to free a Christian nation from the fury of Mahometanism and redeem the sepulchre of a God made man. The diadem did not rest upon the head of monarchs if the sacred chrism had not first impressed upon it a character of sanctity, which, consecrating them as defenders of the Church and of the poor, rendered them venerable in the eyes of their subjects. In social quarrels the pontiffs sat as umpires, at one time between people and people, at another between people and prince, and again between prince and supreme ruler: to which dignity belonged in a particular manner the defence of Christianity. The first political body of the state was com-

posed of bishops: the canon laws were above the civil: the administrators of justice referred to councils, in order to learn there principles of right and the manner of dispensing it among the people.

"The judges and fiscal agents, by a decree of our most glorious prince, should be present at the assembly of the priests that *they may learn how kindly and justly they should act with the people.* For according to the royal admonition, the bishops are the inspectors of the manner in which the judges should act with the people, so that after having admonished them, they may correct them or in their audiences of the prince make known their perverseness."—(*Conc. Tolet,* iii, c. 18, apud Harduin, t. iii, p. 482.) Such was the ordinance published in Spain in the name of the holy king Reccaredus. And to adduce an example from France and Germany also, Carloman decreed in his Capitularies: "We wish and command that all from the lowest to the highest, should obey their priests, both of the higher and lower orders, as God, whose representatives they are. We command therefore that all should obey them, as much as possible, in the execution of their ministry and the coercing of the wicked, of sinners and of the negligent. Those then, who should be found, which God forbid, negligent or disobedient to them, must know that they cannot retain any honors in our empire, even though they be our children, nor hold any place in our palace, nor any society nor communion with us nor with ours, but rather shall suffer punishment in great severity and rigor . . . . and also shall be censured as infamous and manifest reprobates, and their houses shall be confiscated and themselves be sent into exile."—(*Capit.*, t. i, an. 805, apud Baluzium.) From Germany St. Henry, emperor, wrote to Pope Benedict VIII, in these terms: "All that your paternity has established and reformed by the synod for the necessary good of the Church, as a son I praise, confirm and approve . . . . and thus before God and the Church, confirm as a thing, that is to remain forever and always to be regarded among the public rights and solemnly to be inscribed in the human laws."—(*Labb. Con.* t. ix, p. 831.) Such was the spirit that originated; such the direction that promoted civilization in the middle ages. A spirit and a direction which she usually maintained and preserved, until the enemy of all good succeeded in sowing the tares of Protestantism in the evangelical field of European nations. Actuated by this spirit, the power of civilization was everywhere felt. The universities, created for the most part by the clergy, were governed by ordinances sanctioned by the Church and depended often on the popes immediately. Education was entrusted to sacred ministers: to religious orders were entrusted the care and administration of the public institutions of Christian charity: the industrial and mechanical arts, even commerce itself was impressed with a sacred character and under the guardianship of a heavenly protector. Nay, more; even the profession of arms was consecrated by religion and the sword was girded on in the temple by the hand of the priest, who reminded the new knight of his obligations to God and bound him by solemn oath to use these arms for the defence of the Church and the guardianship of the weak and oppressed. In fine, all the social institutions had a religious sanction, a sacred seal, a Christian appearance. The earth, although distinct from heaven, was not divorced from it, but rendered subordinate to it. Material interests were united with the spiritual: the present life was considered as a ladder to the future. And so was verified in all its fulness that prophetic voice of Isaias: "And gentiles shall walk in thy light and kings in the brightness of thy rising."—(l, 3.)

In those times, indeed, men would have had a right to ask, what is the Church doing? What impulse does it give to civilization? What beneficial effects, what grandeur does she transfuse into it? If this had been asked then, all the nations

of Europe would have immediately arisen to answer; for they were created and elevated to a civilized condition by the Church. France would have replied, formed, according to Gibbon's expression, by the hands of bishops. Spain would have replied, adapted to laws, as Guizot confesses, and civilly and politically fashioned by the decrees of councils. Germany and England would have answered, drawn, as it were, from nothing and worse than nothing, from barbarism itself by the zealous labors of monks, who becoming apostles introduced civilization with the faith, and dictated laws and established customs. Scandinavia and Russia would have answered, which received the first seeds of civilization, the one from the holy bishop Anscherius, the other from the holy bishop Ignatius. All civilized nations would have answered, who from the Greco-Roman corruption or the ferocity of barbaric hordes were regenerated to civil life through the indefatigable labors of the Catholic Church.

The suppression of slavery, a most ancient wound in the social body, and so inveterate as to be considered forever incurable; sovereignty reduced to its pure conception of a sacred ministry, ordained not for the glory of him that reigns, but for the good of the people, who are governed: the dependence of *violent* subjection converted into a decorous and meritorious obedience, because no longer given to man on account of man, but to man on account of God, whose place man holds upon this earth: the heroism of the Crusaders, in comparison with whom the most celebrated warriors of history and of ancient fable dwindle into insignificance: the liberation of Spain from the Saracen yoke after 800 years of obstinate fighting: the right of conquest abolished, unless a solid reason justified it: the centuries of conflict between Christian civilization and Ottoman barbarism, terminated by the definite triumph of the former: the discovery of the New World: the most useful inventions that the present age enjoys: the master-pieces of every kind of art and science: the most stately edifices, wonders not less of architecture and strength than of mind and hand: these and other such wonders, which no age will ever rival, not to say, surpass, are precisely the glories of that society, which was developed under the influences of the religion of Christ.

But now-a-days things are quite different. That powerful and magnificent progress was broken in the midst of its course. A great separation was brought about between society and the Church. The emancipation from the divine authority of this Church, proclaimed by the apostate of Wittemberg, has gone on enlarging itself by degrees, and from the religious sphere has passed into morals and science, and hence into the civil and political orders and, as it were, into all the relations of human life. Instead of the resplendent and undying torch of faith, the dim and flickering taper of human reason has been substituted. To the pontiffs and sacred doctors have succeeded the philosophers and philanthropists, to whom the supreme government and direction of ideas regarding the progress of nations have been given. The treaty of Westphalia uprooted and separated by one blow the political principle from the religious. From that time alliances, treaties, war and peace have been deprived of every spiritual element, and governments have no other laws for their deliberations than their exterior worldly interests. Princes have withdrawn their temporal authority from all dependence upon the spiritual, not thinking that they thus opened a way for its dependence upon the caprice of the multitudes. Laws of a vague and loose character have been introduced, having no other tendency than to promote mere earthly interests. The new assemblies that have taken the place of the old, are merely laic and political. Science is to be cultivated merely in the name of reason and under the direction of

the state. Education is taken from the clergy and entrusted to the laity, who alone are proclaimed equal to the exigencies of the times and the depositaries of the new wisdom. Philanthropy has been substituted for charity, that is, the love of man for man's sake is substituted for the love of man for God's sake. Institutions of public beneficence are withdrawn from the hands of the clergy in order to subject them to the civil government. The Church has lost her influence upon industry by the abolition of the corporations of arts and trades. Every thing in fine has been secularized.

Not satisfied with this, the new reformers were ingenious in weakening the action of the Church even in the purely religious circle, by prohibiting the publication of the decrees and rescripts from Rome without the placet or permission of a kind of lay anti-pope; or by the obstacles thrown in the way of a free communication between the bishops and their supreme head; or by the impediments to the celebration of councils; or by the disesteem of the canon law; or in fine by the almost total withdrawal of the religious orders from the obedience of their general superior residing in Rome. And thus, after having deprived the Church of all influence in earthly affairs, and shut her up within the precincts of the temple to govern there the consciences of the devout, they have sought by a thousand clogs and incumbrances to diminish and weaken the hierarchy even in matters entirely religious, in order that her action may be curtailed as much as possible.

Now such being the separation and withdrawal of the civil and political order, and of all the social relations, from the religious, is it not clear that the world unjustly blames and condemns the Church, for not acting any longer in human affairs? If itself has removed and impeded her influence, what impudence on its part to tax her with doing nothing, when on the contrary it formerly nailed her to the cross, on the plea of her doing too much? What unexampled cynicism! Is it not adding insult to rebellion? Is it not a contempt and ridicule of common sense, or of that decorum which should be observed exteriorly, at least, if not further? Whoever is not mentally blind, must perceive, and whoever has not grown hardened to falsehood, must confess, that when this outrage had been perpetrated, there remained nothing else for the Church but to confine herself to her own sphere and devote all her energies to the prosecution of the duty assigned her by Christ, in the sanctification of souls. This the Church has done: and the world has no right to throw upon her the blame of its own defection, or to complain that she no longer obtains for it what by its rebellion from her it is unwilling to receive. As long as the Church continues the salutary work, which is her direct aim, so long does she labor for the cause of true civilization; because she saves its principal and vital elements, which are truth and virtue. As to the other parts of this civilization, which have a more immediate reference to material developments, she is compelled to leave them to their own care and to the purely natural evolution of the social faculties.

And here notice the admirable but terrible designs of divine wisdom. Exactly in this its fault did the world meet with its chastisement. The Church constrained to leave civilization to the world, in fact abandoned it: and by this abandonment alone it inflicts upon it the most terrible punishment, by giving it up to a reprobate sense. She behaved in its regard, as God had already done with the wise men of paganism. As St. Paul teaches in his profound epistle to the Romans, they knew God, but did not glorify Him as God. The apostle shows us in consequence, that the just Judge in punishment permitted them to become "vain in their thoughts and their foolish hearts were darkened. For professing themselves to be wise, they

became fools. And they changed the glory of the incorruptible God into the likeness of corruptible man, and of birds, and of four-footed beasts, and of creeping things. Therefore God gave them up to the desires of their heart, unto uncleanness, to dishonor their own bodies among themselves . . . . to shameful affections . . . . being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy." Such is in part the magnificent panegyric, the noble sketch which the doctor of the gentiles has drawn of those ancient philosophers, so glorious, so bepraised in pagan history: and such the reproof he casts in their teeth, for not having been obedient to God. We know not what certain honey-mouthed men will say of this, who knit their brows and distort their countenances, when they hear some sprinkling of these invectives against other characters, more impious even than were the ancient pagans.

Returning however to ourselves; a similar misfortune seems to have fallen on this worldly civilization in its rebellion against the Church. It had known the Church of the living God: and instead of venerating in her the incorruptible God, who established her as His city and kingdom, it turned away to adore corruptible man and invoke the aid of quadrupeds and serpents, as certainly some of the philanthropists and regenerators of these days could be called, in consideration of the folly of their doctrine and the poison of their practice. Well—by the just judgment of God, the Church has given it up to a perverse sense. Thus all may have a true experience of the value of human civilization, when the light and strength that come from above are refused to it: and whoever will not change his ideas, will be inexcusable.

To comprehend well this practical lesson, a few sketches will suffice: the limits of an article not permitting us to write more at length. We shall then only glance at the miserable condition of philosophy in Germany, politics in France, industry in England.

As to Germany, in what at last have ended all the gigantic efforts, the long meditations, the unmeasured erudition of the sublimest understandings? In forgetting the most elementary and obvious principles of right reason: in the loss even of common sense: in involving themselves in a labyrinth of vain formulæ, at one time idealistic, at another sceptic, at another still pantheistic, among which you seek in vain a path by which to extricate yourself. The pestilent gloom, void of all comfort and bringing only anguish and death, began to extend from the Northern clouds over the rest of Europe, threatening to pervert, to extinguish all light of the mind, every affection of the heart. And wo to us, if the Church, shining in the midst of us as an inextinguishable beacon, had not imparted to us her supernal light, or preserved by Catholic instruction the truths most essential to the moral life of man. Who can know into what an abyss of most pernicious errors we would now be tossed in the name of progress! Great are the evils of ignorance, but far greater are those of false science. It is a hundred times less harm to know nothing, than to be learned to the ruin of what is true and good.

In France too, after so many theories and disputes about social and political right, the publicists of a country that deems herself the mistress of nations, saw themselves obliged to distil their brains in order to teach and defend, what? the first rudiments of civil society, property and the family, beset at the same time by the force of the populace and the sophisms of bearded universitarians. Unchained from the professor's chair and the arena of the schools that it might pass into the

street, the hydra of socialism and communism reduced the honest citizens of that generous nation, after having experienced all forms of government, to the brink of a social chaos, and forced them, through the hourly dread of robbery and assassination, to the cruel necessity of entrusting to the musket the guardianship of their property and life: a worse state than is found among the Bedouins of Asia or the Black Feet of America. And had not a providential man, more through a divine dispensation than through human thought or foresight, crushed by a masterly stroke the idol that threatened the extermination of its stupid adorers, we would have seen the savage state renewed in civilized Europe and every social element in a blaze.

And the new Tyre! Though the envied queen of the seas and almost the ruler of Asia, yet she has drawn no other fruit from her vast commerce, her long traffic and refined manufactures, than to reduce to the most lamentable indigence better than the third part of her population, and reproduce, in the midst of Christian civilization, a slavery, under certain aspects, more frightful than the ancient. In her caverns of fossil coal an immense crowd of adults are buried alive, to drag on a little while a life poisoned by the pestiferous exhalations of their mephitic abode: and in her noisy factories a crowd of youths stupefy their minds and ruin their health in casting a piece of cotton or wool between the swift woof, with no other advantage than that of not dying of hunger. And yet he who has read the history of his own times, knows to what inglorious shifts that government was obliged to have recourse during the late revolutions in order to prolong her political existence. These are the glorious and precious fruits of civilization emancipated from the Church.

Nor is this all. Withersoever we move our steps or turn our looks, we meet with the lurid speeches, the frightful images of social corruption. The increasing indigence of the masses: the multitude made the tool of cunning and factious demagogues: crowds of languid working men, crushed under the burthens of a brute to increase the profits of cruel and avaricious speculators: the lower orders restless, prone to crimes hitherto unheard of: eager for an earthly happiness, which they will never taste, and forgetful of a heavenly beatitude, which they might with certainty enjoy: every where unbridled desires, ferocious hatred, and overboiling passions.

Lying philanthropists! Were these your magnificent promises? In vain do you flatter us, magnifying the external splendor of modern society, pointing out the facility of intercommunication, the ease and expedition of navigation, the political machinery so elaborately finished. In vain do you think to quiet us by showing us your machines, your founderies, your athenæums, your philanthropic institutes, your artifices of government. We ask you for life and you show us the grave. Break, cast down that wall, so beauteous apparently, and beneath you will see the nests, the filth of the serpent and every creeping thing. And of what will you glory? Of your colleges? But, if you remove the element of Christian education, they become houses of corruption, where the strength of the wicked is wasted even before it is developed. Of your universities? But entrusted to the government of mere reason, from abodes of wisdom they are transformed into hotbeds of revolution, nests of sectaries, that bring up youth in ignorance and immorality. Of your academies? But they present the image of Babelian confusion, if the horrible doctrines there imbibed did not paint in our minds something yet more horrible. The people educated by you become more miserable, ungovernable, without loyalty, without morals, and what is worse, without hope. The

asylums for beggary, the institutions of public beneficence, withdrawn from the care of those who served there gratuitously for the love of Christ, are converted into inheritances for office-hunters, who fatten on the tears and sufferings of the poor. Heaven forgotten, religion despised, crimes multiplied, a burning thirst for pleasures, equally pernicious when satisfied and not satisfied: minds puffed up with pride: souls hardened by egotism: such is the work of your hands.

Meanwhile, what are you doing? Laughing in your heart at all these wounds, with a theatrical compassion, you offer new promises, hoping still to find some who will believe your lies. Cease to mock our miserable humanity. You are incapable of producing any good. And do you know why? Because you want the spark of divine charity: and this must be necessarily wanting to you, because you want faith in God. Look at what you do, when you wish to be compassionate. You run to sound the trumpet, to write in some journal, what given by the right hand Christ desired should be unknown to the left. You do even more. Stunned by the clamors of the indigent and the hungry, if you resolve at last to give them some relief, you plan some party, a ball, a philanthropic feast, that the excitement of voluptuousness may be the principle and the companion of the purest among the virtues. Nor in truth can you act otherwise: because the pagan spirit, which you have raised up again, has no other way to work but in the voluptuous delights of the senses, as it has no other support for its belief than in the staggering dictate of human reason.

This is the sublime grade to which the reprobate world has led its civilization by its rebellion from the Church. God grant that things may stop here. But if a prompt and efficacious restitution of the union between civilization and the Church do not take place, subjecting it to her guidance and guardian care, we shall fall into evils yet worse and perhaps irremediable. It is not necessary to swallow the chalice of evil even to the dregs, in order to know the insidious poison. Our past experience is enough. For the rest, the sole reading of the works of these modern reformers, who speak without mystery, shows clearly to what an unhappy term they wish to lead us. They unveil the jargon of the deceitful language held by others, who believe it their duty yet to dissemble. These tell you openly, that when they promise to remove misery from the world, they mean by misery every restraint on their wicked desires and animal propensities. When they promise a perfect form of government, under this name they understand anarchy, which they enshrine and deify. When they affirm that the chains forged by despotism and fanaticism must be removed, by chains they mean the laws of justice, honor and modesty. When they promise a purer religion, they mean atheism, not only permitted, but commanded to each individual. We should be led too far, were we to continue this dark and atrocious exposition. He that loves to know more about them and to assure himself by authentic testimonials, can read the excellent work entitled: *Sketch of Socialism:* in which the original texts are reported at length. In the meanwhile let us conclude that the reproof against the Church of not being now a civilizer, proceeds not only from a distorted idea but from a forgetfulness of an historical fact. The subject well examined not only justifies the Church from the accusation, but besides convicts the world of dishonesty: and of a dishonesty not only censurable on account of its intrinsic guilt, but execrable too on account of the very grievous losses of which it is the sad source, by separating human progress from its true principle of life.

THE PROPHECIES OF MALACHI.—II.

PIUS VII. AQUILA RAPAX—A RAPACIOUS EAGLE.

Six months after the death of Pius VI, early in the year 1800, Cardinal Chiaramonte ascended the Pontifical throne, under the title of Pius VII. It is not our present purpose to write a history of his pontificate, but merely by noticing a few events, to see how far the prophecy of Malachi might be considered as verified in his regard. The prophecy we have quoted above: "*Aquila rapax—rapacious eagle.*" Now let us see what the eagle had to do with Pius VII.

At this time there lived one Napoleon Bonaparte, a renowned warrior, whose ensign was a spread eagle. Under this ominous standard he had conquered, and pillaged, and murdered, far and wide; there was scarce a country of Europe which had not suffered more or less from his depredations. And now the time had come when the warrior wished to become emperor of France, and nothing less would serve his high purpose than that the Pope should come from Rome to anoint and to crown him. The ancient royal residence at Fontainebleau was selected as the place for the coming interview between his Holiness and the Emperor. And therefore suitable preparations for the event were commenced. But Napoleon was one of those impatient geniuses who are unable to wait. Accordingly, instead of waiting for the Pope to make his entry into Fontainebleau, he got into a carriage, and drove towards him. The meeting took place at the Cross of St. Herem. Pius VII stepped into the emperor's carriage, sat down on his right hand, and on the 25th of November, 1804, at about two o'clock in the afternoon, they entered Fontainebleau together, and passed the remainder of the day there.

This was the first meeting of the dove and the eagle. He had not fairly plumed his wings yet. Six years later, on the 19th of June, Pius VII again entered Fontainebleau; but this time without any one going to meet him; for he did not make his appearance as a sovereign pontiff, but as a prisoner. The eagle had made his swoop now; let us see to it.

On the 27th of December, 1807, Napoleon issued that terrible decree, which ordered all English merchandise to be burned which could be seized in France, and in the different kingdoms over which he had power; and which likewise prohibited any goods conveyed by British vessels, or of British manufacture, from being imported into France, or the dominions dependent on it; and which likewise forbade the whole world to hold intercourse with Britain in any shape. His aim in this was of course the humiliation of England. This decree was ratified by the great continental coalition formed by the peace of Tilsit. At this time the only unswerving friend that England found was the Pope: he argued that Britain was to him a friendly country, from whom he had received no wrong, and that therefore he could not close his ports against English vessels. In spite of the emperor's anger and threats, the Papal sea-ports were always patent to British traders. This was the first wound in the eagle's side, and it festered. Let us here pause a moment to contrast the steady fidelity of the Pope with the recent conduct of England towards his present Holiness. When a cabal of desperadoes drove him an exile from his patrimony, after besieging him in his own palace, and slaughtering his body-guard and his household, the English journals, with scarce an exception, forgetting the ties of gratitude and friendship, raised an "Io triumphe!" at his fall, and never ceased from first to last to hallo on the hounds upon his track; every exploit

of the *soi-disant* patriots was lauded to the echo; and deeds they never did were duly chronicled and eulogised by mendacious journalists. And when "the eldest daughter of the Church" loyally came to his rescue, no names were bad enough for the gallant French generals or the brave French soldiers who drove the abomination of desolation from the holy places. As for Mazzini, Garibaldi, Gavazzi, and the other outlaws, our infidel press would lick the dust beneath their feet.

Great events now came thick and fast,—so thick and so fast that we cannot pretend to particularise them. A word will be enough for our purpose. The emperor had long been eaten up with a desire of having an heir to his greatness; this was the one thing wanting to fix his power for ever. On one occasion the empress shed tears on parting from her son Eugene. "You weep," said Napoleon to her, "you weep for a momentary separation: if the grief of quitting one's children is so great, it must be a great blessing to possess them; judge, then, what those must suffer who have none." Napoleon was a man of few words, and the empress soon divined the meaning of this remark. It foreboded what was soon after formally announced to her,—the intended divorce. In this, however, he wished much to have the Church on his side; he accordingly wearied the Pope with importunities to sanction his separation from his wife, and threatened vengeance in case of refusal. The Church never sought to be a friend of Cæsar on such terms; and though there are some people who persist in asserting that the Catholic Church will sanction the doing of evil that good may result from it, yet here we have an instance of the Pope standing by the right, in spite of imperial smiles on one side, and imperial vengeance on the other. He steadily refused his sanction to the divorce. Again: Napoleon found that in order to be omnipotent, he must have the Church under his thumb; and to this end he must have the appointment of the bishops vested in himself. His next effort then was to induce the Pope to sign a concordat, regarding the institution of French bishops. Again the Pope demurred. This was too much for one to bear who knew no law but his own will. By a decree of the 17th of May, 1809, the emperor put an end to the temporal power of the Pope, uniting his territories to the French empire; and Pius himself was seized in his own palace, and hurried off as a prisoner into France. Not a moment was allowed him to prepare for the journey. Dressed as he was, he was forced into a carriage, and driven at once out of the city. A single friend accompanied him: and on comparing notes when they had progressed some miles over the Campagna, the two illustrious exiles found that their united purses amounted to the sum of three half-pence. Pius was never allowed to leave the travelling carriage for an instant, night or day, for any purpose whatsoever. At Acquapendente, he begged a glass of water and a clean shirt from a peasant who stood by the way-side. And we can easily imagine how readily the boon was granted, when it was known who the petitioner was. It must have been a solace to the Holy Pontiff's heart, to witness the devotion of the people; for in spite of emperor, officers, and soldiery, the faithful people came pouring to the roads, when it became known whom the carriage contained; and mile after mile thousands prostrated themselves to the ground, crying aloud for the Papal blessing. At length he once more reached Fontainebleau, but a prisoner this time. And now every art was plied to induce him to sign the desired concordat, but for a long time it was all in vain. On one occasion, when a courtly prelate remonstrated with him for his obstinacy (as he termed it,) and said how *foolish* it was, Pius replied in the words of Holy Writ: "*Nos stulti propter Christum; We are foolish for Christ's sake.*"

Towards the commencement of January, 1813, Napoleon came to Fontainbleau. He was anxious to settle the affairs of the Church before going to Saxony; accordingly he came and enquired for the Pontifical prisoner. He was told, that, in spite of the permission which had been granted him to walk in the garden, and although the imperial carriages had been placed at his service every day, the Pope had refused to put his foot outside his room. "Tush," said Napoleon, "he wishes to be considered a martyr." He then announced himself to Pius VII. The interview was long and animated, but led to nothing. Napoleon came away from him the more furious, because owing to the venerable age of the Pope, he had been obliged to a certain extent, to restrain his wrath—but when he met Cardinal Fesch in the Gallery of Diana, he related to him what had taken place, and as the Cardinal remained silent, Napoleon said, "Where does the obstinate old man want me to send him?"

"Perhaps to Heaven," replied the Cardinal, and the answer sufficed to calm the Emperor.

It would keep us too long to tell all he suffered during the two long years of captivity, which Pius spent at Fontainebleau. Nor need we say, how, in a moment of fainting and sickness, the poor old Pontiff, worn out by the advice, entreaties, and persuasions of those around him, at length put his name to the fatal concordat, but on condition that it should not be promulgated for the present. But to his alarm and amazement it was published the very next day. He at once retracted his assent, as faith had not been kept with him; and he never ceased to repent of the false steps into which the weakness of a moment had betrayed him. We will present one more picture of the eagle and the dove, and we have done. It is related by an eye-witness.

Pius VII, sat in a large easy chair, the arms of which were formed of massive lions' heads, carved in black oak. The Pontiff sat still, with hand on breast and downcast eyes, as was his custom. The Emperor paced the apartment, his eye was calm, and his classical features were lit up with that playful, coaxing smile, which none could assume better than himself. The tones of his voice were light and sportive—in fact, he was trying, at that moment, to *wheedle* the Pope. "Come, Holy Father," said he, "don't look so stern! People have made me out to be a worse boy than I am. I certainly have toyed a little with Voltaire; but I have no opinion of him after all. And some of these days, I'll let loose an unfrocked Redemptorist against him, and that will settle him. And as for Mother Church, she hasn't anywhere a more obedient son than myself. If you would only give in a little now, and strive to make things pleasant, we might get on very well together, I'm sure. You should keep the keys, and I the sword; you would have the care of spirituals, and I would look to the treasury and such temporal dross. Then, whenever I wanted to go out to fight, I would bring my sword to you, and you should bless it; and I would go forth, conquering and to conquer. Wouldn't that be an agreeable consummation for all parties? Playing into each other's hands in this way, we should be quite irresistible: and we should share the whole world like a bonbon between us. Is it not so, Santo Padre?" He paused and a beautiful smile played across his lips, but there was a more earnest expression lurking in his eye. The Pope sat still as a statue, his eyes cast down as usual, and for a moment he seemed to be uttering a few words within himself, or communing with his guardian angel. Then he raised his eyes, heaved a sigh, and uttered one word:

"Commediante!" said he; *he's a comedian.*

Napoleon stood as one entranced; had he heard aright, or was it a mocking echo? There was silence for an instant, and then the storm fairly burst forth. "A comedian! I, a comedian! Yes, I'll show you rare shows. Kings and princes, and emperors, shall be my puppets, and the world shall see a show of crumbling empires. A comedian, indeed! Yes, when your thrones rattle about your ears, it will be a rare sight for it, and your spectators can enjoy it as they may. And as for you, Signor Chiaramonte, you are the greatest puppet of them all. Who are you? Why if I didn't look grave when I salute you, the army and the people would at once laugh you to scorn. But I'll crush your tiara in the dust yet. What my predecessor Charlemagne gave, I will abrogate, and let us see the poor despised figure you will cut, when the comedian makes a show of you. Look you, Signor, as I treat this Sevres vase, thus will I treat you, and others more mighty than you ever were! A comedian, indeed!" He ceased, and dashed into a thousand atoms, on the marble floor, a china *garde de fleur*, which he had lifted from the table. His eye flashed fire, and those present felt as if the poor old man must have been blasted beneath the flame. He sat motionless, and unmoved, and passionless as an Egyptian statue. Again he sighed, communed for a moment with his guardian angel, calmly raised his eyes, and said, "Tragediante! *he's* a tragedian!"

It was too much for the Emperor; he was out-manœuvered; once he paced the length of the room, and then dashed out, banging the door behind him.

On January the 14th, 1814, Pius retraced his steps from Fontainebleau to Rome. Another year, and the eagle was chained on a lonely ocean rock. Pius now lies in the peaceful vaults of the Vatican basilica, "lapped in lead." Religion is as flourishing as if Napoleon had never threatened to annihilate the Papacy, and Madame Tussaud, for sixpence extra, shows you Rush the murderer, Napoleon's sword and tooth-brush, and the bed where, for the last time he styled himself "*tete d'armée*."—*Lamp.*

TO BE CONTINUED.

THE MISSION OF FLOWERS.

Flowers of the field, how meet ye seem
Man's frailty to portray,—
Blooming so fair in morning's beam,
Passing at eve away!
Teach this; and, oh! though brief your reign.
Sweet flowers, ye shall not live in vain.

Go form a monitory wreath
For youth's unthinking brow;
Go, and to busy mankind breathe
What most he fears to know;
Go strew the path where age doth tread,
And tell him of the silent dead.

But whilst to thoughtless ones and gay
Ye breathe those truths severe,
To those who droop in pale decay
Have ye no words of cheer?
Oh, yes! ye weave a double spell
And death and life betoken well.

Go, then, where wrapt in fear and gloom
Fond hearts and true are sighing,
And deck with emblematic bloom
The pillow of the dying;
And softly speak, nor speak in vain,
Of the long sleep and broken chain.

And say that He who from the dust
Recalls the slumbering flower,
Will surely visit those who trust
His mercy and his power,
Will mark where sleeps their peaceful clay,
And roll, ere long, the stone away.

Lamp.

ON BAD BOOKS.—II.

III. I read all kinds of books, but no bad impression remains on my mind. know my religion.

You maintain then that the perusal of dangerous writings makes no bad impression on you. But the Church is of quite another sentiment. She is thoroughly convinced that bad reading makes a very unfavorable impression on the faithful; consequently she forbids it strictly. She sometimes grants to certain persons permission to read books contrary to religion, when she knows that these persons will not be injured by them, on account of their learning and attachment to the faith; but as she knows the heart of man and the danger of such reading for the faithful at large, she positively forbids it to them. Experience alone would be sufficient to prove how judicious and beneficial is such a measure. We imperceptibly imbibe the views and prejudices of those we frequent. Books are companions and friends. If we read bad ones, we frequent evil company, we will be perverted.

The wisest and most experienced men are of opinion that a little learning on the subject of religion, such as is generally possessed by the Catholics of our times, is not sufficient to neutralize the danger found in books or periodicals which direct their insidious attacks against Catholicity. And in fact we see that imprudent Catholics who read every sort of literary productions do not preserve their faith intact. Many prejudices against the doctrine and the discipline of the Church fill their minds. Yet, they believe themselves very good Catholics, because their religious instruction is too limited to enable them to perceive what is opposed to the true principles of faith. Here we may observe that it is one thing to know religion, to practise it with simplicity and submission, and another thing to know it so as to receive no injurious impression from a multitude of objections often presented in the most artful manner.

IV. Bad books are generally well written; we read them for the sake of the style. Good books well written are wanting.

Good books well written are not wanting, but good taste is wanting. To be convinced of it, look at the catalogue of Catholic works offered for sale. Persons accustomed to frivolous literature cannot relish what is serious and solid; they have other things in view besides the style. We shall examine elsewhere what must be thought of the style of novels.

It is a sad reflection to be made here that the tendency to the romantic is singularly promoted by the kind of education which a large number of young persons receive. A grave and solid education is almost out of season. The fine arts are too often considered the most essential part of it. To learn singing and drawing, to practise on the piano or the harp, to attend lessons in painting and dancing, is called receiving a brilliant and finished education. Alas! how few "valiant women" and good managers will come out of such schools! It would be desirable then for the happiness of families that parents and teachers should endeavor to inspire the young with the love of industry, a taste for useful occupations and for books of solid instruction.

Having now shown the futility of the pretexts alleged to authorize the reading of dangerous books, we proceed to demonstrate that such books are the greatest scourge of religion, of society and the family.

1. Books contrary to faith are the greatest scourge of religion.

We have proved that bad books weaken and destroy faith. Now, religion is nothing else than faith reduced to practice. The religious or the just man liveth by faith. If faith is taken away, there is no religion, no Church; human and individual opinions alone remain. Every one may make for himself a sort of religion according to his fancy, but it does not deserve the name of religion. True religion consists in knowing God, in worshipping, in loving, in serving Him as He wishes to be known, worshipped, loved and served. But faith only teaches us how God wishes to be served, and this faith is preserved entire only in the holy Catholic Church. Therefore to attack, to weaken or destroy this divine faith, is to attack, to weaken and to destroy religion itself. Consequently bad books are the greatest scourge of religion. But to attack religion is to attack God Himself, is to war against "Jesus Christ, the author and finisher of faith."

2. Bad books are the greatest scourge of civil society.

Because they destroy its basis and its most essential elements. The basis of civil society is religion. All must agree on this principle. All ages proclaim it loudly. "It would be more easy," says Plutarch, "to build a house in the air than to found a state without religion." The root of all authority is God considered as Creator, Supreme Legislator and Rewarder. Deny this principle and you deny law, authority, duty, submission, justice and recompense. Without the knowledge and the love of God imparted by true religion, nothing but disorder will exist; every thing is left to chance and becomes the sport of human passions. Bad books which destroy religion, the basis of society, destroy therefore society itself; and the perverse men who by means of impious and licentious writings, endeavor to propagate the forgetfulness and the contempt of God in propagating the forgetfulness and the contempt of religion, are accordingly the worst enemies of society and the promoters of every crime. Yet, these unhappy individuals have the hardihood to assume the pompous title of philanthropists, friends of man! Faith, reason and experience demonstrate that wherever religion loses its influence, crimes are multiplied. How can it be otherwise? Is it not religion which by proclaiming awful truths, sets the strongest check to the commission of crime, and often prevents it effectually? Is it not religion which by the divine helps it affords, and the eternal rewards it promises, enables us to practise all the virtues and to make all the sacrifices necessary for the welfare of our neighbor?

Religion proclaims the sanction and the authority of the law, the important duties of rulers, and requires probity and integrity in the public administration. If she requires authority to be respected because it emanates from the sovereign Legislator, who is God, she insists not less strongly on the duties of princes towards their subjects. She alone has labored successfully "to emancipate the nations" and to abolish slavery. She reformed the civil and military legislation, the common and international law, and the law of war. She presides over human actions, creates good faith in commercial transactions, condemns every species of injustice, and imparts to man the power to resist cupidity, the prolific source of crime and wretchedness. Religion in fine is the greatest consolation of suffering humanity. By pointing to a divine Saviour who was voluntarily poor and who promises an everlasting recompense to the charitable, she moves the heart of the rich, comforts the indigent, and procures abundant succors to the destitute. Charity and devotedness have ever followed her steps, and worked in all countries miracles of beneficence, by constructing hospitals, founding religious orders, erecting monuments, all consecrated to the relief of human misery in all its forms. Let a cold philanthropy, so ambitious of praise, and so little inclined to noble sacrifices show us something

similar! Under whatever aspect therefore we view society, either in its basis or in its constituting elements, we find that its welfare is closely connected with the Catholic religion, so that to attack, to weaken, to destroy the latter, is to attack, to weaken, to destroy the former. Consequently bad books which are the bane of religion, are for the same reasons the bane of civil society.

3. Bad books are the greatest scourge of the family.

The happiness of families depends on union, forbearance and fidelity between the married couple on the one hand, and on the love and submission of the children to their parents on the other hand. The Catholic religion teaches that the matrimonial alliance is holy and indissoluble, and prescribes to children to love, respect and obey their parents. Marriage is regarded by her as affording to husband and wife assistance from each other, as a remedy against concupiscence, and a means to perpetuate on earth the race of the children of God. She considers it as a great sacrament representing a great mystery, namely the union of Jesus Christ with His Church. Through this sacrament, she confers many graces on the married to enable them to fulfil their painful duties. Conjugal fidelity is with her a capital point, and the Christian education of children ranks among the first obligations of parents. Now, to attack, to undermine, to attempt to overthrow a religion which inculcates these great principles of union, of peace and happiness, is it not to attack, to undermine, to destroy the family itself?

Not satisfied with warring against the family by combating religion, which is all its strength and happiness, the books of which we speak attack the family openly and in a direct manner. According to the doctrines of the authors of such works "marriage is no more a sacrament, but merely a civil contract, a convention entirely human, which caprice or passion may annul at any time. It is a speculation about fortune or sensual pleasures. Infidelity is styled gallantry, and divorce progress in civilization. Modesty is a weakness, duty an empty word, conscience is prejudice and virtue a dream. The education of the young must be directed to material utility as its end; for, fortune is every thing. Children are bound to obey their parents only as long as they want their protection. After this period, they are emancipated by nature. To run after pleasures, to gratify the growing passions is a necessity during the season of youth. To believe ourselves superior to our parents, to pity their attachment to the practices of religion, is a mark of intelligence and progress." Such are the pernicious maxims disseminated in families by bad books. Why should we be surprized at the fatal effects they produce? At the dissensions, the divorces, the infidelities so frequent in our time; at the insubordination of children, their dissipation and corruption? The unhappy parents reap what they have sown. They gave to their offspring an education purely material and of mere forms; they did not banish from their fire-side irreligious books and immoral periodicals; perhaps they themselves put them in their hands; let them blame themselves if they now experience remorse and grief and are covered with disgrace.

We have conclusively proved, that books and all works of an irreligious tendency are destructive of religion, of society, of the family. If such is the case, what horror ought we not to entertain for them! Never can we detest them sufficiently. Let the flames then consume all those productions which spread moral pestilence over the earth, and poison the minds of its inhabitants!

JOURNEY IN TARTARY, THIBET AND CHINA.—II.

BY THE ABBE HUC.

We were on foot before daylight. Previous to our departure we had to perform an operation of considerable importance—no other than an entire change of costume, a complete metamorphosis. The missionaries who reside in China, all, without exception, wear the secular dress of the people, and are in no way distinguishable from them; they bear no outward sign of their religious character. It is a great pity that they should be thus obliged to wear the secular costume, for it is an obstacle in the way of their preaching the Gospel. Among the Tartars a *black man*—so they discriminate the laity, as wearing their hair, from the clergy, who have their heads close shaved—who should talk about religion would be laughed at, as impertinently meddling with things the special province of the Lamas, and in no way concerning him. The reasons which appear to have introduced and maintained the custom of wearing the secular habit on the part of the missionaries in China no longer applying to us, we resolved at length to appear in an ecclesiastical exterior becoming our sacred mission. The views of our vicar-apostolic on the subject, as explained in his written instructions, being conformable with our wish, we did not hesitate. We resolved to adopt the secular dress of the Thibetian Lamas; that is to say, the dress which they wear when not actually performing their idolatrous ministry in the pagodas. The costume of the Thibetian Lamas suggested itself to our preference as being in unison with that worn by our young neophyte, Samdadchiemba.

We announced to the Christians of the inn that we were resolved no longer to look like Chinese merchants; that we were about to cut off our long tails, and to shave our heads. This intimation created great agitation; some of our disciples even wept; all sought by their eloquence to divert us from a resolution which seemed to them fraught with danger; but their pathetic remonstrances were of no avail; one touch of a razor in the hands of Samdadchiemba, sufficed to sever the long tail of hair, which, to accommodate Chinese fashions, we had so carefully cultivated ever since our departure from France. We put on a long yellow robe, fastened at the right side with five gilt buttons, and round the waist by a long red sash; over this was a red jacket, with a collar of purple velvet; a yellow cap, surmounted by a red tuft, completed our new costume. Breakfast followed this decisive operation, but it was silent and sad.

THE MISSIONARIES IN THEIR LAMANESQUE COSTUMES.

When the Comptroller of the Chest brought in some glasses and an urn, wherein smoked the hot wine drunk by the Chinese, we told him that having changed our habit of dress, we should change also our habit of living. "Take away," said we, "that wine and that chafing-dish; henceforth we renounce drinking and smoking. You know," added we, laughing, "that good Lamas abstain from wine and tobacco." The Chinese Christians who surrounded us did not join in the laugh; they looked at us without speaking and with deep commiseration, fully persuaded that we should inevitably perish of privation and misery in the deserts of Tartary. Breakfast finished, while the people of the inn were packing up our tent, saddling the camels, and preparing for our departure, we took a couple of rolls, baked in the steam of the furnace, and walked out to complete our meal with some wild currants growing on the bank of the adjacent rivulet. It was soon announced to us that every thing was ready—so, mounting our respective animals, we proceeded on the road to Tolon-Noor, accompanied by Samdadchiemba.

We were now launched, alone and without a guide, amid a new world. We had no longer before us paths traced out by the old missionaries, for we were in a country where none before us had preached Gospel truth. We should no longer have by our side those earnest Christian converts, so zealous to serve us, so anxious, by their friendly care, to create around us as it were an atmosphere of home. We were abandoned to ourselves, in a hostile land, without a friend to advise or to aid us, save Him by whose strength we were supported, and whose name we were seeking to make known to all the nations of the earth.

As we have just observed, Samdadchiemba was our only travelling companion. This young man was neither Chinese, nor Tartar, nor Thibetian. Yet, at the first glance, it was easy to recognise in him the features characterizing that which naturalists call the Mongol race. A great flat nose, insolently turned up; a large mouth slit in a perfectly straight line, thick projecting lips, a deep bronze complexion, every feature contributed to give to his physiognomy a wild and scornful aspect. When his little eyes seemed starting out of his head from under their lids, wholly destitute of eye-lash, and he looked at you wrinkling his brow, he inspired you at once with feelings of dread and yet of confidence. The face was without any decisive character; it exhibited neither the mischievous knavery of the Chinese, nor the frank good-nature of the Tartar, nor the courageous energy of the Thibetian; but was made up of a mixture of all three. Samdadchiemba was a *Dchiahour*. We shall hereafter have occasion to speak more in detail of the native country of our young cameleer.

SAMDADCHIEMBA.

At the age of eleven Samdadchiemba had escaped from his Lamasery, in order to avoid the too frequent and too severe corrections of the master under whom he was more immediately placed. He afterwards passed the greater portion of his vagabond youth, sometimes in the Chinese towns, sometimes in the deserts of Tartary. It is easy to comprehend that this independent course of life had not tended to modify the natural asperity of his character; his intellect was entirely

uncultivated; but, on the other hand, his muscular power was enormous, and he was not a little vain of this quality, which he took great pleasure in parading. After having been instructed and baptized by M. Gabet, he had attached himself to the service of the missionaries. The journey we were now undertaking was perfectly in harmony with his erratic and adventurous taste. He was, however, of no mortal service to us as a guide across the deserts of Tartary, for he knew no more of the country than we knew ourselves. Our only informants were a compass, and the excellent map of the Chinese empire by Andriveau-Goujon.

The first portion of our journey, after leaving Yan-Pa-Eul, was accomplished without interruption, sundry anathemas excepted, which were hurled against us as we ascended a mountain, by a party of Chinese merchants, whose mules, upon sight of our camels and our own yellow attire, became frightened, and took to their heels at full speed, dragging after them, and, in one or two instances, overturning the wagons to which they were harnessed.

The mountain in question is called *Sain-Oula*, (Good Mountain), doubtless *ut lucus a non lucendo*, since it is notorious for the dismal accidents and tragical adventures of which it is the theatre. The ascent is by a rough, steep path, half-chocked up with fallen rocks.

The *Good Mountain* is noted for its intense frosts. There is not a winter passes in which the cold there does not kill many travellers. Frequently whole caravans, not arriving at their destination at the other side of the mountain, are sought and found on its bleak road, man and beast frozen to death. Nor is the danger less from the robbers and the wild beasts with whom the mountain is a favorite haunt, or rather a permanent station. Assailed by the brigands, the unlucky traveller is stripped, not merely of horse, and money, and baggage, but absolutely of the clothes he wears, and then left to perish from cold and hunger.

Not but that the brigands of these parts are extremely polite all the while; they do not rudely clap a pistol to your ear, and bawl at you: "your money or your life!" No; they mildly advance with a courteous salutation: "Venerable elder brother, I am on foot; pray lend me your horse—I've got no money, be good enough to lend me your purse—It's quite cold to-day, oblige me with the loan of your coat." If the venerable elder brother charitably complies, the matter ends with, "Thanks, brother;" but otherwise, the request is forthwith emphasized with the arguments of a cudgel; and if these do not convince, recourse is had to the sabre.

The sun declining ere we had traversed this platform, we resolved to encamp for the night. Our first business was to seek a position combining the three essentials of fuel, water and pasturage; and, having due regard to the ill reputation of the *Good Mountain*, privacy from observation as complete as could be effected. Being novices in travelling, the idea of robbers haunted us incessantly, and we took every body we saw to be a suspicious character, against whom we must be on our guard. A grassy nook, surrounded by tall trees, appertaining to the imperial forest, fulfilled our requisites. Unlading our dromedaries, we raised, with no slight labor, our tent beneath the foliage, and at its entrance installed our faithful porter, Arsalan, a dog whose size, strength, and courage entitled him to his appellation, which, in the Tartar-Mongol dialect, means "Lion." Collecting some *argols** and dry branches of trees, our kettle was soon in agitation, and we threw into the water

*Dried dung, which constitutes the chief, and indeed in many places the sole fuel in Tartary.

FIRST ENCAMPMENT.

some kouamien, prepared paste, something like vermicelli, which, seasoned with some parings of bacon, given us by our friends at Yan-Pa-Eul, we hoped would furnish satisfaction for the hunger that began to gnaw us. No sooner was the repast ready than each of us, drawing forth from his girdle his wooden cup, filled it with Kouamien, and raised it to his lips. The preparation was detestable—uneatable. The manufacturers of kouamien always salt it for its longer preservation; but this paste of ours had been salted beyond all endurance. Even Arsalan would not eat the composition. Soaking it for a while in cold water, we once more boiled it up, but in vain; the dish remained nearly as salt as ever: so, abandoning it to Arsalan and to Samdadchiemba, whose stomach by long use was capable of anything, we were fain to content ourselves with the *dry-cold*, as the Chinese say; and, taking with us a couple of small loaves, walked into the imperial forest, in order at least to season our repast with an agreeable walk. Our first nomade supper, however, turned out better than we had expected, Providence placing in our path numerous *Ngao-la-Eul* and *Chan-ly-Houng* trees,—the former a shrub about five inches high, which bears a pleasant wild cherry; the other, also a low but very bushy shrub, producing a small scarlet apple, of a sharp agreeable flavor, of which a very succulent jelly is made.

The imperial forest extends more than a hundred leagues from north to south, and nearly eighty from east to west. The Emperor Khang-Hi, in one of his expeditions into Mongolia, adopted it as a hunting ground. He repaired thither every year, and his successors regularly followed his example, down to *Kia-King*, who, upon a hunting excursion, was killed by lightning at *Ge-ho-Eul*. There has been no imperial hunting there since that time—now twenty-seven years ago. *Tao-Kouang*, son and successor of *Kia-King*, being persuaded that a fatality impends over the exercise of the chase, since his accession to the throne has never set foot in *Ge-ho-Eul*, which may be regarded as the Versailles of the Chinese potentates. The forest, however, and the animals which inhabit it, have been no gainers by the circumstance. Despite the penalty of perpetual exile decreed against all who

shall be found with arms in their hands in the forest, it is always half full of poachers and wood-cutters. Gamekeepers, indeed, are stationed at intervals throughout the forest; but they seem there merely for the purpose of enjoying a monopoly of the sale of game and wood. They let any one steal either, provided they themselves get the larger share of the booty. The poachers are in especial force from the fourth to the seventh moon. At this period the antlers of the stags send forth new shoots, which contain a sort of half-coagulated blood, called *Loujoung*, which plays a distinguished part in the Chinese *Materia Medica*, for its supposed chemical qualities, and fetches accordingly an exorbitant price. A *Loujoung* sometimes sells for as much as a hundred and fifty ounces of silver.

Deers of all kinds abound in the forest; and tigers, bears, wild boars, panthers, and wolves are scarcely less numerous. Wo to the hunters and wood-cutters who venture otherwise than in large parties into the recesses of the forest; they disappear, leaving no vestige behind.

The fear of encountering one of these wild beasts kept us from prolonging our walk. Besides night was setting in, and we hastened back to our tent. Our first slumber in the desert was peaceful, and next morning early, after a breakfast of oat-meal steeped in tea, we resumed our march along the great *Plateau*.

TO BE CONTINUED.

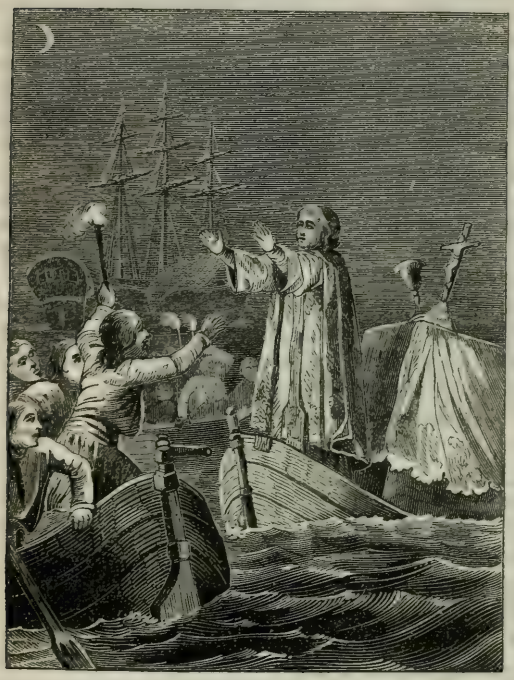
A GENTLE WORD.

A gentle word! a gentle word!
How soon and well it wins a way
Into the heart by anger stirred,
Each stormy impulse to allay;
It turns aside the shafts of hate,
It cools the fever of the brain,
It charms and cheers the desolate,
And soothes the poignant pangs of pain.

A gentle word! a gentle word!
Doth all the powers of passion thwart;
An advocate that's felt and heard
Far as the blood that warms the heart.
Its tenderness doth win a store
Of mercy from the fount Divine;
Love's golden key, that opes the door
Of gentle friendship's closed shrine.

A gentle word! a gentle word!
It falls like dew on drooping flowers;
'Tis like the music of that bird,
Whose song is heard at evening hours.
It re-unites all friends and aught
That's parted by the voice of wrath,
It heals the wounds by sorrow wrought,
And scatters sunshine o'er our path. *Lamp.*

A MASS DURING THE REIGN OF TERROR.



"I fancied at the same time that I saw the bark slowly sink in the sea."—See page 324.

The revolution of 1789 was so prolific of great events; it gave birth to so many acts of heroism, so many sublime virtues, in the midst even of the enormities by which it was polluted, that it has become an inexhaustible mine from which the philosophic historian can always draw materials for the instruction of future generations. For us whose only object is to offer to youth a series of examples fitted to inspire them with noble sentiments and salutary reflections, we too shall explore this fruitful mine in order to give them a double interest in the truth of our narrative. The latter then is not the production of imagination; it is a leaf taken from the history of that fatal epoch, every page of which contains a solemn lesson. In 1793, when victims multiplied daily in desolated France, two proscribed youths, one of whom was named Dussaulx and the other E. O., traversed stealthily the coasts of Bretagne, without money, without papers, without any knowledge of the country, and with the melancholy certainty of being shot, if they should fall into the power of the party that pursued them. Yet this conviction did not affect very much the two travellers. Ex-musketeers, confident in their courage and united by the tenderest friendship, they resolved to sell their lives dearly: at all events, if they had to succumb to numbers, they were at least sure to perish together. This thought supported them in the midst of dangers, privations and fatigues; it was also it that inspired them with the boldness to knock from time to time at the door of some lonely cottage, to procure nourishment and a shelter. Succor was frequently refused them: for distrust and fear had then subdued every other sentiment, especially among the rural population. They had, moreover, to guard against the numerous spies, who under various disguises traversed the country. This danger was not the less fearful for them; it might betray them into some snare; but at twenty years, (this was about the age of the two outlaws) hope easily prevails over fear. They marched, besides, to a certain goal: the chateau of Keroulaz was appointed their rendezvous; they were to find there good quarters, all the necessary succors and a certain number of their comrades, thus did they cheerily enough hazard themselves in those perilous routes. The patrols, however, that multiplied

on the way, soon compelled them to leave the beaten roads; they dared not ask them for information or subsistence, and during twenty-four hours they had to undergo such misery, that their courage was shaken. Exhausted by fatigue and hunger, a prey to insupportable sufferings, to a thousand mournful thoughts, which they dared not communicate to each other, they walked in silence side by side, wringing their hands sometimes with inexpressible anguish, when all of a sudden, in the midst of a hollow road they had entered by chance, and which seemed interminable, they fancied that they heard some footsteps behind them. Having quickly turned round, they saw a peasant almost of their own age, well clad, and whose rather simple countenance wore the appearance of timidity. Affecting in his gait a collected air, he turned in his fingers the beads of a rosary, and seemed wholly occupied in his devotion. So much was not necessary to re-assure our fugitives. In the extremity to which they were reduced, the suspicion of a base hypocrisy hidden under the exterior of piety, never once presented itself to their mind. They had, besides, no alternative: information should be obtained at any price, so without the least hesitation they asked the young man the way to Keroulaz. He cast an oblique look at them, told them that he was going exactly in the same direction, and that he would willingly conduct them; but that as the distance was great, they could not arrive there that day. At this intimation the two friends looked at each other with dismay. They felt no longer the strength to pursue their journey, without appeasing the hunger that devoured them, and taking some hours of rest. Divining without doubt their distress, the Breton removed their anxiety by telling them that a shelter was near, and offering them in a very graceful manner the quarter of a large loaf he drew from his wallet. This relief at such a time was a substantial kindness to the famished youths; so after having thanked their new companion they continued their journey at his side with increasing confidence. This sentiment one of them carried so far that he hesitated not, as they travelled along, to give him a glimpse of the object that led them to the chateau of Keroulaz. This imprudent confidence did not, however, appear to interest the individual on whom it was bestowed: he had all the phlegm of the people of his country, and he exhibited a disposition but little curious. After having accompanied for some time the fugitives, he gave them the necessary marks to discover the shelter he had spoken of, and then parted, telling them that he would sleep in the neighborhood, and resume the journey with them on the morrow. It was dark night when the two friends found the house that had been indicated. Their circumstances and the late hour might well make them fear to meet with a warm reception from ringing rifles; but, as we have said, their deplorable situation compelled them to brave every thing. They knocked therefore boldly. They were forthwith admitted. "Come in!" said the man to them who had opened the door and to whom they addressed their humble petition. "Come in!" At this invitation they bounded with joy; the cottage that opened to them was in their eyes a magnificent palace; they already saw in imagination a good supper and a good bed, in which their aching limbs would feel the balm of rest. In their ecstasy they scarcely remarked the strange air of the Breton who in taking down the lamp held it to their face to measure them the better. Impolite as this scrutiny was, they bore it, however, very manfully: gifted both with a prepossessing countenance they could hope with reason that it would be favorable to them; and one of them even ventured to repeat with rising confidence the statement of their pressing wants. The master of the house, an aged man, tall, with long grey hairs and rugged features, in which, however, a certain sort of good-nature appeared,

announced in rather a discouraging tone that, his family having gone to bed, he had scarcely any thing to offer them. At the same time, as if to prove what he advanced, he laid before them a few beans, a pitcher of water, and a small piece of black bread. While they were devouring this repast, seasoned with all the Breton slovenliness, their host seated before them continued to examine them, pressing them with questions mingled with complaints on the misfortune of the time, doubtless to palliate thus his parsimonious hospitality. He showed them afterwards with his lamp to a stable at the back of the house, where were housed several cattle and strewn the shreds of a wretched pallet. To other travellers this accommodation would have been but little comfortable; but our two outlaws had passed many nights in the open air; thus, far from complaining, they considered themselves so happy at having found such a shelter that they thanked God for having provided them with it. In a hurry to repose they pulled out their horse-pistols, which they carried concealed under their clothes, placed them near the bed, knelt down, M. Dussaulx first, and began their night prayer. Brave even to rashness, in the field of battle, this young man preserved a lively faith in his heart, and when he prayed, his voice was so sweet and touching, that his friend never heard him without emotion. The latter then hastened to kneel beside him, and their souls, united in the same sentiment, were lifted up to the throne of Heaven. In the midst of this act of devotion, which for a long time past they took a pleasure in performing together, a slight noise happened to distract them. That vague perception that makes us feel rather than see the object at our side, imaged the figure of a man rising up at a sort of casement contrived in the wall near which they were kneeling. One of them quickly turned round; he saw nothing. This apparition having struck both at the same time, they could not doubt its reality; thus did it appear to them sufficiently alarming to keep them on their guard: but neither hearing nor seeing anything more, they at last yielded to sleep, with which they were overpowered, and wakened not until broad day-light. It was not without some hesitation that they appeared before their host; his rather uncivil reception of them the previous evening, joined to the circumstance that had alarmed them, induced them naturally enough to believe that he regarded them with distrust. Great then was their surprise, when, as they addressed him, he extended to them his callous hand, his rugged features brightening up at the same time into a very cordial smile. "I will wager that you passed an excellent night," said he, fixing on them a malicious look. Re-assured as to his dispositions, they told him, smiling, of the apparition of the night. "Hah! you had reason to be terrified," he resumed in a grave tone, "and it can with truth be said that yours was a prayer that served you before the good God; I and my younger son were there with the finger on the trigger." .... He looked at the same time to the two guns that were suspended at the chimney. "Ay," he continued, "we should have shot you like mad dogs, nothing can be more certain; but when I saw you on your knees, praying like Christians, I said to my boy: these are good men, let us leave them." "What! you would not have killed us," said one of them, completely astonished, "us who are poor defenceless men!" "And who does ourselves a favor?" gruffly replied the Breton. "Is not the country covered with spies who seek only our destruction? If you had been of their gang, it was all over with us; our house would have been burned and ourselves smoked like foxes; or rather we would have been shot before the door. These gentlemen, besides, have a watchword which you know not, since you have not spoken it to me, without reckoning that I saw your pistols." At this the two young men looked at each other, saying, "he was very near it."

"Yes," replied the peasant in a softened tone, but without the least malice, "thank God, you shall breakfast this morning better than you supped last night." Placing then on the table some fresh bread, bacon and a little pitcher of wine, he seated himself between his two guests and listened with the deepest interest to the narrative of the dangers they had run since their arrival in Brittany. "You see then," said he afterwards, not knowing how to express his regret, "you see what the abominations of the times are! The brow becomes bathed in perspiration when thinking of them: I should have killed two gentlemen, two good Christians, without allowing them time to prepare for their fate and recommend their souls to God." "Alas!" answered the young Dussaulx, "the death with which we have been threatened, may await us elsewhere, from one moment to another, and we shall not be better prepared; yet if we fall, I trust that Heaven will take into account our impossibility to fulfil our religious duty; six months have elapsed since we heard mass." "I pledge my life," cried the Breton, quite joyful, "that you shall hear it on to-morrow; I owe you this!" "Indeed! despite the spies and marauders, we shall have mass!" said M. Dussaulx, with animation; "where then, my dear host?" "I have, you see, told you neither how nor where," returned the latter, "what there is certain in it is, that up to the present, thanks to the good God, we have had mass every Sunday; not, of course, without running great risks, but gentlemen like you are prepared for all this." As he concluded these words, an individual opened the door whom the outlaws recognised as the young peasant who, on the previous evening had given them his bread and pointed out the refuge where they were then so comfortably lodged. The host surprised, fixed on the stranger a look of distrust. "Fear nothing," hastily spoke M. Dussaulx, in a transport of joy, "this lad is worthy of us; it is he who relieved our hunger and directed us to you." "M. Pol should recognise me," said the young man in his turn, "I live five leagues from this, he has frequently seen me, but it is the fault of memory apparently." "Quite possible," replied the host, "since the stranger calls me by my name; since it is so, be seated and help yourself." Guided always by that feeling of gratitude that frequently carries a noble heart to the very excess of confidence, M. Dussaulx requested the host to permit his new guest to hear mass with them. "I know the piety of this virtuous young man," he added, "and if you fancy that you owe such a kindness to us, M. Pol, my friend and I owe it also to him for the services that he has rendered us!" A slight motion on the part of the old man showed pretty well that this language was not agreeable to him, and he could have wished to prevent it; but it was too late. It expressed, moreover, such a confiding conviction that he could not well meet it with a refusal; besides the young peasant spoke in at once: "I will accompany you with pleasure; I know the place; I repair there every Sunday." This announcement perfectly re-assured Pol; so it was with as much tranquillity as benevolence, that he engaged the two outlaws to conceal themselves during the day in his garret, and he showed them to it at once for fear of discovery. Having afterwards returned to the guide, he conversed and drank with him; after some time both went out together and an undisturbed silence reigned through the house. We shall not speak of the ennui the two young men experienced in their hiding-place: happily they found there a good hay-bed, on which they forgot the hours of expectancy in restorative sleep.

The evening being come, all the family, composed of the several sons of the aged Pol, with their wives and children, assembled in a mirthful manner at supper; nevertheless, when the father having barred the door introduced the two strangers, a cold reserve succeeded their former gaiety, and it required all the benevolence of

the host to save the two friends the confusion of so indifferent a reception. After the repast, a bottle of brandy was passed round, then the aged Pol, having drunk his potion, said to his guests, "Ah then, gentlemen, are you determined to be of our party?" "Most assuredly," they answered, "if you permit." "Well then, let us be gone; come ladies, put your little ones to bed, and you, my lads, take your arms." "Shall we set out this evening?" demanded Mr. O. with surprise. "Ay, immediately," answered the Breton, "in order that we may arrive the earlier on to-morrow; it is not that the church is small, there is room enough in it for the last come, but because it is far off." Taking down then a double-barrelled carabine, he put it into the hands of Mr. O., saying, "take this, it is your mass book, and here is this *missal* for you," he added, giving a firelock to M. Dussaulx. Meanwhile, at the signal from the father, the women had disappeared with their children, but returned soon again in their hoods; the men covered themselves with goat-skins and seized each a gun. "There is a ceremony that smells powder a league off," said Mr. O. to his friend, with whom he remained apart during these preparations. "Armed thus to the teeth, we have more the appearance of bandits setting out on their midnight havoc than of good Christians going to mass." "These precautions are requisite for the time we live in," replied M. Dussaulx, "indeed at any season I should feel fired at the idea of a duty that could be discharged only with arms in our hands." The family having re-assembled, a young girl, detained without doubt to watch over the children and house, seated herself at the hearth, and the party forthwith set out. A young lad led the van as guide; then came the host, accompanied by the two friends, afterwards the women; the husbands formed a rear-guard. Faithful to his cautious habits, Pol had given no information to the two outlaws regarding the place he was conducting them to, he contented himself, journeying along, with justifying their warlike equipment by the risks they were exposed to, and which he hoped, however, to escape on account of the secret until then most religiously guarded, and the precautions which they had taken. We shall introduce here the verbatim narrative of Mr. O. "We walked thus for nearly an hour, and I was expecting every moment to see the place, but in vain, for at the end of this time I could discern no trace of the edifice at which we were to halt. An interminable strand now stretched under our footsteps, and I saw at the horizon a line of whitish light, like a thick haze that spreads over the plain. A dewy wind at the same time blew on my face. 'It is the sea,' said Dussaulx to me. I recognised, in fact, the deep hollow noise of the waves, which I had not until then remarked. 'I cannot divine whither we are going,' I observed to my comrade, 'it must be to some grotto here among the rocks. We are like the first Christians, who worshipped in the catacombs.' I ran after Pol to question him, but he seized me roughly by the arm,—'Unfortunate man! you were going to give a somerset a hundred feet deep, the precipice is not three paces from you, be still.' I stood petrified, holding back Dussaulx, not daring to put one foot before the other in the darkness. The aged Pol dashed into the midst of our company, placed the men first, encouraged us by his voice and gesture, and we descended a pathway that extended down this frightful steep, that reminded me of a certain pass of the Ghemmi in the Bernese Alps. We had to help each other along in this defile like two children, the women themselves travelled it better than we. We took not less than an hour to descend this ladder of rocks. When we reached the bottom, sounds rather near, voices interrupting one another here and there, induced us to believe that an addition was made to our party. Our host, who had left us for a few moments, now returned. 'We must wait, you can sit

down,' said he to us, without remarking that we were walking in wet sand in which we sunk to the calf of our legs. Happily I discovered a part of the rock that was on a level with the beach; I engaged Dussaulx to rest there with me, for we stood in great need of taking breath. I fancied that we should pass a part of the night in this place, and I congratulated myself on the sound sleep I took during the day by way of precaution; but soon I heard our people say to one another, 'Up, it is midnight.' The enterprise was too far advanced and our party too busy, to be convenient to address them any questions. I gave all my attention to what was going to take place. 'The sea runs high,' said one of the sons of the aged Pol. 'So much the better,' replied the latter. This answer seemed to me inexplicable, for the sea rolled at their feet. At a few paces off, our men extended the hand and passed us on board of the boat, after which they unmoored her, and now we were on the water. Dussaulx and I were the only idle persons on board, for every arm was required to steer the wretched boat through the bad weather. I had to hold fast with both my hands to the bench, to prevent me from tumbling to the bottom of the craft, that trembled as it bounded through the roaring waves. A furious wind drenched us with showers of salt water. It required the practised eye of those sea-faring people to discern any object ten paces round us. But more transparent clouds soon brightened the scene; and looking in the same direction as Pol, who watched over every thing, I quickly discovered a boat, then two, then three, which like our own were struggling against the bad weather. The attention of the captain was directed to another object. 'Ho! there Marie!' said he to him who held the tiller. . . . . 'Nothing, ... excuse me, ... Steady your helm there!' A light glimmered in the distance, it now shone out, and again died away, and a bark soon appeared, rising and sinking alternately on the heaving waves. She advanced solemnly; it was wrapped in such silence; its appearance was so singular and dismal, that I took it to be a funeral convoy. But while my attention was thus occupied, another manœuvre was rapidly executed around us. The boats having rendezvoused, passed ropes from one to the other, and kept at a distance to guard against collision, in such a way as to form a circle, in the centre of which was the bark with the light in it. By the aid of this light I saw that something was a doing in her forehead, as she lay quite contiguous to us. When the men who were thus occupied had disappeared, we discerned under the flame of the lantern, an altar covered with a dazzling cloth and surmounted with a crucifix. At the same time an aged priest with white hair, and vested in his sacred robes, whose adornments sparkled in the darkness, appeared, assisted by two poor fishermen; he made the sign of the cross. . . . . When I saw this, I fell on my knees, my eyes swimming in tears and my heart full of gratitude and admiration. Dussaulx grasped my hand. All on board the boats were on their knees. That scene will never leave my memory. Those hundred people on their bended knees between heaven and the sea, the roaring deep submitting again to the majesty of the Saviour of men, the rocking altar that had no longer a spot of earth to rest on in the whole kingdom of France, the lamp that lighted in the darkness only the pale brow of the aged priest, and his white locks agitated by the wind, the pious voices that mingled with the noise of the billows, the immense dome of heaven that served for a sanctuary, with the vast expanse of ocean for its court. I believe that I see and hear all this still, and that there never has been witnessed a more sublime and magnificent ceremony. I shall not attempt to depict the moment when the Sacred Host was elevated between the hands of the venerable priest supported by his two assistants. The voice of the storm rung on my ears at that in-

stant as a hymn worthy the occasion, and as sweet as the music of the organ at the elevation. One of the men who were stationed with oars to prevent a collision between the boats, bent forward, and with a terrified air, cried to our host,—'A sloop!' 'Impossible,' said the aged Pol, rising, 'I see nothing;' he knelt down again, for the ceremony was drawing to a conclusion; but the same man placed his shrivelled hand on his shoulder,—'I told you.' . . . . A line of flame dazzled my eyes, after which I was flung to the bottom of the boat, and heard and saw nothing save the reports of the artillery, frightful cries, and the bodies that rolled on top of me. I raised my head, and discovered by the reflection of the firing, the boats broken and dispersed, the men swimming, and the women frantic. 'Surrender!' cried the people from the enemy's vessel, 'we shall fire no more.' My eyes turned at this moment in search of the altar. The priest turned round tranquilly, and said in a calm voice, opening his arms,—'*Ite missa est!*' '*Deo gratias,*' answered the assistants. I fancied at the same time that I saw the bark slowly sink in the sea: several voices cried out,—'She keels over. . . . . Monsieur le Curé! Save him! Save him!' The bark, in effect, riddled with balls, keeled over, a huge wave laid her under. The priest fastened to the altar, held upright still, gave us his last benediction, then disappeared, and a fresh discharge roared over his floating tomb. . . . . At this sight, the aged Pol cried out,—'My friends! let us turn on them and board!' The fishermen forthwith executed the manœuvre. Braving the fire of the gun-boat, they boarded her, followed by the two young men; a bloody combat ensued; the crew were inconsiderable; were defeated and cast into the sea. One enemy alone remained on board. It was the guide of our fugitives. Mr. O. recognised him, and endeavored to rescue him from the hands of Pol, who was the first to discover him, but the old man exasperated by the massacre of his two sons, who were stretched lifeless at his feet, was so violently bent on his prey, that he held of him now only his dead body. 'It is he, the wretch! it is he that has betrayed, that has sold us!' he cried, 'behold the end of a spy.' And at the same time he flung the body into the abyss. After this execution the dead and wounded were gathered, and when they had been carried off in the boats, the sloop was set fire to. It was by the disastrous light of this conflagration that they endeavored to pick up the women who had remained in the barks and the men who had fallen into the sea. Although the loss was much less than was at first imagined, nothing was heard during the search but groans and lamentations. They at last re-embarked. The sun had just risen over the scene of desolation. When they had touched the shore, all those worthy people rushed through each other impatient to ascertain who had escaped, and who were missing. With pallid brow, each sought a parent, a friend or a neighbor, ... transports of joy and exclamatious of grief prevailed successively; it was a general mourning at which no heart could assist and remain unbroken. Stoical even in his disaster, the aged Pol, after having superintended the debarkation, approached the two friends and briefly said to them:—'Gentlemen, after what has happened we can no longer fête you; but if you will assist at the burial of my two sons, it will be a very great honor,' . . . . he could not finish; his tears flowed in spite of him. The two friends durst not accept his invitation, they feared to burden his grief, and thanked him, offering him at the same time the most unaffected marks of sincere sympathy. 'Well, then,' replied the unhappy father, extending to them his hand, 'here is the last of my sons, he will conduct you to the Castle of Keroulaz. He is a guide on whom you can depend; he will not betray you. . . . Adieu! distrust spies and never omit to say your prayers.'"

MEMOIR OF THE LATE VERY REV. FATHER ROOTHAAN, GENERAL OF THE SOCIETY OF JESUS.

John Philip Roothaan was born at Amsterdam, November 23, 1785. His father, Mathias Roothaan, was a surgeon. His mother's name was Mary Angela Terhorf. His grandfather, born of Calvinist parents, had the happiness of returning to the bosom of the Catholic Church.

After having gone through his humanities in the Grammar School of Amsterdam, attended the College of the same city, and followed a private course of Greek literature under the celebrated Van Lennep (who died, it will be remembered, on the 10th of last February, scarcely three months before his illustrious pupil,) John Philip Roothaan, at the age of nineteen years, went into Russia, in order there to enter the Society of Jesus. His professor, Van Lennep, gave him a most honorable certificate on this occasion. Addressing the Fathers of this renowned Society, to which, though a Protestant, he did not fear to offer the most flattering homage, he thus expressed himself upon the merits of his young pupil:—

"Such is the merit of J. Roothaan, that if to his excellent qualities of heart and soul he should add the grace of becoming a member of such an institute as yours, there is nothing too eminent to be expected from him. Others retain from their first studies a merely superficial knowledge of Greek and Latin literature: as to him, he is thoroughly imbued with it. There is no author that he has not profoundly mastered—no kind of literary beauty with which he is not able to impregnate his own style. It would be difficult to be more fully possessed than he is of Cicero, Virgil, and the Greek tragedians. In reading the ancients, he not only seeks for the pleasure of reading, but also rules of conduct. To become a better man is the principal end of his labors. Gifted with a solid judgment, he has known how to bring this gift of nature to still greater perfection by assiduously following courses of logic, dialectics—in a word, the different parts of philosophy. As respects the qualities of the heart, I cannot imagine any young man more perfect in courtesy, mildness, and, in fact, attachment to the least of his duties."

This certificate bears date 15th May, 1804. On the 18th June following Roothaan was received in the Society of Jesus at the College of Pololsk. After the two years of probation, enjoined by the Institute of St. Ignatius, he was admitted to the first vows. A Belgian Jesuit, who had just completed his noviceship with him, bore testimony to his virtues and talents at that time in a letter dated from Duneburg, in White Russia, dated 27th September, 1806:

"I do not doubt," he says, "that his name will become celebrated some day or other for his extraordinary virtue. He appears to have already attained to consummate virtue, though he is only twenty-one years of age. He is also endowed with the most rare talents. He knows Dutch, French, Latin, Greek, Hebrew, &c. He has already preached in our church in Polish. If you wish to know him better, read the life of John Berchman. It is his."

Roothaan himself was then at the College of Duneburg. He was three years master there, during which he taught successively grammar, humanities, and rhetoric. He was then recalled to Pololsk, to go through his course of theology. Having been ordained priest in 1812, he was ordered to give a course of rhetoric to the young Jesuits, first at Puzza, afterwards at Orsza. It is well known that this

course is a kind of normal school, where the members of the Society of Jesus are formed for teaching grammar and the belles-lettres.

Father Roothaan acquitted himself successfully of this important function, fully justifying the eulogium that M. Van Lennep had passed on his literary acquirements. At this time his qualifications for the general direction of this branch of study in the Society began to be remarked, correspondence was established between him and other literary professors, whose guide he thus became, whilst Father Rozaven was working in his department to give a wise direction to the philosophic studies of their brethren.

During this time he did not fail to devote himself to the exercise of the sacred ministry; and when the decree passed for the expulsion of his Order from Russia, he had been for a year and a half filling the office of preacher at Orsza. In consequence of this decree, and upon his refusal to renounce the Society of Jesus, he was transported with his companions to the frontiers of Austrian Gallicia.

He had been destined for France, but the Superior of the Society in Switzerland, Father Godinot, obtained from the Superiors in Rome a change in his destination, and kept him at Brigg, in Valais. There Father Roothaan was again charged to teach rhetoric to the young religious of the Order, and to announce the word of God to the people. He travelled about the Valais in quality of missionary, scattering abroad every where the fruits of salvation. His truly apostolic preaching moved all hearts, and wrought wonderful conversions, notwithstanding the strangeness of his diction, the natural result of his want of practice in the German tongue, particularly in the idiom of the Valais.

In 1821 and 1822 he accompanied Father Godinot in a visitation to the houses subject to the authority of that Father. There were, besides Switzerland, the missions of Holland, the house of Ghent in Belgium, and the houses of Dusseldorf, Hildesheim, and Dresden in Germany. Among other results of this visitation, in the success of which Father Roothaan had a large share, we must especially note the erection of two colleges in the kingdom of the Low Countries—they were Beauregard, at Liege, and Culembourg, in Guelder. Their establishment was resolved upon and arranged during this visitation, and took place a short time afterwards. In these travels, Father Roothaan twice passed through France, and made some stay among his brethren at Paris and St. Acheul.

In 1823 he was summoned to Turin by the Father-General, Louis Fortis, to be placed at the head of the college of St. Francis of Paula, recently founded by king Charles Felix, in place of the college of the provinces, which had been suppressed in 1821 on occasion of the political troubles of that time. The college of St. Francis of Paula contained the flower of the youth of that kingdom, who came there to follow the university courses of polite literature, theology, law, medicine, and surgery.

It was at Turin, if we mistake not, that Father Roothaan became acquainted with the notorious Abate Gioberti, for whom he took a very particular interest a few years later, when, having been raised to the office of General, he recommended the Jesuits of Brussels, where this unhappy priest was then living, to take opportunities of placing themselves in charitable communication with him. He remained at the college of St. Francis of Paula till 1829, when Father Gavani, who became Vicar-General after the death of Father Fortis, named him Vicar-Provincial of Italy. He had then been ten years professed, having taken his last vows on the 2d of February, 1819.

On the 30th June, 1829, he was present with the envoys from the different provinces of the Society at the opening of the general congregation for appointing a successor to Father Fortis. On the 9th of July following, the Feast of the Miracles of the Blessed Virgin Mary, at Rome, after being long balloted for with Father Rozaven, he was elected General of the Society, at the fourth taking of the votes.

"We cannot," says the *Univers*, "enter into details of the labors of this generalate, which lasted twenty-four years and two months, and is well known to have been one of the most laborious and trying on record. The prudence, the energy, the mildness, and, above all, the piety of the Very Rev. Father-General, have not a little contributed to triumph over the obstacles that revolutions and human passions have every where raised up against the Society of Jesus. In spite of the storms which it has had to go through, the Society has never ceased to grow and extend itself during the generalate of Father Roothaan. He governed it with admirable wisdom and prudence. He created eight new provinces, most of them in those parts of Europe that are most disturbed—two in Italy, Turin and Venice; two in France, Lyons and Toulouse; one in Germany, Austria detached from Gallicia: one in Belgium; one in Holland; and the eighth in Maryland, in the United States of America. He also created two vice provinces, those of Ireland and Missouri."

The foreign missions were also the constant object of his solicitude. They received a considerable development under his government. In deference to the wish of the general congregation, he occupied himself from the beginning of his generalate in revising the Ratio Studiorum, that is, the plans of studies formerly settled under Father Aquaviva, fifth General of the Society. The object was not to destroy this work of the wisdom and experience of the old Jesuits, but to introduce into it slight modifications required by the progress of human knowledge. Father Roothaan lost no time in naming a commission, charged with this important work. The new edition of the Ratio Studiorum appeared in 1832. It was accompanied by a circular letter from Father-General, in which the motives that had induced the Order to conform its code of public instruction to existing circumstances, are set forth with remarkable precision and wisdom. This work, however, was not, according to the idea of the General, to be definitive; it was to be sanctioned by experience, and the provinces were invited to make such observations as they might judge useful.

A great number of other circulars, in which elegance of the Latin style is joined to unction of the most tender piety, attest the zeal of the Very Rev. Father Roothaan, for the spiritual good of the members of the Society. The first of all has for its object to make them love their vocation, and to explain to them what ought to be the true nature of this love. In the following ones he speaks to them successively of tribulations and persecutions, of foreign missions, for which he inspires them with desire, of study and the use of the spiritual exercises of St. Ignatius, of the third secular year of the Society, (1840,) of the progress of the Society, and the dangers to which it is exposed; finally, since 1845, he applied himself particularly to console them, to encourage them, to excite them to resignation, to prayer above every thing, in the midst of the calamities which had begun already to fall upon the Society, and which ended by dispersing one-half of the provinces. One of these encyclical letters which we have been referring to, that which was given on occasion of the secular year (centenary) may be read in the *Journal Historique et Littéraire de Liege* (tom. xi, pp. 53 and 107,) where it is accompanied by a beautiful French translation.

His desire to cause his brethren to advance in the sanctity of their vocation, joined to a profound veneration for the holy founder of his Order, also inspired the pious Superior with the idea of making a new Latin translation of the Book of the Spiritual Exercises. He there reproduces the original text with scrupulous fidelity, preferring to deviate from the rules of Latin rather than lose a single word of the holy penitent of Manresa. Numerous notes which he has added to the text assist the reader to seize the spirit of this admirable book, and to discover all the spiritual treasures it contains. This fine work will remain an enduring monument of the fervent piety and paternal solicitude of the General whom the Society of Jesus has just lost.

At the same time that he was giving so great development to the Society, without, and strengthening it so much within by spreading throughout the spirit of St. Ignatius, he maintained, and augmented, if possible, the holy traditions of charity which have always distinguished the children of this Saint. The charity of Father Roothaan and the Jesuits was especially signalised at Rome, in 1837, upon the appearance of the cholera. [The six magnificent candlesticks presented by the people of Rome to the altar of St. Ignatius, in the Gesù, as a monument of their gratitude to the Fathers for their heroic self-devotion on this occasion, remained there with their complimentary inscriptions after the Society was driven from Rome, in 1848, a testimony to the brutality of their enemies, and the cowardice and inconstancy of their friends.—Tr.] Afterwards, when the scourge had ceased, and a commission was named to take care of the children whose fathers had been carried off by the mortality, they compelled Father Roothaan, by an infringement on the rules of the Society, but with a sentiment of gratitude which it would have been well to immortalise, observes M. Cretineau Joly, to take a place in the committee under the title of Ecclesiastical Counsellor Deputy. On his part, says the same writer, the Father-General decided that twenty orphans should be maintained at St. Stephano Rotondo at the expense of the Society of Jesus.

Nevertheless, the good Father found himself compelled in 1848 to quit Rome that he loved so dearly, and where for nearly twenty years he had made himself cherished and esteemed by the great as well as by the people. [He was escorted out of Rome, and to the steamer at Civita Vecchia, by English friends, and was spared those personal insults to which so many of his brethren were so cruelly exposed, until after he had embarked. His departure from Rome was not known till some hours after it had taken place. The rabble expected he would have quitted the Gesù with a solemn protest, reserving the rights of the Society to the houses from which they were expelled, as was said to have been done at Genoa, in which case they were prepared to insult and probably ill-treat him.—Tr.] But that was the hour of impiety and the power of darkness; yet a few months, and the successor of St. Peter himself was to be forced to seek a refuge beyond the states of the Church.

Having found an asylum on the soil of France, Father Roothaan hastened to address to all his brethren an encyclical letter upon devotion to the Sacred Heart of Jesus. It was composed, we believe, at Marseilles, in that city consecrated to the Sacred Heart by the heroism of Belzunce, its bishop. Nothing can be more touching, and at the same time, more instructive than this beautiful letter of Father-General.

"At the sight" says he, "of those great disasters, that have destroyed nearly half the Society, and in presence of a future of which the knowledge of God alone can penetrate the mystery, we all feel the want of consolation and assistance.

It is the Sacred Heart of Jesus which presents itself to my thoughts as the common asylum of all the unhappy; the same Heart which repeats to us once again those sweet words:—'Come to Me all you who are wearied and heavily laden, and I will refresh you.' In writing to you a few words upon a subject so consoling, and so readily suggested by the sad circumstances in which we are placed, I realise a wish formed a long time ago." In fact, the devotion to the Heart of Jesus, of which he shows in his letter the advantages and solid practice, appears to have been his favorite devotion. He joined to it a tender piety towards the ever-blessed Virgin—a piety which induced him, in the very same year, to publish another circular upon the devotion to the Immaculate Heart of Mary.

He soon turned even his exile to good account as an opportunity of visiting personally many provinces, and consoling and encouraging by his presence and words a considerable number of his children. He successively visited in this way most of the houses of his Order in France, Belgium, Holland, England, and Ireland. Thus not only had all the Jesuits of these countries the happiness to contemplate the countenance of their dearly cherished Father, and to enjoy his sweet and pious discourse, but he moreover met amongst them many of those whom the storm had dispersed, and to whom the charity of their brethren, who had received them with holy eagerness, had begun to soften the rigors of exile. Persons, strangers to the Society, who had occasion to see the General in the course of his peregrinations, were greatly struck with the remarkable air of sanctity which animated his whole person, and were never wearied with admiring the evangelical simplicity, humility, sweetness, resignation—in a word, all that assemblage of solid virtues that was so conspicuously brilliant in him.

At length it was granted him to be able to return to Rome, and he had the consolation of seeing uprise from their ruins most of the provinces which impiety had struggled so hard to destroy forever. Switzerland and Piedmont, it is true, remain still closed against the sons of St. Ignatius; but, on the other hand, Spain and Catholic Germany have lately received them with love, and besides these, two new provinces, Holland and Toulouse, have come to join the old ones since the return of Father-General to the holy city.

Before closing his laborious and saintly career, Father Roothan greatly desired to collect once more around him all the Provincials and Deputies of the various provinces, to treat with them concerning the interests of the dear Society. But it pleased the Lord to call him to his eternal reward before the period fixed for this meeting. A saint-like death, preceded by a long and cruel malady, ended a life full of merits before God.

During the three months of his illness he had to endure agonising pains, an eye-witness writes to us, and not a word escaped his mouth but such as were full of resignation and the most perfect conformity to the will of God. His illness has but served to make better known that inexhaustible stock of solid virtue, of profound knowledge of the doctrine of the Gospel which he had especially derived from meditation. All those who visited him during this interval, withdrew penetrated with the unction of his words and the elevation of his thoughts, and animated with a more lively desire of securing their salvation. People justly applied to him those words:—"Bonus homo de thesauro cordis sui profert bona."

Tablet.

PASTORAL LETTER.

✠ FRANCIS PATRICK KENRICK,

By the Grace of God, and of the Apostolic See, Archbishop of Baltimore:

To the Clergy and Faithful of the Diocess of Baltimore, Grace, Mercy and Peace from God the Father, and from Christ Jesus our Lord.

Ven. Brethren of the Clergy, and Beloved Brethren of the Laity:

We have recently assembled the secular clergy of this diocess, and with them passed several days in holy retreat, after which we submitted to their consideration, as also to the regular clergy, certain disciplinary regulations prepared by us in conformity with the decrees of the provincial councils, and of the National Council of Baltimore. Having modified these statutes in several points, in accordance with their suggestions, we promulgated them solemnly in our diocesan synod, which we held in our metropolitan church, on Sunday, the 5th of June. We now address you, brethren, to urge you to co-operate with us in putting in execution these rules of discipline, which are directed to your special benefit and to the promotion of order and piety.

The chief point of general interest which our synodical regulations regard, is the sacrament of marriage, the reception of which is henceforward to be preceded by the publication of the bans. This usage, which is general throughout the Church, reaches back as far as the year 1215, when it was decreed by the Great Council of Lateran, with a view to prevent invalid contracts of marriage, by reasons of previous engagements, or of relationship, or other impediment. The holy Council of Trent renewed this law, and the National Council of Baltimore, held last year, urged its observance throughout the United States. Of this ancient usage a vestige remains in the civil law of this State, which requires license for marriage to be obtained from the County Court, whensoever publication of its intended celebration has not been made on three successive Sundays in a public church, duly registered as such. It already exists in many diocesses.

The reasons for introducing it into those in which it has not been hitherto observed, are of the most cogent character. In consequence of the tide of emigration which constantly flows in upon our shores, we are peculiarly exposed to the danger of second marriages contracted in the life-time of a former consort, deserted or left behind through necessity, under promise of re-union.

Some even whose consorts are living in the United States, on going through necessity, caprice, or disgust, to a distance from them, enter into new engagements. The publication of the bans is the most obvious preventive of this awful crime of bigamy. Many will be deterred from attempting to commit it, by the fear of detection should their names be proposed in church, and thus their intended victims will escape; whilst now, on the discovery of the previous tie, it is scarcely possible to break the chain which binds them together. The honor and happiness of respectable families have oftentimes been sacrificed to the boldness of some adventurer, whose deceit was discovered too late. In urging, then, the publication of the bans, we are providing for the safety and protection of those most dear to you. The reluctance which some feel to have their intentions publicly proclaimed, should

yield to the imperious necessity, which requires full security as to the free state of the contracting parties.

The same reason, although in a less degree, applies to promises of marriage solemnly made, by which the confidence and affection of the inexperienced are sported with and betrayed. It is well that some check should be applied to this criminal levity. If wrongs may not be repaired by a compulsory contract, the man who has trifled with the hopes of the poor and unsuspecting, should, at least, be liable to be repelled from the society of those who respect virtue, and sympathize with abused innocence.

In order to preserve purity of morals among those who are exposed to occasions of familiarity by reason of natural relationship, or of affinity, and also with a view to enlarge the sphere of family affections, the Church forbids the contracting of marriage between persons related even in the fourth degree, and declares such contracts to be null and void, whenever they are not allowed by special dispensation. Parties anxious to form such engagements, within degrees which seldom admit of dispensation, sometimes conceal the relationship which subsists between them, as if the presence of the priest, and his ministerial concurrence could give effect to their mutual pledges, whilst he is ignorant of the impediment, or unauthorized to remove it. Thus they bind themselves with bonds of iniquity, and under the name of marriage, live in incestuous intercourse. The proclamation of bans serves to prevent these disorders.

Independently of these considerations, this discipline becomes necessary, in order to guard the sacrament against daily profanation. It is a doctrine of Catholic faith, that the natural contract of marriage has been raised by our Lord Jesus Christ to the dignity of a sacrament, which imparts grace to the parties, when properly prepared to receive it: whence it follows by necessary consequence that its unworthy reception implies the guilt of sacrilege. With deep humiliation we make the avowal, that very many Catholics have no practical sense of this truth, since they make not the slightest effort to dispose their souls for sacramental grace. Without confessing their sins, and without any feeling of compunction for them, they demand the sanction of religion for their contract, as if the sacred rite ensured every blessing. Oftentimes they hastily determine on marriage with less deliberation than they use in matters of trifling importance, and then hurry to the priest, at an unseasonable hour, that he may confirm their rash engagements. Cases even occur in which they are partially under the influence of liquor, so as to render questionable their capacity to give a valid consent. The minister of religion is perplexed, lest by his presence he become an accomplice in sacrilege, or by his refusal expose them to the danger of partial apostasy, by having recourse to a sectarian preacher. For these difficulties there is scarcely a remedy, as long as the publication of bans is neglected. The people imagine that they have a right to call at any time for the religious sanction of their mutual vows, and the priest is unable effectually to urge that necessary preparation for the grace of the sacrament. Thus the recognition of the sacramental character of marriage frequently serves only to aggravate the guilt of those who contract it, by connecting religion with their disorders. Need we be surprised that a curse instead of a blessing falls on so many who enter into the married state? They would not have blessing: it shall be far from them.

Brethren, marriage is the foundation of society: it is a great mystery, representing the union of Christ and the Church: it is a sacrament giving grace to the parties to love each other with pure affection, and to train up their children in the

fear of God: it unites them by a sacred bond, which no man can loose. Those who contemplate entering into matrimonial engagements, should weigh well the consequences, and study to obtain light from above, to know what is expedient for their happiness and salvation. They should avail themselves of the experience and advice of their parents, whose reasonable wishes should have a just influence on so important a determination: they should ascertain the religious and moral character of the object of their affections, and endeavor to secure a divine blessing, not only by the devout reception of the sacraments of penance and the eucharist, but also by assisting at the holy sacrifice, which the Church directs to be offered up on the occasion, with special prayers for that end. We greatly desire to see the practice established of celebrating marriage in the Church, at an early hour of the morning, so that it may be followed by the celebration of mass. This would give a religious character to the whole proceeding, and prevent many disorders and excesses, which arise from late weddings. The custom of offering up the sacrifice on this occasion is coeval with Christianity, as may be gathered from the testimony of Tertullian, writing at the commencement of the third century: "How can I find words to express the happiness of marriage formed with the approval of the Church, confirmed by the offering, sealed with blessing, reported on high by angels, ratified by the Father?"* We are glad to know, that this pious usage is already observed in some congregations of this diocess, and we cherish the hope that, by your spontaneous action, it will soon become universal.

The apostle St. Paul forbade Christians to enter into the matrimonial relation with unbelievers. "Bear not the yoke together with unbelievers; for what participation hath justice with injustice? or what fellowship hath light with darkness? And what concord hath Christ with Belial? or what part hath the faithful with the unbeliever?"† The Church extends this prohibition to all who are not of her communion: and whenever she relaxes its strictness, she requires that the Catholic party should provide against the dangers connected with such a contract. The Christian parent is bound, at the peril of his own soul, to train up his child in the discipline of the Lord; which becomes in many instances impossible, through the opposition of an unbelieving consort, or the influence of his example. How many have seen their children grow up in unbelief, or fall away from the faith, to which perhaps they were never wholly attached on account of the conflicting views of their parents! Notwithstanding all possible precautions, the offspring of mixed marriages are exposed in numberless ways to make shipwreck of the faith, so that those who rashly form such engagements, contract an awful responsibility in the sight of God by placing them in this manifest danger. We warn, therefore, all who are yet free, to shun these unholy alliances, and to provide for their domestic peace and eternal salvation by chosing their partners in life among those who profess the faith, and live according to its teaching. It is altogether desirable that man and wife should be guided by the same principles of religious truth, and united in worshipping God, that their prayers may ascend to His throne in unison, and that they may walk before Him in the observance of all the commandments, and of all the duties of religion without blame. They should truly have "one heart and one soul," living in perfect harmony, and cherishing towards each other undivided affection, subordinate only to that which they owe to God. As no Catholic can compromise or yield, where divine truth is in question, the revealed will of God being the supreme rule to

* L. ii, ad uxor. c. ult.

† II Cor. vi, 14.

which he is bound to adhere; so he should not place himself in such relations as may expose him to the manifest danger of violating his duty. We forbear to speak of the obstacles to the reception of the sacraments, and to the performance of other religious duties, which easily occur in divided families.

It is in no spirit of bitterness or aversion to any class of our fellow-citizens that we caution you against entering into the marriage relation with such as are without. Brethren, the will of our heart, indeed, and our prayer to God is for them unto salvation. We exhort such of you as are already bound to them by the marriage tie, to cherish sincere affection for them, notwithstanding the difference of belief, and to discharge with fidelity all the duties incumbent on you. Let not religion be the occasion of dissension, or unhappiness. Whilst in the secret of your hearts you mourn before God for the rashness with which you have rushed into so dangerous a position, supplicate Him to bestow grace and mercy on them and on your children. Present to both the example of unaffected piety, and by meekness, patience, and love, study to win them to the service of God. The prayers of Monica prevailed over the prejudices of her unbelieving husband; her admonitions, her tears, her alms, rescued from the gulf of perdition her erring licentious son.

We leave to our venerable brethren the clergy to explain, as opportunity shall suggest, the various other measures adopted by us in our late synod, and we calculate confidently on the ready acquiescence of all in them, inasmuch as they are but the application and enforcement of the discipline of the Universal Church, as laid down in our Provincial and National Councils.

We take this occasion to recommend to you, brethren, the formation in all the congregations of this diocess, of bands of ten persons, united in the charitable work of contributing to the propagation of the faith. By an offering of one cent per week, each member becomes entitled to all the spiritual privileges granted by the Sovereign Pontiffs, on performing the various acts of devotion which are prescribed. The poor who may not be able to make even that small contribution, can gain the same indulgences, by offering up their prayers, receiving the sacraments, and making the least pecuniary offering. Another work of zeal is also presented to your piety, namely a prayer association for the conversion of all who are separated from the Church throughout the United States. Prayer, beloved brethren, is the most effectual means for dissipating the prejudices of our fellow-citizens, and procuring for them the inestimable blessing of faith. The preaching of the word of God, is, doubtless, the direct means of communicating faith; but prayer may obtain the grace, which secretly draws and moves those, who otherwise might turn away their ears from the truth, and in the pride of self-sufficiency, reject the word which is able to save their souls. The secret operations of grace are, in a great measure, dependent on prayer; for God, who bestows grace freely, not as the reward of any natural merit, distributes it in greater or less abundance, according to the supplications which are offered up by His saints. "We desire, therefore, first of all, that supplications, prayers, intercessions and thanksgivings be made for all men:—for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth." Let, then, the din of controversy no longer be heard in the domestic circle—let no religious strife disturb the harmony of our social relations—but let us, retired in our closets or assembled before the altar of God, besiege Heaven with importunate supplications for our fellow-men, as well as for ourselves. Besides the prayer specially prescribed for this end, we recommend the short address: "Virgin, con-

ceived without sin, pray for us." It is from God the Father of lights, and Giver of every good gift, that heavenly wisdom must descend; it is through the one Mediator of God and men, the man Christ Jesus, who gave Himself a redemption for all, that all grace must flow, for there is salvation in no other, neither is there any other name under heaven given unto men, whereby they can be saved. But the Virgin Mother of our Saviour-God also has her place in the divine economy. In her the Word was made flesh to dwell amongst us. In the fulness of time, God sent His Son, made of a woman. He willed us to receive all through Mary, who brought forth the Holy One, the Son of the Most High, Emanuel, that is, God with us. Her prayer obtained the miracle of Cana, although the hour for the manifestation of the divinity of her Son had not yet arrived. She can obtain all things from Him who regards her with filial affection. You must, however, co-operate by your fidelity to grace, "Giving all diligence, join with your faith, virtue: and with virtue, knowledge: and with knowledge, abstinence: and with abstinence, patience: and with patience, piety: and with piety, brotherly love: and with brotherly love, charity. For if these things be with you, and abound, they will make you to be neither empty nor unfruitful in the knowledge of our Lord Jesus Christ."

Given at Baltimore, on the Feast of the Visitation of our blessed Lady, in the year of our Lord MDCCCLIII.

✠ FRANCIS PATRICK,
Archbishop of Baltimore.

THOMAS FOLEY, *Secretary.*

SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.

VIII.—RELIGION, INSTEAD OF SPEAKING SO MUCH ABOUT THE NEXT LIFE, SHOULD BE OCCUPIED ABOUT THIS; IT SHOULD DESTROY MISERY, AND GIVE US HAPPINESS.

Answer. This thoughtless complaint involves one of those great questions which regard the deepest interests of human nature—the question of happiness.

You seek happiness, you wish to be happy.—You are right. God, in his paternal goodness, created us to be happy. Seek happiness then . . . . but beware of being deceived in the selection of the means! Several roads are open before you: *one only* is the true one . . . wo to him who takes a wrong one!! . . .

Nothing more easy in our days than to make a mistake in this matter; for the world has never perhaps more abounded with false doctrines on this subject than it does now. Wicked men, or their victims, diffuse on every side by the thousand methods furnished by the press, doctrines which flatter all the passions, and easily penetrate into the popular mind. They wish to persuade us that we are on the earth for nothing else than to enjoy ourselves; that the hopes of a future life are mere dreams; that happiness consists in material prosperity, in money and the pleasures which money procures. Some of them, more audacious and more logical, add that to procure this money and these enjoyments, all means are good, and that every body must obtain this perfect earthly happiness, even at the expense of society, the family and religion.

The actual state of human society is vicious, say they: every thing must be destroyed, must be altered; the face of the earth must be changed; then every one will be happy. This doctrine is called Communism, *Fourierism, Socialism, Saint-Simonism*, etc. These systems are the same at bottom. Their morality differs only in some unimportant details in its application. For the learned, this doctrine takes the name of *Pantheism;* so that Pantheism is Communism speaking Latin, and dressed up us a pedant.

I will not insult you by proving that this happiness of sensual enjoyments is degrading. It is evident. For it annihilates all that distinguishes man from the brute,—good, virtue, devotedness. In this system, a man differs from his dog only by his skin and his face; happiness is the same for both, the gratification of the animal propensities, sensual enjoyments! But, what people are not sufficiently convinced of, and what I desire to call your attention to, is the practical impossibility of the doctrines held by communists, the absurdity of their universal happiness.

I wish to render palpable to you its absolute opposition to the nature of things, to existing facts which cannot be changed. I wish to convince you that it is only a dream, a dangerous and ridiculous utopia, and that the high sounding words it uses, are altogether unmeaning. If there is here below a well ascertained fact, as clear as light, it is undoubtedly the sad necessity under which we all are, of suffering and dying. It is the condition of mankind, which is essential to it upon earth. It is the condition in which I am, in which you are, in which our fathers have been, in which our children will be, from which no human effort can draw us. Are there not, I ask, on this earth, and will not there always be maladies, afflictions and pains? Are there not, and will there not always be widows and orphans, disconsolate mothers weeping before the empty cradle of their child? . . . Are there not, and will there not always be conflicts of dispositions and wills with disappointments and deceptions? Can any thing change this state of things? Will any new organization of society, whatever it may be, prevent us from having the pleurisy, the gout or the cholera? Will it prevent the inconveniences arising from the seasons, from the cold of winter, or the burning heat of the summer sun? Will it annihilate the passions of men, pride, selfishness, hatred? Will it, particularly, free men from the necessity of dying?

What becomes then, in presence of such incontrovertible facts, in the midst of so many unavoidable evils, of the constant enjoyment, the perfect earthly happiness which communism promises? The approach alone of sickness, of grief, of death is enough to destroy it. . . . And yet these terrible enemies are always at our door. Therefore your communism, your socialism, is a mere imagination never to be realized on earth. Therefore he deceives himself, or he deceives me, who promises me happiness here below where it cannot be, and who makes it consist in enjoyments that are impossible. Therefore I must seek it somewhere else; for I know it exists somewhere. Where? Christianity tells me it exists in the germ in this world, and in a state of perfection in heaven.

Christianity agrees perfectly with the great fact of our mortal condition. It explains to us the fearful problem of suffering and of death. It discovers in them the punishment of sin. It teaches that the unavoidable evils of life are transitory afflictions destined by our heavenly Father to try our fidelity, to purify us from our faults, to render us more conformable to our crucified Saviour, to make us deserve a greater happiness in the eternal world! . . . It gives us the strength to bear them

with patience, sometimes even with joy; it makes us kiss the paternal hand which strikes only to save.

Religion considers the whole of man and views him as he is. It takes into consideration the facts which communism overlooks,—the degradation of mankind by original sin, the penance imposed on them, the necessity of following the Redeemer to partake of His redemption, the rewards that await us in the next life, etc. It does not reason from fanciful theories, as communism does, nor on mere suppositions. All the interests of man are present to it; his soul, his body, his life on earth, his life beyond the grave; it forgets nothing.

Communism on the contrary, sees in man only the shell, it forgets the kernel, the soul. Christianity does not forget the shell or the body, but it considers also the kernel, and finds that the kernel is more valuable than the shell. It refers all to the soul, to eternity, to God. By its action, at once mild and powerful, it frees the soul by degrees from its pride, its cupidity, its concupiscence, its excesses, its egotism, in a word, from all its vices; and thus it reaches the deepest roots of most of the evils we have just enumerated. For our misfortunes nearly always proceed from our passions; and these passions are calmed, restrained, subdued by Christianity. It gives to our heart that joy, that sweet peace, which purity of conscience produces. Faith clearly shows us the way that leads to happiness, and to happiness inconceivable!! . . . Hope and charity make us run in that way and render sweet and amiable the yoke of duty.

Besides doing so much for the soul, Christianity, we have said, forgets not the body. It vene rates it as the templeof the immortal soul which is itself the living temple of God. It is incessantly occupied in relieving, in healing, in anticipating even all its pains by charitable institutions, hospitals, etc. In every place where the voice of religion is heard, misery decreases; the rich become the friends, the brothers, often the servants of the poor. They pour their superfluous means into the lap of the indigent; and poverty, if it cannot be destroyed, becomes at least tolerable. Christianity attends to the body, not as the principal and the master, (it would be a disorder,) but as the accessory and the companion. It preserves it by sobriety and chastity; it sanctifies it by exterior worship, the reception of the sacraments, and above all by union to the sacred body of Jesus Christ in the eucharist. . . . It receives its last sigh; it accompanies it with honor to its last abode; and even there it bids it not an eternal farewell! . . . It knows that this Christian body, purified by the baptism of death, will come out of the dust radiant with glory, will be re-united to its soul, and will taste with it ineffable delights in heaven! . . . Such is Christianity. It knows, it promises, it imparts happiness! It gives on earth what is suited to our state. If it gives not all, it is because all ought not, cannot be given in this world. It supports its promises by the most irrefragable proofs. What the Christian has not yet, he knows, he is sure that he will possess one day. Consequently, every true Christian is happy. He has sorrows, he has pains . . . It is impossible to have none; but his heart is satisfied, his mind is serene.

Does communism act thus towards the deluded men whom it amuses with its chimeras? It promises what no human power can give; it promises impossibilities . . . and its promises have no other support than the bold assertion of its leaders! Are its leaders calculated to inspire confidence? "The world will be happy," say they, "when every thing will be changed."—Yes; but when will every thing be changed? If, as we think to have proved, the change is contrary to the nature of things, this world runs great risk of never knowing what happiness is. Com-

munism acts like the Gascon barber who put on his sign-board: "To-morrow, I will shave here for nothing." To-morrow was always to-morrow, and to-day never came. The communist wishes for the reward without doing the work: the Christian looks for it after the work. For this reason every idler, every lazy fellow embraces willingly the doctrines of communism, and discards the teachings of religion.

Let the world then beware of the hollow but seductive promises with which socialists fill their periodicals, their novels, their pamphlets. Let us despise them, and treat as they deserve, men who blush not to propose to rational beings the degrading happiness of brutes,—sensual enjoyment! Let us re-animate our sleeping faith; let us become Christians! in this is the remedy of all evils. Let us study that Catholic religion which created European civilization: let us impress it upon our minds, our hearts, our customs, our institutions, our laws! . . . We shall then have the happiness which is possible in this world, and perfect happiness in the next.

THE FATHERS OF THE DESERT.

To our age the Oriental saints, with their contemplations, their austerities, their mortifications, their fasts, and their macerations of the body for the sake of the soul, appear any thing but attractive, and even many comparatively good Catholics are disposed to speak of their conduct as a sublime folly. It is not and never was a doctrine of the Catholic Church, that all they did or suffered is necessary in the case of every one for salvation. Nor is every one recommended to aspire to imitate their austerities. All are not called to such things, although for all mortification in some degree is necessary. They are only for those who are enabled to endure them by the special grace of God. Yet though not, to the extent carried by these Oriental anchorets and fathers, necessary for salvation in the case of all men, they are well pleasing to God, and are never wholly wanting in those who aspire to the highest degree of merit, and make it the business of their lives to live and labor only for Christian perfection. To inherit eternal life we have only to keep the commandments, but if we would be perfect we must sell what we have, and give to the poor, and follow Christ, and follow Him, too, in the way of the cross, and share with Him His passion.

Simple nature, no doubt, recoils from these austerities, for nature is unequal to them, save as elevated and assisted by grace, and can see in them only her own crucifixion. They cannot be performed unless inspired by the Holy Ghost, by a supernatural love; and they are supernatural in their principle and character. No man can endure them unless sustained by a supernatural strength, or safely attempt them without a supernatural sympathy with the passion of our Lord, and a supernatural longing to bear with Him His cross. This is wherefore the men and women of the world are unequal to them, wherefore they have no ability to appreciate them, and wherefore they are repelled and even disgusted by them. They have no vocation to them. They love their own ease, the ease of the body, the gratification of their tastes, the satisfaction of their appetites. In them the flesh predominates, and they deem its mortification a calamity, as something to be avoided and guarded against. Their minds are worldly and their hearts are set on

vanities and lies. To them these old Fathers, these glorious old saints,—who lived only for heaven, and were ambitious only to immolate themselves with Christ, their dear Lord and Master, on His cross,—seem to have missed the purpose of life, and to have thrown away their lives. They almost regard them as criminal, as guilty of a sort of moral suicide, in refusing to enjoy the good things of this world, and in seeking to mortify all their senses. At least they esteem them to be fools, ignorant of the liberality and indulgence of our good Father, and ungrateful in turning their backs upon the riches with which he has filled the earth, and the profusion of beauty with which he has adorned it. See how the bird carols, the flower blooms, the butterfly expands its golden wings, and all nature decks herself in beautiful apparel, and steps forth blithesome and glad, as if enjoying one perennial holiday. Why not imitate her, and enjoy, with a glad heart, the good things a bountiful Father with a liberal hand provides us? Can He envy us our happiness? Can He send us joy, and be angry with us if we indulge it?

So think and so reason the men and women of this world, all in the dark as to the hidden joy of the saints amid their greatest austerities, and the secret fulness of their souls when suffering the greatest hunger and thirst. They know not, cannot conceive that the life of these great servants of God is as happy a life as it is possible for us to live this side of heaven, away from our home. What were the sufferings of St. Mary of Egypt, during her long years of solitude and penance, compared with those she endured as the miserable daughter of pleasure, or what was the pleasure of her gay and sensual life compared with the serene peace and pure joy she experienced in her sweet communion with her heavenly Spouse in the desert? But let us not speak of sinful pleasures. Take what is called an honest secular life, a life which brings with it no pain of neglected duties, no memory of wrongs done, no bitter remorse of conscience, but a life that consists in collecting and enjoying, in moderation, if you will, the good things of this world, and it is far enough from being a happy life. Our Lord said, that whoever forsakes all for Him, shall receive a hundred-fold in this world, and everlasting life in the world to come; and His words are true. There is nothing solid, nothing durable, even in innocent sensual enjoyment, and do our best we can only stifle, never satisfy, the deep spiritual wants of our souls with sensible goods, in whatever abundance we possess them, or with whatever prudence, moderation, or taste we may partake of them. They always leave us empty and unsatisfied. The people whom we generally regard as favored, and as leading a very happy and enviable life, are, for the most part, deserving of our commiseration. On the simple score of happiness or real enjoyment, there can be no doubt that the religious life is far preferable, and that the most austere and mortified monk or anchoret enjoys a hundred-fold more than the least unhappy of seculars, living a strictly secular life.

This, no doubt, sounds to our age like folly or enthusiasm, but the reason is, that we have to a great extent lost the sense of the supernatural, and have come to live as if a natural life, natural goods, and a natural beatitude were all that Christianity proposes, requires, or counsels. The tendency of our age, perhaps, in a greater or less degree, of every age, is to exclude God, and to fall back on nature. Man and nature take the place of God and heaven. The strength of man comes from himself, and the end of man is to produce, accumulate, and enjoy the good things of this world. We conceive of, we relish, none but sensible good. All labor *not* for the meat that perisheth is regarded as so much labor thrown away. We have given ourselves up, heart and soul, to this world. We have become immensely active, terribly energetic; we cover the ocean with our ships, we bring to light the

treasures hid in the bowels of the earth; we make the winds our servants and the lightnings our messengers, and annihilate time and distance by our inventions. The whole world is laid under contribution, and the sea and the land, the air and the light, are forced to own man for their master, and to wear his livery. The hammer of industry rings from morning till night, till far into the night. Every nerve is strung, every sinew is stretched, every wit is racked, to invent, to produce, to multiply and bring to our doors the arts and appliances of a worldly and luxurious life; and we boast of this as the evidence of the marvellous progressiveness of our race, in these our days. In the more advanced nations, at least those who call themselves the more advanced, like Great Britain and the United States, poverty is regarded, not as a blessing, not as endearing us to Him who for our sakes became poor, but as a crime and is actually punished as such. Your Union work-houses and your poor-houses are veritable prisons, where you punish men and women for the heinous crime of being poor, and in need of help from others to keep their soul and body together. Wealth is respectability, is virtue, and, if combined with polished manners, kind feelings and good taste, is heroic sanctity. Christianity is effete, the church is a rickety old building, which encumbers the site wanted for a cotton mill, a woolen factory, a warehouse, a ship-yard, a canal basin, or a rail road station, and if now and then propped up and preserved, it is only as affording a respectable shelter for gentlemen's younger sons, or such as lack the energy to get on in the world; the Christian virtues are out of date,—are not compatible with the spirit of the age; hell is laughed at as are the bugbears with which our nurses frightened us in our infancy; the devil is a philanthropic old gentleman, who has the real interests of mankind at heart, and has been greatly belied and traduced for his love to man, and his disinterested efforts to emancipate him from the spiritual bondage in which he is held by the priesthood, and to teach him to rely on himself, to be independent, a free man, abounding in lofty, manly virtue; heaven is the refuge of disappointed love, or of silly old women who take to piety instead of tea and gossip, and is worthy of the thought or aspiration of a wise man only as it comes in this world in the shape of a ball or a rout, an abundant crop of corn, cotton, or tobacco, a heavy freight, a rich cargo, a rapid sale at a high advance, or a fat dividend.

When our travellers visit catholic countries, they are shocked at the number and splendor of the churches, at the multitude of priests and religious, at the fondness for church-going, the idleness and want of thrift among the people. Compare England or the United States with Italy, what a difference! In the former all is life, energy, activity; every man is employed, is hard at work in some branch of profitable industry, changing the whole face of things; in the latter all is slow, listless, idle, unthrifty. Years roll round and bring no change, no advance in wealth. The peasant, give him his *polenta*, his church, and his Madonna, is contented to live and die a peasant, as did his father and his father's father. Mark the difference between the lazy Spaniard and the energetic Anglo-Saxon. For three hundred years had the former possessed California, and suffered its golden riches to lie concealed in the sands; the latter has hardly possession of it a single year before its mines are discovered, and a new spring is given to the commerce and industry of the world. Protestantism is the religion of thrift, the religion for men who will be men, and live and die men—of the world. You can tell by the very smell, so some enlightened non-Catholic travellers have said, when you have passed from a Protestant to a Catholic canton. Industry, cleanliness, and thrift mark the Protestant canton; idleness, shiftlessness, dirt, and filth characterize the

Catholic. All praise to the glorious reformers, therefore, who made war on the beast, and down with the pope! What a blight upon mankind must be the popish religion! How must every philanthropic soul sympathize with the Leaheys, the Sparrys, the Brownlees, the Dowlings, the Maria Monks, the Giustinianis, the Achillis, and the Gavazzis who so generously step forward and labor to deliver mankind from its withering influence!

There is nothing strange in all this. If they have called the master of the house Beelzebub, how much more those of his household? What was the grand objection of the old carnal Jews to our Lord, and why did they reject Him? They had become carnal, and understood the promise of a Messiah in a carnal sense. They expected a temporal prince, who would bring with him temporal prosperity; in other words, they held the kingdom he was to set up would be a worldly kingdom, and secure for its subjects all conceivable worldly greatness, prosperity, and felicity. When, then, our Lord came, not in the pomp of an earth-born grandeur, not as a temporal prince, using his supernatural power to establish a universal temporal kingdom, and to secure to his subjects an abundance of all conceivable sensible goods, and enable them to enjoy them in peace, each sitting under his own vine and fig-tree, with none to molest or to make him afraid, but as the poor carpenter's son, in the form of a servant, pronouncing a wo upon the rich and a blessing upon the poor, denouncing pride and commanding humility, enjoining a life of self-denial, of detachment from the world, trampling upon all earthly greatness, and teaching men to live and labor, not for the temporal and the sensible, but for the eternal and the spiritual, to wean their affections from all that perisheth, and to aspire only to gain, through tribulation and sorrow, a heaven after death,—a reward glorious indeed, but distant and invisible,—they saw in him no beauty or comeliness that they should desire him, and they rejected him in their wrath, and in their fury cried out, "Crucify him! Crucify him!" So is it now. The men and women of the world ask for a temporal religion, a religion that gives them worldly respectability, that fills their coffers, that saves them from poverty and want, multiplies for them sensible goods, renders labor superfluous, and gives to every one a complete satisfaction for all his natural appetites and passions; in one word, that secures a sensible or material heaven on earth for all worldly and sensual men. Such a religion all the world knows the Catholic religion is not. She is spiritual, and esteems only spiritual goods. She pampers no appetite. She is complacent to no natural passion; and affords no encouragement to those who crave only a life of sensual enjoyment. She is true to the letter and the spirit of her heavenly Spouse, and bids us treat as matters unworthy of serious thought all those things after which the heathen seek. The poor are her jewels, and white-robed virgins, who have renounced the world and its pomps, her diadem. She enjoins what the world hates. She denounces what the world loves. She feels a thrill of maternal joy through her whole heart when her children give themselves up to the great work of laying up for themselves treasures in heaven, but looks sad and sorrowful when she sees them wedded to the world, and devoted to the accumulation of mere earthly treasures, or simple material goods, which distract the mind, withdraw the heart from God and heaven, and are as empty and as desolating for the soul as the east wind. She is intent on the well-being and final salvation of the soul, and does not worship thrift as a God, or honor it as the first of virtues. Therefore carnal men and women cannot endure her; therefore they condemn her as a superstition, denounce her as unfriendly to industry, prosperity, and wealth of nations, and seek with the fierce old carnal Jews to destroy her from the face of the earth.

This carnal Judaism which breaks out upon us in all the sects, and in all classes of modern reformers and philanthropists, is not without some influence even upon Catholics. Amongst ourselves there are not a few who dream of a heaven on earth, and think the kingdom of Christ ought to be, if it is not, a temporal kingdom set up for the temporal prosperity and enjoyment of mankind. These follow Christ for the loaves and fishes, and have very little sympathy with Oriental asceticism. They can see no use in the contemplative life, and are inclined to regard the contemplative orders as a nuisance. They think it was very wrong for Mary to sit at the feet of Jesus and feast her soul on the gracious words which fell from His lips, while she left to Martha all the cares of the household. She ought to have foregone that pleasure, and performed her share of the household duties. The only religious orders they can tolerate are the active orders. Martha, not Mary, is supposed to have chosen the better part. The Sisters of Charity they can endure, for these, in part at least, devote themselves to the corporal works of mercy; but the orders whose duty it is to pray, to give themselves up to contemplation, to intimate communion with God, they regard at best as only so many lazy drones, who contribute nothing to the general well-being of society, and are simply a burden upon its industry. We ourselves are more or less affected by the spirit of the age, and in our hearts, if not in our words, half consent to the non-Catholic horror of Catholic asceticism.

All this comes from forgetfulness of the fact that our destiny is supernatural, and our heaven is neither from this world nor in this world, and also from a forgetfulness of the fact that we live, not under the natural, but the supernatural providence of God. We are apt to imagine, not only that our good lies in the natural order, but that it is attainable, when attainable at all, by the exertion of our own unassisted natural forces,—two capital mistakes.—*Brownson's Review.*

LITERARY NOTICES.

Lazarine, or Duty once understood, religiously fulfilled. Baltimore: Murphy & Co.; London: Dolman; 18mo. pp. 347.

We have seldom read a more interesting and instructive Catholic tale, than is contained in this book. It is a translation from the French, and has for its aim to impress upon young persons, especially those of the sex, on their quitting school and returning to the family circle, the necessity of self-sacrifice, of pursuing the path of duty rather than of inclination, in order to render themselves useful under the circumstances in which divine Providence has placed them. One of the commonest and most deplorable evils in modern society, is the misconception of duty on the part of young ladies who have just completed their studies at a boarding school, and their total want of preparation for the life to which they are called at home. They have learned a smattering of grammar and geography; how to write a long letter on subjects of little or no importance, and to run their fingers with some facility over the key-board of a piano or the strings of a harp: and they imagine that after having labored for the attainment of this knowledge, they have a right to consider themselves free, that the time of enjoyment has arrived, and nothing remains for them but to follow without restraint the path into which their inclinations may lead them. A fatal experience, however, sooner or later convinces them of their mistake. They find that the cultivation of their mind, or the ornamental part of education will never, of itself, carry them successfully through the world. The trials and difficulties of their position, after having advanced a step further in life, call

for the exercise of patience, self-control, charity, and other virtues, which are impracticable or at least extremely arduous, where the heart has not been previously trained by self-denial. When young persons return to the parental roof, after the completion of their education, they only pass to another sphere of duty, and of duty which requires greater resolution and self-control than was necessary in the shades of literary retirement. They have now to apply the knowledge they possess, to sustain a combat against the world, and to perform the part of usefulness which is assigned to them by Providence in their particular situation of life.

This important and practical lesson is admirably illustrated in the volume before us. Lazarine was the only daughter of a wealthy French nobleman, who had lost his wife, and who now led a dissipated life. She was the idol of her father; but her brother Merry, by embracing the ecclesiastical state, had become the object of his displeasure. On her return home from school, she found the company of some of her relatives who had been solicited to reside in the family mansion, very uncongenial to her, while the habits of her father prevented her from being much in his society. Her situation became almost insupportable, and to rid herself of the sorrow and vexation that met her at every step, she determined to remain within herself, to give herself to study, for which she had a peculiar turn; in a word, to live according to her own will and fancy, regardless of those about her. This unwise plan, however, she was induced to abandon, by the salutary advice of an uncle who took a lively interest in her welfare and that of her family, and by pursuing the course which he suggested, she overcame all the trials of her position. The following passage will introduce them more particularly to the reader:

"Listen, Lazarine; I am too candid, and you too dear to me, to permit of my hesitating or using subterfuge. My child, I acknowledge to you I had counted on finding you established with your father on quite a different footing to that on which I find you, and this disappoints me extremely! Now all is explained."

"But, uncle, what would you have had me to do? there was no other way left me."

"That is what we will examine together, later; the fault, after all, is not yours, it falls upon your education!—In truth, I understand nothing of education now-a-days!—And your piety: may I be permitted to ask you how you go on in that point?"

"Uncle, I do not neglect myself: since I left school I have not failed in any of my duties."

"Can you tell me, my dear child, what you were taught to understand by the word duties?"

"You are joking; really one would think, uncle," replied Lazarine, laughing, "you were asking me my catechism."

"Lazarine, I like people to define the terms they make use of; without this precaution, there is no means of understanding one another. So among all *these duties* in which you have never failed, you include—"

"Well, uncle, I include—attendance at mass and vespers on Sundays, my morning and night prayers, and then confession—in short, all good Christian practices!—"

"Lazarine, here is a phrase you make use of very lightly; but do not be alarmed, I keep to the first explanation I asked you. These duties you were taught to acquit yourself of for the purpose—"

"Uncle, really you are very importuning, you puzzle me strangely!—In fine, I fulfil them, because I am a Catholic, and—when one is a Catholic, one knows there are certain obligations to perform."

"Just so! See how young persons are instructed—and after that, when the ideas of a child have been thus falsified in their germ, who can be astonished to see her swerve from that path she should adhere to?"

"Candidly, I do not see, uncle, very clearly what you are aiming at."

"I believe you, my child; this manner of seeing things is quite novel to you. Lazarine, Lazarine, daughter of the most perfect woman I ever knew, pardon my tenderness! In the solicitude I bear to your brother and self, my dear child, believe me, there is something maternal. My child, your father, in losing my sister, sustained a loss which has not yet been repaired, for your mother's virtues would have ended by exercising their influence over a man, who sacrifices, as he does continually, his heart to his head. Your mother had to contend with, in him, a temper that age had not yet subdued; the task the Almighty did not leave her time to accomplish, has passed into your hands, Lazarine, as her most precious legacy. These hidden wounds which prey upon the private life of a family, and which cannot be touched by a stranger's hand, you were called upon to try to sound and to cure. A prejudice keeps your father's heart closed to a son, whom grief is killing in spite of his angelic resignation; to you, Laza-

rine, it belonged to prepare the way and to open again, at last, to Merry the paternal heart. Your father, yielding to factitious wants, to long and fatal habits, abandons himself to company which corrupts and ruins him, and lives in forgetfulness of his religion. Upon you devolves the sublime task of bringing him back to the right road, by the irresistible power of mildness, and of saving him from the frightful abyss into which gambling and luxury threaten to precipitate him. But I own, Lazarine, to support you in this laborious career, you needed religion's utmost aid; and a few words from your lips have sufficed to prove to me that you were never taught to make use of it. How deplorable! This compass that God has placed in the hands of every man, and without which we cannot make a sure step in life, scarcely any one deigns to cast a look upon."

"Uncle, you confound my ideas; I must tell you, that in point of religion, at school I always passed for very pious; besides, how could you think of my attempting all these things with my father? I declare that I never once thought of them."

"I see that already, my dear child, that is what grieves me. Oh! the folly of our present society! Talk as much as you please of brilliant boarding schools, of superior education, where is it to be found? A woman is praised up to the skies, because she can express herself in three or four different languages, and nobody inquires if she knows how to love God;—if she knows how to sacrifice herself. She has neither judgment nor firmness of mind. What matter! she is all perfection, because she sings after the most approved methods; executes at first sight the most difficult pieces of Haydn, Shubert, Bellini; or it may be, makes use of learned words at random, writes with exquisite grace, and gives her opinion upon literary productions with pitiful ignorance; and thus adorned with this fine varnish, conduct her to the family circle; there where she must pass her days in quiet and obscurity, put her in contact with austere duties, and she falls as from the skies. She is in consternation; or rather, having no knowledge of even the rudiments of that science of self-sacrifice, which, nevertheless, is eminently hers, she agitates and torments herself until she has at last broken through the real exigencies of her situation, and destroys her own happiness as well as that of those about her."

By observing the excellent counsels of her uncle, and bending herself to the duties which Providence assigned her in the domestic circle, Lazarine became a model of charity and gentleness; won the esteem of her relatives by her kind deportment; was contented and happy, and when the storm of adversity burst over her house, by the disorderly life of her parent, she was instrumental in reclaiming him from his wanderings, and having become a parent herself, her household was a scene of happiness, she was everywhere known and admired for her many virtues, which gave peace and joy to her own heart, and were the source of innumerable blessings to others.

This book, as may be inferred from our remarks, is precisely a novel of that sort which is wanted for the entertainment and instruction of youth. It may well serve as a model of this kind of writing, to those whose talents seem to qualify them for the department of fiction. Its tone is thoroughly Catholic, though the incidents are not such as to give it a too grave or religious a character. In showing forth the foibles of life, nothing is introduced to shock the moral sense of the reader or defile the imagination of even the most sensitive. The author had the happy talent of mingling the useful and agreeable, without drawing from those scenes of corruption which are so frequent in fashionable life, and which serve no other purpose in books of fiction, than to beget temptations and expose the virtue and innocence of youth. The plot of the story is ingenious, and evinces great powers of imagination, and the style of the writer is natural and easy. We regret, however, that the English translator has not done justice to the beautiful original. The French is often too literally rendered, and sometimes we meet with inaccuracy of language. But upon the whole, it is a work that ought to be widely circulated, because it is calculated to produce the most salutary impressions upon the minds of young persons who are living under the parental roof.

Alban: or the History of a Young Puritan. By J. V. Huntington, author of Lady Alice, &c. 2 vols. 8vo. New York: Redfield; Baltimore: Murphy & Co.

No one can read this work without being convinced that the author possesses extraordinary abilities. In recording the incidents which fill up the student life of Alban, and which consist chiefly of controversial conversations and worldly amusements, with a sprinkling of romantic courtship, Dr. Huntington displays a descriptive power which is perhaps unsurpassed by any writer in our language. With an exuberant fancy and a perfect command of words, he enchants his reader at times by the brilliancy of his

scenes, and he is never so happy as in the representation of those which are religious. We take pleasure in remarking this, because it shows that he is destined to excel in this department of fiction. In fact, it may be said that the only useful and interesting portion of the story is that which dwells upon Catholic topics. The worldly pictures, which are often introduced, might be omitted with great advantage, and *some of them must* be left out if the work has any pretensions to be tolerated among good Catholics. The conversation between Alban and Miss De Groot on board of the steamboat, (vol. 1,) and some other things of a similar character in the second volume, are altogether reprehensible, and the introduction of them into a novel cannot be justified on any grounds whatever. Dr. Huntington seems to think that the fictionist has a right to hold up immodest scenes to the public by way of cautioning against them. He says:

"Why should not a writer who takes the highest point of view from which to look down upon life, that is, its relation to the hereafter—why should not he treat these matters in a masculine and flowing style? It is the want of this that has rendered the French Catholic literature so weak and ineffective. But all religious novels, hitherto, have been so entirely devoted to cant, that the least manliness of treatment surprises and shocks in a work that avows a religious aim; a freedom which in Blackwood, and from the pen of Kit North, passes for innocent, produces a huge outcry when it is met with here; and what elicits no rebuke when found in Ik Marvel or Hawthorne, excites the hypocritical indignation of the whole critical tribe, in our well-meant books."

We venture to inform the author that this paragraph is entirely at variance with the principles of Catholic morality. There is a maxim universally recognised among spiritual writers and confirmed by the practice of the saints, that temptations against the sixth commandment are never to be courted; that in regard to such things there is no safety for the Christian except in flight, or as St. Philip Neri expressed it, he only is secure who is a coward. Such being the case, how can it be allowable for a novelist to produce scenes which will beget temptation? Every body knows that it is sinful to gaze without necessity upon immodest objects, or to speak on such subjects. How then can the fictionist industriously, and without any necessity whatever, scatter abroad such sources of temptation? If it is a sin to read immodest books, how can it be lawful to write them?

We say this with the highest admiration of Dr. Huntington's talents and upright intentions, and with the conviction that if he forms himself upon some good Catholic models, as the tales of Canon Schmid, many of the French stories, as Lazarine for instance, he will become a most accomplished contributor to this kind of literature, and render invaluable services to religion and society.

Essays on Various Subjects. By His Eminence Cardinal Wiseman. 3 vols. 8vo. London: Dolman; Baltimore: Murphy & Co.

These volumes contain a collection of the principal articles contributed by Cardinal Wiseman to the *Dublin Review*, during the last twenty years, and the reader may judge of the high value of the publication, from the well-known abilities of the author, and from the particular object he had in view when he connected himself with that periodical. The Puseyite or Oxford movement was then beginning to attract attention, and to the more profound observers of the times, it appeared to contain the germ of some important religious development. To watch its progress and influence its direction, was one of the main objects of the Quarterly. At the same time, Catholics themselves seemed to be recovering from the torpor which had long characterised them, and it was a favorable moment to awake them to a proper spirit, by placing before them the grandeur and beauty of their religion, which to many was only known in that humble state to which it had been reduced by three hundred years of persecution. Again, as the enemies of the Church assail her from every direction, it was necessary to mingle with these subjects others of a miscellaneous character. The three volumes before us have therefore been arranged according to the triple distribution of subjects treated in the Dublin Review. The first consists of papers which suppose Catholic readers: the second relates to the High Church Question or the Oxford Controversy: the third is made up of essays on miscellaneous topics. Cardinal Wiseman being the most learned and accomplished champion of Catholicity in the English language, we hope that his essays will meet with a circulation co-extensive with his world-wide reputation.

RECORD OF EVENTS.

Archdiocess of Baltimore.—*Parochial Regulations.*—The sacraments of baptism and marriage, as also the last sacraments, are to be received from the priest of the parish, or his vicar, or other priest, with the consent of the parish priest, or leave of the bishop. Confession can be made to any authorized priest, and the holy communion can be received in any church, without regard to parochial limits. Easter communion should be made in the parish church. Baptism is to be administered only in churches, unless the party live at three miles distance from any church.

Pewholders are at present permitted to receive the sacraments from the rector of the church in which they hold pews, even although their residence be out of the limits of that parish, provided they receive them within the limits. They can receive the last sacraments at home from the same, or from the parish priest.

Germans may receive the sacraments from the German parish priest, although they reside in a different parish. When either party is German, marriage may be contracted either before the German priest, or the parish priest, after publication, however, in both churches. The children of parents, one of whom is German, may be baptized by either priest. The last sacraments may be received by Germans, either from the parish priest, or the German priest.

The bans of marriage must precede its celebration, after the first of August. For two years a power of dispensing in two of the publications is granted to the respective parish priests and missionaries, whenever moral certainty is had that the parties are free to enter into marriage contract, unless in case of emigrants who have not resided five years in the States. The publications must be made three times in all such cases, where either party is an emigrant, unless a special dispensation be obtained from the Archbishop or his vicar-general, or chancellor. Satisfactory proof of freedom from any prior contract will be required, before such dispensation will be granted.

In all the counties where no priest resides, the proclamation of bans is not required. Parties residing there can be married by the nearest or most convenient priest, on evidence of their freedom to make the contract.

Wherever mass is not celebrated on all the Sundays of the year, one publication only will be required, if evidence be presented of free state.

In cases of mixed marriages, a discretionary power is given to the missionaries, if the freedom of the parties to make the contract be certain, and the conditions arranged. The priest, however, must be previously authorized to dispense in the ecclesiastical law, and the number of cases must be reported before October, 1854. When an unbaptized party applies, a special dispensation must be sought.

Limits of the Parishes of Baltimore.—The Parish of the Cathedral is bounded by North and South streets on the East, Pratt on the South, Greene and Pennsylvania Avenue on the West, St. Mary and Madison to St. Paul on the North, by St. Paul to Monument on the East, and by Monument to North street on the North.

The Parish of St. Patrick's is bounded by Canal street on the West, and Fayette street on the North, and by the water line.

The Parish of St. Vincent's is bounded by Monument street and Bel-Air Avenue on the North and North-East; by North and South streets to Pratt, and by Pratt to Bowly's Wharf; then by the water line to Canal street, by Canal street to Fayette street, then by Fayette to the City limits.

The Parish of St. Joseph's is bounded by Pratt street on the North, by the Basin on the North-East; by Greene, Columbia, Fremont and Ridgely streets.

The Parish of St. Peter's is bounded by Franklin, Greene, Columbia, Fremont and Ridgely streets.

The Parish of the church of the Conception is bounded by Franklin street, Pennsylvania Avenue, St. Mary, Madison, Howard and Cathedral streets.

The Parish of the new church to be erected at the north-west corner of Calvert and Madison streets, is bounded by North, Monument, St. Paul, Madison, Howard and Cathedral streets.

The Parish of St. John's church (contemplated,) is bounded by North and Monument streets, and Bel-Air Avenue.

Parochial Limits for Washington City.—The Parish of St. Patrick's is comprised within the following bounds: Tiber Creek on the East, and the East side of Thirteenth street on the West, the Canal on the South; and the line of the District of Columbia on the North.

The Parish of St. Matthew's extends from the West side of Thirteenth street to Georgetown bridge; and from the Canal to the North line of the District.

The Parish of St. Peter's runs from Tiber Creek to the Navy Yard, and from the Canal to the Eastern line of the District.

St. Mary's church is for the Germans throughout the city.

The Parish of the church about to be erected on the Island, includes the whole Island bounded by the river and canal.

Reception.—On the 21st inst., at the Convent of the Visitation, in this city, Miss Emily Louise Prevost was admitted to the religious habit, receiving, at the same time, the name of Sister Mary Christine. The Rev. Mr. Flaut performed the ceremony, and preached on the occasion.—*Cath. Mir.*

Ordination.—The Most Rev. Archbishop conferred tonsure and minor orders, in the chapel of the Noviceship of the Society of Jesus, on Saturday, 11th June, on nine scholastics and one novice.

On Wednesday, of the following week, the sacred order of subdeaconship, was conferred in the parish church of St. John, on Peter Mans, a novice: who, with James Carney, a student of St. Mary's Seminary, Baltimore, was promoted to deaconship and priesthood on the two succeeding days.

Confirmation.—The sacrament of confirmation was administered in St. Joseph's church, Emmitsburg, on Sunday, June 12th, to 11 persons; and in the church of the Sisterhood on the following day to eighteen young ladies.

On Saturday, 18th June, 123 persons were confirmed in the church of St. Patrick, and 56 in the church of SS. Peter and Paul, Cumberland.

Two hundred and thirty were confirmed in the church of St. Ignatius, Mount Savage, on Sunday, June 19th.

The Most Rev. Archbishop visited Frostburg on Sunday, 19th ult., and administered confirmation to one hundred and thirty-six persons. This mission is in charge of the Rev. Mr. Slattery.

Ninety-eight were confirmed in St. Mary's church, Marlboro', on Sunday, 26th June The Very Rev. Provincial of the Society of Jesus preached at late Mass.

Eighteen students of Georgetown College were confirmed in the College chapel, on the feast of the Visitation. Eleven young ladies were confirmed on the same day in the Convent chapel.

Diocess of Philadelphia.—*Dedication.*—On Sunday, June 26th, the church of St. Agnes, Westchester, was dedicated to the worship of God; the Very Rev. Dr. Moriarty officiated on the occasion.

Confirmation.—On the same day, the Right Rev. Dr. Neumann confirmed 136 persons in St. Joseph's church, Brandywine.

Diocess of Pittsburg.—*Ordination.*—On the 22d June, the Right Rev. Bishop conferred the order of priesthood on the Rev. Rupert Seidenbush, O. S. B., in the church of St. Vincent, near Youngstown. After the ordination ninety persons were confirmed. The very Rev. E. McMahon preached on the occasion.—*Pitts. Cath.*

Diocess of Savannah.—*Ordination.*—On Friday, 24th June, festival of the Nativity of St. John Baptist, the Right Rev. the Bishop of Savannah, conferred the tonsure and minor orders on Mr. Michael Cullinan, in the church of St. John Baptist, Savannah. Mr. C. was late a student of Carlow College, Ireland, where the bishop engaged his services in November, 1851.—*Cath. Misc.*

We learn from the same paper, that the church of St. John the Baptist, at Savannah, having been enlarged by an addition of 25 by 60 feet in front, was re-dedicated on the 26th June, Sunday, within the Octave of St. John the Baptist. The ceremony was

performed by the Right Rev. Dr. Gartland, who also celebrated a pontifical high mass, at which the Right Rev. Dr. Reynolds delivered an able discourse on the holy sacrifice. The Right Rev. Dr. Barron, Bishop of Eucarpia *in partibus*, and several other clergymen were present on the occasion.

Archdiocess of New Orleans.—*Confirmation.*—On Sunday, 12th ult., the Most Rev. Archbishop confirmed, at Lafayette, 4th District, 215 persons. After the eight o'clock mass, 49 persons of the French congregation received the confirmation in the church of the Assumption; and the same sacrament was administered after the last mass, of ten o'clock, in St. Alphonsus' church, to 166 persons, of the American congregation, among whom were six converts.—*Mess.*

On Sunday, the 19th, the Most Rev. Archbishop confirmed 67 persons in Trinity church, 3d District. In the afternoon the Very Rev. M. Rousselon blessed two new bells in the same church. Both ceremonies were attended by a numerous and overflowing congregation.

On the 16th, he confirmed in St. Mary's church, Conde street, 150 persons, among whom one hundred on that day made their first communion.—*Ib.*

Diocess of Mobile.—*Ordination.*—On the 5th of May, the Right Rev. Bishop of Mobile conferred, in his cathedral, the sacred order of deaconship on Messrs. P. Koyle, and D. Gibbons, both for his diocess. On the 16th of May, these two gentlemen were promoted to the holy order of the priesthood in the chapel of the Convent of the Visitation, at Summerville.—*Ib.*

Confirmation.—On Pentecost day the Right Rev. Prelate confirmed 125 persons in his cathedral. Some time before he had confirmed 40 persons at the church of the Navy Yard, Pensacola; and 35 persons had also been confirmed in the chapel of Spring Hill College.

Archdiocess of St. Louis.—*Dedication.*—On the 12th of June, the Most Rev. Archbishop of St. Louis consecrated, according to the prescriptions of the pontifical, the new church built at Cape Girardeau.

Ordination.—At an ordination held in the cathedral, on the 29th of June, the followlowing gentlemen of the Theological Seminary at Carondelet, received deaconship: John Sullivan, John J. Caffrey, and John B. Schluslebrunner. And on the 30th, the same Rev. gentlemen were ordained priests.

Confirmation.—On the 21st of June, Bishop Van de Velde confirmed 69 persons at St. Francis Xavier's church, St. Louis.

Diocess of Chicago.—*New Church.*—On the 3d of June, the Right Rev. Dr. Van de Velde laid the corner-stone of a church to be erected at Woodstock, McHenry Co., Ill.; on the 8th, he blessed the frame church at Rockford. On the 26th he laid the corner-stone of a new church at O'Hara's settlement. On the 29th a new church was blessed at Chester.

Confirmation.—The bishop gave confirmation at Galena on the 12th of June to 245 persons. On the 23d, 38 were confirmed at the church of St. Liborius, St. Clair Co.; on the 24th, 42 at Prairie du Long. On the 25th, several were confirmed at O'Hara's settlement, and on the following day at Prairie du Rocher. On the 27th the same sacrament was administered at Kaskaskia, and on the 29th at Chester.

Ordination.—On the 23d of June, Bishop Van de Velde conferred the tonsure and minor orders on Mr. Ferdinand Kalvellage, in St. Liborius' church, St. Clair Co.

Archdiocess of New York.—*Confirmation.*—On Sunday, June 5th, the Most Rev. Archbishop Hughes confirmed in the church of the Most Holy Redeemer, 236 persons, of whom 36 were converts from Protestantism. On June 19th, he confirmed in St. Alphonsus' church, 196 persons, of whom 17 were converts from Protestantism. On Wednesday, June 22d, he administered the sacrament of confirmation in St. Bridget's church, Tompkins Square, to 440 persons. On Thursday, June 23d, he admininistered the sacrament of confirmation in the Cathedral, to about 400 persons. On Saturday, he gave confirmation in the church of St. John the Baptist. On Sunday, he confirmed a large number in the church of St. Vincent de Paul, Canal street.

New Church.—On Wednesday, June 29, the festival of SS. Peter and Paul, the Most Rev. Archbishop Hughes laid the corner-stone of a new church of the Most Holy Trinity, in Williamsburg. This church is under the pastoral care of the Very Rev. Mr. Raffeiner, V. G. The new church is intended to be a very spacious and beautiful building.—*Freem. Jour.*

Diocess of Boston.—*Confirmation.*—This sacrament was administered by the Right Rev. Bishop, in St. Patrick's church, Northampton street, to 102 persons.—*Pilot.*

New Seminary.—The estate of some five or six acres, situated on Dedham Turnpike, Roxbury, formerly the residence of and belonging to Rev. Dr. Howe, of Philadelphia, has been purchased by the Right Rev. Bishop Fitzpatrick, and is to be fitted up for the reception of the Sisters of Notre Dame, who intend to open a boarding school for young ladies. We learn it is also intended to receive novices for the Order, who are to be educated for the various Catholic female schools in the New England States. These good Sisters have large schools in this city and in Lowell.—*Ibid.*

Diocess of Hartford.—*Confirmation.*—June 25th, the Right Rev. Dr. O'Reilly confirmed 190 persons at Norwich, Conn.

Diocess of Buffalo.—*New Church.*—A new church has been erected at North Evans.

Archdiocess of Cincinnati.—*Confirmation.*—There were 38 persons confirmed in the church of the Sacred Heart, at Pomeroy, Ohio, on Sunday, June 12th, by the Most Rev. Archbishop Purcell. 7 were confirmed at Marietta; 54 at Canal Dover, where a new church (St. Joseph's) was blessed; 19 persons were confirmed at Marges, Carroll county, and 30 at Lodi.

Diocess of Monterey, Cal.—The *Boston Pilot* gives the following from the *Cath. Standard* of San Francisco:—"We are glad to learn that the bill amendatory and supplementary to an act, passed last year, 'to establish a system of common schools,' has become a law. By the act of last year, it was impossible for any school in connection with the Catholic missions throughout the State, to obtain any share of the school fund. The law, however, as now amended, if we understand its provisions correctly, does away to some extent, with this injustice, and will enable such schools to obtain a *pro rata*, not only of the common school fund, but of any school moneys raised by taxation in incorporate towns or cities where such schools may exist.

"The vote stood 31 for allowing Catholics their proportion of the school fund, and 21 against. California is ahead of all the other States of the Union in liberality and justice.

"St. Patrick's church, at Sonora, is progressing rapidly, and will be ready for divine service in two weeks. The Right Rev. Bishop administered the holy sacrament of confirmation at that place on the 8th of May, and expressed much pleasure and satisfaction at the Christian spirit and liberal tone manifested by the residents of that place, and we entertain hopes that Sonora may shine out a bright luminary in the happy south. The Rev. Father Moran has been appointed to that charge, and may he have the satisfaction of feeding his little flock with the sound doctrines of eternal truth, an office which time and circumstances have proved him truly worthy of."

Rome.—[We translate the following paragraphs from the Roman correspondence of the *Univers*, under date the 20th June]:—

It is well known that the Chapter of the Patriarchal Basilica of St. Peter's has the privilege of decreeing crowns of gold to the remarkable images of the holy Virgin in all Christendom, and that two years ago the illustrious society determined to offer this homage to the statue of Mary which is venerated in the church of Notre Dame des Victoires, at Paris, and to that of the Infant Jesus, whom she holds in her arms. We now learn that this ceremony is on the eve of taking place, and that it will probably be celebrated on the 2d July next, the feast of the Visitation of the Holy Virgin, and the anniversary of the entry of the French army into the city of Rome in 1849.

The two crowns have been exposed for some days in the sacristy of St. Peter's; they are in the form of a royal crown, closed and surmounted with a globe and cross.

The gold of which they are made is of the finest quality and best selection. It was furnished by the Chapter. Its weight is considerable, for the crowns are of solid gold.

The two crosses which surmount the crowns are formed of diamonds of the first water. It is the Holy Father who has given this portion of the diadem which is being offered to our Lady of Victories and to her divine Son.

The circle of the crowns is sprinkled over its whole surface with diamonds, precious stones, and enamel. We are assured that this rich ornament is the gift of his Eminence Cardinal Antonelli, his Holiness' Secretary of State.

The value of these precious objects is estimated at 12,000 scudi (about £2,500.) It is doubtless the most costly crown which the Chapter of St. Peter's has ever decreed during the two centuries it has been in possession of the Sforza legacy, the revenues of which discharge the expense of this admirable foundation. Nothing has been neglected to make this offering worthy of the capital and of the celebrated statue for which it is destined, and the most famous goldsmith of Rome has been employed to use the finest and most precious materials which it was possible to discover.

The illustrious Chapter of St. Peter has delegated Mgr. Pacca, one of its members, to convey to Paris the crowns decreed by it to the Madonna of Notre Dame des Victoires and to her divine Son, and to celebrate the solemn coronation according to the rite and the usages adopted for these ceremonies. Mgr. Pacca is the nephew of the celebrated Cardinal Dean of the Sacred College, and Secretary of State to Pius VII, whose name, services, and virtue are so well known to all Christendom.

The Rev. Jesuit Fathers who were to form the General Congregation of the Order, had all arrived in Rome. The first re-union was appointed for the 21st of June, the feast of St. Aloysius Gonzaga. The General Congregation was to commence its labors by the election of a Superior-General, in order to carry them on under his presidency and direction. It is believed the Congregation will last for six months. It had been ordered by the deceased General a considerable time before his illness, and consequently without any idea of his death, and of the obligation in which this present assembly would be placed of providing his successor. Providence had permitted this anticipated convocation in order to shorten the vacancy of the Generalate. The constitutions in fact ordain that the General Congregation must be convoked six months before the day fixed for its re-union. Thus, if the convocation had only taken place at the death of the General, it could not have been held till towards the end of October, and there would of necessity have been a vacancy of at least six months. Thanks to the truly providential foresight of the Rev. Father Roothaan, this vacancy will only last six weeks, for the last Superior-General died on the 8th May, and in all probability the election of his successor will have taken place on the 22d or 23d June.

The General Congregation which has just opened is composed of fifty members. The society is divided, if we are not mistaken, into fifteen provinces, and two demi-provinces. Each province sends three members, and each demi-province one member, which gives forty-seven members. To these must be added, the Vicar-General, and the four assistants, which raises the whole number to fifty-two.

France reckons in this assembly ten members, nine for the three provinces of Paris, Lyons, and Toulouse, and the assistant. It is the fifth of the whole number.

We have said that each province sends to the General Congregation three of its members. The Father Provincial constitutes, of right, a part of the deputation; the two others are chosen by the Provincial Congregation, which is composed of fifty members. In the first place, of all the Superiors of the houses of the provinces, and to complete the number of fifty, if there is occasion, of the oldest of the Fathers professed, according to the seniority of their profession.

It would be difficult to find a more reverend assembly than that which was to be assembled on the 21st of June, in the Conventual Hall of the Gesù. Its members have come from all the corners of the world. The majority of them have grown old in the labors of the apostolate, of instruction, and of science. All of them have given pledges of their devotion to the Church and to society. What an admirable spectacle is pre-

sented to the world by the Society of Jesus, always pure, always filled with the spirit of its holy founder, having never any occasion for reformation, always persecuted by impiety, always exalted by religion, having no enemies but the enemies of the Church, and able to boast of the esteem and the affection of all those who value and who love the truth !

IRELAND.—*Consecration of the Right Rev. Dr. Kilduff, Lord Bishop of Ardagh.*—This estimable and beloved member of the holy community of the Fathers of St. Vincent de Paul was consecrated Bishop of the See of Ardagh, vacant since the demise of the Right Rev. Dr. O'Higgins, in the church of his Order, St. Peter's, Phibsborough, on Wednesday the 29th of June, the feast of the Holy Apostles SS. Peter and Paul, in the presence of a numerous body of clergy, and a dense concourse of laity. The high altar, the altar set apart for the newly-consecrated Bishop, and the rest of the sanctuary, were decorated with flowers in admirable taste. Around the altar were placed sedilia for the prelates who came to join in the ceremony, while the space in front of the sanctuary was set apart for the clergy. Amongst those present we observed:—

Right Rev. Dr. M'Gettigan, Lord Bishop of Raphoe; Right Rev. Dr. Denvir, Lord Bishop of Down and Connor; Right Rev. Dr. M'Nally, Lord Bishop of Clogher; Right Rev. Dr. Kelly, Lord Bishop of Derry; Right Rev. Dr. Whelan, Lord Bishop of Aureliopolis; Right Rev. Dr. O'Connor, Lord Bishop of Saldes; Very Rev. Dr. Yore, V. G. St. Paul's; Ven. Archdeacon Hamilton, Very Rev. Dr. Farrelly, V. G. and Very Rev. Dr. Dawson, Deans of Ardagh; Very Rev. Dr. Renehan, President of St. Patrick's College, Maynooth; Very Rev. Dr. Smith, V. G. Ardagh: Very Rev. Dr. Curtis, S. J; Very Rev. Dr. Moriarty, President of All-Hallows.

The following pastors of Ardagh diocess were present:—

Rev. Dr. O'Brien, P. P.; Rev. Dr. Evers, P. P.; Rev. P. Gerity, P. P.; Rev. Dr. Kilroe, P. P.; Rev. G. Smith, P. P.; Rev. P. M'Keon, P. P.; Rev. H. Gannon, P. P.; Rev. J. Reilly, P. P.; Rev. P. O'Connel, P. P.; Rev. E. M'Gaver, P. P.; Rev. W. Connery, P. P.; Rev. Mr. Maguire, P. P.; Rev. Mr. Kennedy, Rev. Mr. Reynolds, Rev. F. Duffy, Rev. Mr. Farrell, Rev. Mr. Heslin, Rev. R. Fenagh, Rev. Mr. Macay, P. P.; Rev. Eugene York, P. P.; Rev. Mr. Scanlan, P. P.; Rev. Mr. Cassin, C. C.; Rev. Mr. Grimley, C. C.; Rev. J. Smith, C. C.; Rev. Messrs. Holdham, Mulligan, Faulkiner, Doyle, Delany, Dowling, and a numerous body of the clergy of the Archdiocess; also Rev. Mr. M'Namara, and the several Fathers of St. Vincent, Castleknock, and St. Peter's, Phibsborough. The Most Rev. Dr. Cullen was the consecrating prelate, and the sermon was preached by the Rev. Dr. Taylor.

RUSSIA.—Advices from St. Petersburg state that the Czar has held a grand reception at the palace of l'Ermitage. The ambassadors of France and England were present; they were the objects of the Czar's most particular attention.

The occupation of the Danubian principalities is here considered as very probable, and it would seem that preparations are making (*on semblait se preparer*) for an object of still greater importance, as the whole of the squadron of the Black Sea has been armed for war.

Russia appears to mistrust the attitude assumed by Persia ever since the Russian quarrel with the Porte.

Letters from St. Petersburg of the 18th June, quoted by the Berlin correspondent of the *Times*, state that great value is attached there to the supposed good understanding between the St. Petersburg and Vienna cabinets. This good understanding is said to have existed previous to the late steps that Austria has taken in the Turkish matter. Although Austria did not propose any mediation, it is still hoped that a simple declaration from her in favor of Russia's demands, will have the most important influence on the decisions of the Porte. The cares and anxieties connected with this question do not prevent the Emperor from watching over the moral welfare of his subjects at home. In an ukase just published, the Emperor forbids—1st, that operatic or other profane music shall be mixed up with sacred compositions in the same concert. 2d, that sacred concerts shall be given in theatres. 3d, that psalms and prayers which form part of the

liturgy of the Orthodox Church be sung at concerts; and though those of other confessions may be sung there, it must never be with Russian words—and so on.

All news from Russia connected with military matters is so uniformly warlike that it looks very much like a dead set at intimidating Europe. Instance the following under date of the 17th:—"To judge from the reports which every day gain more substance, and from the unusual activity of the military authorities, it must be seriously meant to occupy the Danubian principalities; or, indeed, to undertake something more serious still, since the fleet in the Black Sea is fully equipped for war." The crews of these vessels are described as most martially disposed, and to be still further inspirated by the bold bearing of Prince Menschikoff, "thirsting for achievements." It is said of him, that when he left Constantinople the last time, he predicted his return thither, but, as he pointedly put it, his return "in full uniform." This expression, alluding to his late appearance there in plain clothes, means also in Russia something equivalent to "armed *cap-á-pie*." There are not wanting persons who affirm positively that the Prince is already in possession of instructions how to act, as soon as the answer to the *ultimatissimum* should arrive at Odessa from Constantinople.

The son of Prince Woronzoff arrived in Paris on Tuesday from St. Petersburg with despatches for M. Kisselff, and which are stated, or rather conjectured to be of an alarming character—so far as the prospects of peace are concerned. If what he says can be relied on, it would appear that the Emperor of Russia maintains the pretensions of his ultimatum, "in spite of the opposition of France and England," whose united action he still does not believe to be sincere, and which he appears to have some hope of being able to dissolve—at least such is what is attributed to him. The same young man is understood to have spoken in the most ardent terms of the excitement existing throughout Russia, and of the desire of the Russians to march to the "Holy War."

TURKEY.—*The Turkish Question.—The Firman of Toleration.*—On the 7th June, the following imperial firman was issued, guaranteeing the rights, privileges, and immunities of all subjects within the Sultan's dominions not belonging to the faith of Islam:—

"This is the command addressed to the Monk Germanos, the Greek Patriarch of Constantinople, and to those who depend on him: . . . .

"The most cherished of my wishes being to remove completely certain abuses which negligence and indolence have suffered by degrees to grow up, and to prevent for the future their return. I wish, and I desire earnestly to preserve, under all circumstances and from all infraction, the special privileges which our glorious predecessors have accorded to the ecclesiastics of those of my faithful subjects who profess the Greek religion—privileges which have been preserved to them and sanctioned by my imperial person; to maintain intact the Greek churches and convents in my dominion, with the property, chattels, and ecclesiastical institutions which are attached to them; to guarantee the maintenance of the rights and immunities appertaining to those sacred objects and their clergy; in a word, to maintain the privileges and concessions of the kind specified in the Berats of the Patriarchs and Metropolitans, which contain the ancient conditions of their investiture.

"Wherefore a peremptory and sovereign order is published, according to which my imperial intentions in that respect are to be repeated and proclaimed again. Let care be taken not to injure in the slightest degree, the state of things as above mentioned; and be it known, that those who shall impede the execution of my command expose themselves to suffer the effects of my imperial anger. . . . . .

"Given in the last decade of the month of Schebar, 1269, (the end of May and commencement of June, 1853.)"

PRUSSIA.—*The Question of Mixed Marriages.*—The Berlin correpondent of the *Chronicle* writes on June 23d:—"It will be remembered that a recent papal bull, addressed to the Roman Catholic episcopacy of Prussia, and ordered to be enforced by them in their various diocesses, directed that assent should be refused to all mixed marriages of non-Catholics with Catholics, unless oaths should be taken by the contracting parties, before a Catholic priest, that all issue of the marriage should be brought up in the Roman Catholic faith. The Minister of War, General Von Bonin, has, in the King's name, issued a general order to the army and navy, including, of course, all individuals connected therewith, civil or military, in which it is stated that in case any officer should obey this act of Roman encroachment, and take any such oath or pledge before a Catholic priest, he shall be forthwith dismissed the service as guilty of conduct unworthy a man and an officer."

Disasters in Persia.—Extract of a letter from Erzeroun, dated June 3d:—"Yesterday's gholaum brought us a batch of news from Persia of a singular kind. It is no less than the appearance of a number of visitations there at the same time, for there have been inundations and cholera at Teheran, locusts at Ispahan, and a terrible earthquake at Shiraz and Cashan. At the former place 12,000 to 15,000 persons are said to have been killed, as the disaster occurred during the night, and the stench arising from the dead bodies was such as to produce an epidemic very much resembling the plague. From Teheran we hear that the cholera has diminished. The British mission had, however, moved higher up the hills, as a matter of precaution."

Catholic Affairs in India.—The number of Catholics at present in India may be estimated at about 690,000, exclusive of about 16,000 Catholic soldiers. Independently of the British, there are but few European Catholics, the great bulk of the congregations being every where a native population, some of whom are recent converts, but the chief part are descended from the converts of the European missioners of the seventeenth and eighteenth centuries. During these two centuries, whilst the Portuguese had influence in India, the crown of Portugal was considered as the protector of the Catholic religion in the country, and exercised the right of patronage and presentation; but in 1838, as decided steps were then definitively taken to establish a new order of things, it was considered necessary, on account of the great political changes in the country, to remodel the ecclesiastical government in a manner more consonant with its present political position. The Portuguese jurisdiction was confined to the small territory occupied politically by that country, and British Vicars-Apostolic were appointed to the three presidencies of Calcutta, Bombay and Madras. The rest of India, wherever it was needful, was divided into ecclesiastical districts,, and European Vicars-Apostolic appointed for all. Every effort was made by the Catholic authorities to meet the wants of the Catholics of British India, in a way most in accordance with the government of the country, and the Vicars-Apostolic and Catholics often sought to have their position officially recognised by the British government. This they have never been able hitherto fully to effect, and their unrecognised position has been to them a source of much trouble.

Present number of Catholics in India.—The following table will give an average estimate of the present numbers of the Catholic Church in India, both as regards the ecclesiastical divisions—the number of Clergy and of their flocks:—

Vicariates.	Clergy.	Members.	Vicariates.	Clergy.	Members.
Western Bengal	14	15,000	Quilon	15	20,000
Eastern Bengal	3	13,000	Mangalore	18	18,000
Madras	21	46,500	Coimbatore	7	20,000
Bombay	26	30,000	Mysere	15	19,100
Pondicherry and Cuddalore	35	96,500	Patna	10	3,000
Madura	50	150,000	Agra	17	20,000
Hyderabad, (Deccan)	4	4,000	Ava and Pegu	13	3,000
Vizagapatam	9	4,000			
Verapoley, Latin rite,*	43	70,000	16 Vicariates.	303	690,100
do. Syriac rite		160,000			

Add to the 303 Clergymen the 16 Vicars-Apostolic, and there are 319 Clergymen in India, of whom above 200 are Europeans, and many of them are employed as chaplains in the military stations. Every one of these clergymen has gone out to India at their own expense, or at the expense of the Catholic Church.

Besides the above, there are several nuns employed in the Catholic female orphanages.

The number of European Catholic soldiers is estimated at about 16,000, besides which are the women and children, European and Indo-British.

Mr. J. D. Fitzgerald presented a petition to the British Parliament from 100,000 Roman Catholic inhabitants of India, stating amongst other things that there were 16,000 Roman Catholic soldiers in the Company's service; and that the expenditure for the Established Church in that country amounted to £107,855 14s. whilst the expenditure for the Roman Catholic Church, though its members were equal in number to the members of the Established Church, amounted only to £5,436, and that the expenditure for the Scotch Church amounted to £6,430, though the Presbyterians amounted only to 33,000. The petitioners called attention to the fact, that at the battle of Modkee the Catholic chaplain of a regiment met with his death on the field of battle while performing his office, and that the Catholic soldiers had to contribute out of their small pay towards the support of their clergymen; that the pay of a Roman Catholic bishop was £240, and the pay of a Protestant bishop £5,500; and that the Roman Catholics were obliged to find church

* There are also near four hundred Clergy of the Syriac rite in this district.

accommodation for themselves. The petitioners complained of the insufficient number of Roman Catholic Chaplains, and that their pay was sometimes as low as a sergeant's pay, out of which the chaplain had to provide himself with a horse, and could not perform his duties were it not for the assistance which the soldiers voluntary gave to him. The petitioners then called attention to the fact that the regimental schools were conducted on principles exclusively Protestant—that after the campaigns in India a large subscription was raised for the relief of the widows and orphans of the soldiers who were killed, from the benefit of which the orphans of Roman Catholic soldiers were excluded, except they entered institutions where their religion would be imperilled. The petitioners called attention to the influence exercised by the Portuguese government, and the mischief of permitting it to be exercised in a manner that might prove injurious to British interests; and suggested, as a matter of policy, that the Vicars-Apostolic should be induced to act in conjunction with the British government, and should be recognised in India as they were in the British colonies.

The Goa Schism in Bombay.—*Brief of our Holy Father Pope Pius* IX.—To our Venerable Brothers the Bishops, Vicars-Apostolic, and our Beloved Children, the faithful of the East India Missions.

Pope Pius IX.—Venerable Brothers and beloved Children, health and Apostolic Benediction.—You well know, Venerable Brothers, nor is it at all concealed from you, beloved children, what the Pontiffs our predecessors, by the right divinely conferred on them through the blessed Peter of feeding and protecting the universal flock of the Lord, and by the office of supreme apostleship, have done to restore and promote the Catholic faith, obscured through the circumstances of the times in those countries. Clear monuments of this indefatigable vigilance of the Holy See are exhibited in the apostolic letters and sanctions of those our predecessors, and specially of Gregory XVI, of happy memory, by which, though for special reasons, as circumstances required, yet sufficiently and fully, the Holy See took care to provide for the pastoral care and government of those countries, as well as for the wants of the faithful through the Vicars-Apostolic and evangelical laborers. You know likewise what ourselves, placed by an inscrutable design of Divine Providence on this Chair of the Prince of the Apostles, according to that solicitude and duty by which we are bound, have done to pursue the work, so far as there was opportunity to advance or to restore the ordinary form and government of the churches. But it unfortunately happened, as could scarcely have been expected, that certain Catholics even led away by very specious and human pleas, have dared to oppose such salutary provisions, and to resist and reject the supreme authority of Christ's Vicar on earth, and that they seem still to remain most miserably obstinate in their crime. You see venerable brothers and beloved children, that we are speaking of that shameful division which some time ago began in those countries through the agency of some unworthy Goanese priests, which continually increased to the very great prejudice of the eternal salvation of the faithful, and which day by day advances to the disastrous termination of schism. But the apostolic see, as you know, did not fail from the commencement, and without intermission, to meet such a raging evil, and with all doctrine, patience, and charity to call back to wiser counsels both the erring priests, and that portion of the Catholic laity which they had led astray. In which matter, wishing to emulate the longanimity and anxious efforts of our predecessor Gregory, we endeavored by admonitions, exhortations, and instructions, to withdraw from the way of perdition the said dissident priests and their followers. But you know, venerable brothers, that all this has been done in vain, having experienced the daily increasing evils which from these causes befall religion, and weeping with us over the so long torn and divided flock of Christ, you see the necessity of using stronger remedies. And however unwillingly we are compelled to apply our hand, specially by acts perpetrated, as you know, in parts of the Island of Ceylon, in Bombay, and elsewhere, by those same disturbers, with the help of the Bishop of Macao, acts which have greatly increased our grief and sorrow; for we are informed that the aforesaid bishop, without any apostolic mandate or permission on our part, is going about in those countries subjected to the jurisdiction of our own vicars and those of this apostolic see, with the assistance of the chief dissenting priests, and has not feared to administer confirmation and even holy ordination to persons appearing there, in despite and disregard of the canonical sanctions, and the general and particular apostolic constitutions; and has ventured not merely by example, but also by word of mouth, and most unseemly preaching, to confirm in their delusion the faithful people, and to lure them more and more away from the obedience and subjection due to their legitimate pastors. So soon as these most sad tidings were brought to us, we sent letters to the Bishop of Macao admonishing him of how grievously he had offended, and exhorted him to abstain in future from similar things, to purify his conscience, and with all his might to repair those reprehensible actions, and the scandal caused to the faithful. Again, likewise, after awhile, having

received information from the Bombay mission, we thought fit to admonish the said bishop, again exhorting him to provide for the safety of his soul, and make the proper reparation; and we besought him in the Lord not to compel us to act against him with greater severity and according to the sacred canons, trusting he would listen to these our paternal admonitions. Now, although so many and too sad be the proofs of the confirmed obstinacy of the above mentioned priests, nevertheless that we may not relinquish the hope of their salvation, and that by all means, so far as in us lies, we may rescue the faithful population from their deceptions and devices, and recall them from the danger of eternal perdition in which they are involved by following those men, we think good still more earnestly to address ourselves to them. Among others, then, of the aforesaid priests who have so long labored to excite and propagate division and effect a schism, and who, it is obvious, have incurred already ecclesiastical punishments and censures, we think it fitting specially to name those who were the principal authors of the acts perpetrated by the Bishop of Macao in the Bombay Vicariate, viz: Marianus Antonius Suarez, who calls himself the Vicar-General of the Goanese Prelate in Bombay, as well as the priests Gabriel de Sylva, Braz Fernandez, and Joseph de Mello. These especially we lovingly admonish, and exhort in the Lord to refrain at length from their shameful way of acting, and not any longer delay to providing for their souls, and the eternal salvation of others. And although they are aware that they have already long been exposed to canonical pains and censures of the Church, nevertheless we declare them to have incurred those pains and censures, and to be held as suspended *a divinis*, and as schismatics, and cut off from the Catholic unity, unless within two months from the publication of these our letters they retract, and we will that they be designated and denounced as such to the faithful. We know well other priests also who, likewise, have been long endeavoring to foster and complete the same abominable schism in other countries, such as Madras, Ceylon, Madura, and other missions. Yet in the mean time we abstain from convicting them by name, and censuring them; for we entertain the hope that they also, as well as the aforesaid priests, will readily listen to onr paternal exhortations, and will subject themselves, with the people deceived by them, to the legitimate pastors—that is, our vicars and those of the apostolic see, that we may not be compelled to act against them with greater severity. And though from the decrees, constitutions, and commands of this Holy See already long ago given and repeated, there be absolutely no room for doubt or hesitation as to the legitimate pastors of the East Indies, yet, in order to remove subterfuges of any kind whatever, we declare again, and so far as is needful, that all authority and jurisdiction in the said apostolical vicariates do belong and are given to the Vicars and Administrators of ourselves and the Holy See, so that it is not lawful for anybody to exercise the ministry in those countries, and to administer sacraments, except by their permission and faculty. There is nothing, then, more futile than what those priests are said to assert, in order to lead captive the simplicity of the faithful, that there are many things which are not established by the Apostolic See and the Roman Pontiff, but sanctioned by the Sacred Congregation of the Propaganda Fide without his knowledge and consent, and many others not to be attended to, because there was no *placitum* of the civil authority. Let them know, then, that all and each of the things in that matter determined have been published by the Roman Pontiffs from their own free will, certain knowledge, and deliberation, and from their plenitude of power; and if our predecessors, of happy memory, and we decreed any things through our Sacred Congregation, let them know that such things also have been decreed and determined on, not without the knowledge of the Roman Pontiffs and ourselves, but by their and our will and order; for all know that our Sacred Congregation is but a help to advise the Apostolic See, and the minister of the commands and orders of the said Holy See. That, moreover, is a vile and impious falsehood that the rights divinely conferred on the Apostolic See, and the key and power of supreme rule in the Church delivered by Christ our Lord, can be restrained, prescribed, or diminished by human assent and will. He who is not joined to the See of Peter and the Roman Pontiff boasts in vain of Catholic communion, and he who is not with Peter must confess that he is against him, and outside of unity. He who gathers not with us, scatters. But never can we recognise those as joined to the See of Peter and the Roman Pontiff who oppose the Vicars of ourselves and the Holy See appointed by it for the government of the faithful, and who refuse obedience to them. Nor is it to be overlooked that the said priests not only resist the legitimate power of the Church, and consequently the divine ordination, but also are laboring by these divisions that the negociations commenced between us and our most dear daughter in Christ, Maria, the most faithful Queen of Portugal and the Algarves, and her government, may not reach the wished-for issue; and thus they are opposing the wishes of that very queen whom they profess to obey. Finally, we address and most lovingly admonish and exhort you, our dear children, the faithful, carefully to avoid those who are endeavoring to estrange you from the pastors whom we have set over you, and therefore from our communion, nor ever to suffer yourselves to be withdrawn from that unity out of which there can be

no salvation. Beware of those who come to you in the clothing of sheep, but inwardly they are ravening wolves.

Again we announce to you that there is no jurisdiction, nor authority, nor any power of exercising the ministry in those Goanese and other priests who disturb you in those countries where our vicars and those of his holy See have been instituted, so that you would adhere to them only to the destruction of your souls, so long as they remain divided from those their lawful prelates. In fine, trusting in Him who is Author of Peace and God of all Consolation, we cherish the hope that when these our letters have been made known to you, we may find that the erring have returned to the way of justice and salvation, and that there is one flock every where. Meanwhile we lovingly impart to you, Venerable Brothers, and to the beloved flock committed to your care, the apostolic benediction.

Given at Rome, at St. Peter's, on the ninth day of May, 1853, in the seventh year of our pontificate. PIUS PP. IX.

Deaths.—On the 19th of June, at Newbury, N. Y., Rev. P. Duffy, pastor of the church at that place, aged 58 years.

At the Visitation Convent, Baltimore, on the 28th June, Sister Mary Angela Malone.

On the 25th June, at New Orleans, Brother Theodule, aged 35 years. He was a native of France, and having become a member of the Congregation of St. Joseph, he distinguished himself by his zeal and piety.

The death of Captain Walbach, of the United States Army, son of Gen. Walbach, will be a matter of sincere regret to many of our citizens who were acquainted with his estimable character and high scientific and military attainments. He has had charge of the U. S. Arsenal at Pikesville, Baltimore County, and in this as in other positions, devoted himself to the discharge of his duties, aud to the pursuit of investigations connected therewith with an ardor and ability that won for him the highest consideration. His funeral took place on June 28th, and was attended with military honors, in which the volunteer soldiery of our city and the U. S. forces stationed at Fort McHenry united. Shortly after 10 o'clock, the armed escort received the corpse from the residence of Brigadier-General Walbach, North Calvert street, and passed by an easy route to the cathedral. The coffin was covered by the national flag, and secured on part of a battery drawn by seven black horses. Following the escort was a long train of carriages, containing the venerable father of the deceased, and a large number of United States officers. At the cathedral, High Mass was said by Rev. Charles I. White, D. D. assisted by the Very Rev. H. B. Coskery and Rev. Thomas Foley, followed by an eloquent discourse by Dr. White, from the words of St Paul: "This is the victory which overcometh the world: our faith."

We lament in common with numerous friends, his sudden death; he departed this life on Sunday, 26th June. Capt. W. was a graduate of West Point, and had served with distinction in the Florida war. He was, at the time of his death, commandant of the U. S. Arsenal at Pikesville, where he had been for several years engaged in conducting a series of scientific investigations relating to gun metal. As an officer of ordinance, he was highly appreciated for his skill, zeal, and application to service. He inherited as it were a spirit of military talent from his gallant and respected father, Gen. Walbach, commander of the 4th military department of the U. S., and was in a fair way of high advancement when cut off at a comparatively early age. To his corps he will be a serious loss, but nothing can repair that of his own family, to whom he was in all things a bright hope, a consolation and pride.—*Cath. Mir.*

Death of M. O'Connell, M. P.—Since the ever-to-be-lamented death of his illustrious father, no public event has given us a sharper pang than the sudden death of Mr. Maurice O'Connell, which it becomes our painful task this day to record. The melancholy event occurred at midnight on Friday, June 17. The honorable member for Tralee was in the House of Commons that evening,—and finding himself unwell on his return to his apartments in Half-moon street, he retired to his bed room. An acute pain in his left arm—which had met with a severe accident some months ago—induced him to call to his servant for ten drops of laudanum in a glass of water. Having drank this, and feeling himself growing worse he ordered a medical gentleman to be called in. This

was done instantly, and the physician directed an extra dose of the opiate to be administered. Scarcely, however, had the patient taken the medicine, when a violent attack of apoplexy supervened, which terminated fatally in the course of a few hours. The Rev. Mr. Brownbill, S. J., whose residence in Hill street was not far off, was called in, and attended with the utmost rapidity, but the sufferer was unable to speak. It is, however, consolatory in the extreme to know that within three weeks the deceased had received the sacraments of the Church from his confessor, the Very Rev. Mgr. Magee, and that he was in a condition to receive the last sacrament when Mr. Brownbill arrived. May his soul rest in peace.

Maurice O'Connell was the eldest son of the man who emancipated the Catholics of the British empire from the cruel bondage of Protestant ascendancy, and inherited much of his immortal father's talents and all his good nature.

In the month of June, at Paris, Cardinal Garibaldi, papal nuncio at the French court, aged 56 years.

On the 9th of May, at Paris, Mr. Choiselat, Treasurer of the Association of the Propagation of the Faith.

Monseñor Jose Torres Estans, Bishop of Pamplona, New Grenada, and exiled by the radical government for maintaining the liberties of the Church, died on the 19th April in Venezuela.

Personal.—Very Rev. Bernard Hafkenscheid, Provincial of the Redemptorists in the United States, and Rev. Mr. Condenhove, of the same congregation, sailed for Europe, on the 29th of June.

The Most Rev. Cajetan Bedini, D. D. Archbishop of Thebes and nuncio to Brazil, arrived at New York, on the 30th of June, and after spending a few days in that city, he visited Washington and then Baltimore. He is accompanied by Rev. Mr. Virtue. We learn from the *Cath. Telegraph* the following notice of this distinguished ecclesiastic. "M. Bedini was for many years secretary of Prince Archbishop, now Cardinal, Louis Altieri, nuncio near the imperial court of Vienna. On his return to Rome he was sent as Internonce to Rio Janeiro, where he acquired merited fame as a diplomatist, but especially by his uncompromising and able defence of the rights of a colony of German Catholics who had been induced to immigrate into that country, where they were exposed to the shipwreck of faith from the envoy of the unprincipled manufacturing company who took them thither from their fatherland. The sermon published on that occasion by M. Bedini, who was still but in priest's orders, in Portuguese and German, on the Primacy of the Holy See, of which we had a copy re-published in German in the *Wahrheitsfreund* of this city, proved to the poor emigrants that in him they had a friend in that distant land on whom they could safely rely, and to their foes that they could assail no Catholic, or Catholic doctrine, with impunity.

"The consummate ability displayed by M. Bedini in those secondary offices pointed him out to the sagacity of the Holy Father as the fittest, if not the only, man, to whom to entrust the government of the city and legation of Bologna, where scenes of blood had been enacted by rebels and anarchists, which we shudder to think on. The peace and prosperity in which he soon established that long distracted province, where his memory and name are in benediction, and where we who write this article have enjoyed his munificent hospitality and seen him revered as a law-giver and loved as a father, were among the many motives which induced the Holy Father to raise him to his present high rank among the princes of the Church and confide to him the honorable and responsible post of Nuncio to Brazil."

Their Eminences Cardinals Donnet, Archbishop of Bordeaux, and Morlot, Archbishop of Tours, arrived at Rome on the 17th June, there to receive the Cardinalitial hat. The Consistory was fixed for Monday, the 27th.

The New General of the Jesuits.—We learn from *L' Ami de la Religion*, that the Very Rev. Father Becks, Provincial of the Province of Austria, has been elected Superior-General of the illustrious Society of Jesus, in place of the late lamented Father Roothaan. The present Superior is the twenty-second General of the Order since its foundation by St. Ignatius of Loyola.

THE

METROPOLITAN.

Vol. I. SEPTEMBER, 1853. No. 8.

THE TONE OF RECENT ENGLISH POETRY.

Time was when in the vast collection of English poets, the Catholic, with a Catholic heart and Catholic feelings, might wander almost in vain for something to satisfy him. All was pagan, and this though some of England's greatest poets were Catholic. Crashaw and Southwell were certainly religious, but as poets they are almost unknown. Dryden, Pope and Moore are popular not for what savors of religion, but for what panders to passion, although the Paradise and the Peri of Moore is wonderfully pure and extremely beautiful. Patriotism, conjugal love and repentance are arrayed in all their beauty, as most deserving the approval of heaven, and the whole allegory is a beautiful development of the Saviour's words, "There shall be joy before the angels of heaven upon one sinner doing penance." The poem is too well known to need citation here.

If we pass to poets of later date, Southey in his Roderic and some of his minor pieces has truly Catholic pictures, but they want mellowness; there is a sharpness and asperity about them which displeases, reminding us too strikingly that the author had wielded the pen of controversy.

Still later the present poet-laureate Tennyson won the admiration of many by his St. Agnes; yet it is dreamy and vague, like the same poet's idolatry of his fair mistresses, the Adelines, Margarets, Orcanas. His St. Simeon Stylites is a far nobler piece, showing a more due appreciation of the Catholic idea of penitential works than is often to be met with. The real idea is there beautifully evolved, and no one can read it without some compunction for the sneers he may perhaps have bestowed upon the occupant of the solitary column.

Turning to our own land we find Whittier in his Mogg Megone giving us the character of Father Rasle, the Jesuit missionary. In its development there is evidently a desire to be truthful, but a want of acquaintance with Catholic thoughts, ideas, rites, and ceremonies, induces a vagueness that is quite unsatisfactory, and many palpable errors. The confession of Ruth Bonython is a perfect anomaly, and the conduct of Rasle not that of priest, and historically unlike the celebrated missionary. His character might have been beautifully developed whether Whittier does or does not believe the charges against him. In his St. John he brings in a Jesuit again,

"A pale priest of Rome in his cloak and his *hood!*"

and actually tells us in a note that Catholics had then found protection from Puritan gallows ropes under the jurisdiction of Delatour.

In this little poem and in Mogg Megone he puts a Jesuit on Mount Desert Island; there was indeed a Jesuit there in 1642 and 1724, and he is still there; but that Jesuit is Du Thet whom Argal murdered there in 1613.

Another of our countrymen, however, has studied our faith more deeply. Indeed we often put to ourselves the question: Is the author of Kavanagh, like that of Lady Alice, on his way to Rome? Is Longfellow a Catholic in heart, or is this the result of mere artistic study of his subject? If the latter, it is a most wonderful instance of successful art. Take his Evangeline;* not only is the whole Catholic in its thought and plan, the story still told by the descendants of the departed Acadians, for it is true, but in all his comparisons and incidental expressions, Longfellow employs ideas which could arise naturally in none but a Catholic mind, and which not every Catholic, to our shame be it spoken, dare give expression to even now.

If he describes the scenery, we have

> "Columns of pale, blue smoke, like clouds of incense, ascending;"

Or the church,

> "The bell from its turret
> Sprinkled with holy sounds the air, as the priest with his hyssop
> Sprinkles the congregation and scatters blessings upon them."

And the children who stand at the door of the forge and watch the sparks glitter and expire,

> "Merrily laughed and said they were nuns going into the chapel."

And in the priest's address to his people, as he turns to the cross, he says,

> "Lo! where the crucified Christ from His cross is gazing upon you."

In all these we recognize a familiarity with conventional thoughts and feelings peculiar to ourselves.

But where did he ever learn in describing his beautiful Evangeline, to give a touch so striking, so real, so new as this:

> "But a celestial brightness,—a more ethereal beauty,
> Shone on her face and encircled her form when after confession
> Homeward serenely she walked with God's benediction upon her.
> When she had passed, it seemed like the ceasing of exquisite music."

This thought, we shall see, was caught up too by a Scottish poet, a favorite of ours.

But to speak of the whole. The story is briefly this. During the French war a British admiral and some other officials suspecting the fidelity of the Nova Scotia farmers of French origin, who had in the previous war passed under the English yoke, suddenly proceeded to their villages, and confining the men in church, disarmed them and compelled all, men, women and children, to embark: after which they fired their houses and ravaged the whole place. The curse of the homeless be on the spoiler! So harshly was this deportation carried out that families were separated, and father and child, brother and brother, parted never to meet again. Among those thus separated were Gabriel and his betrothed Evangeline, for whose

* Evangeline, a Tale of Acadie, by Henry W. Longfellow. Ticknor: Boston, 1849.

marriage the village was already preparing. They were landed far apart. Gabriel and his father finally settled in Louisiana, Evangeline with one party after another of exiles pursued him, and for years, each seeking the other, roamed far and wide, till both were grey and stricken by years. Then amid the pestilence, she as a Sister of Mercy finds stretched on a bed of death, the betrothed of her childhood, and they were united in death, who had been divided in life. Through this long life of patient wandering the poet follows her,

> "Not through each devious path, each changeful year of existence;
> But as a traveller follows a streamlet's course through the valley;
> Far from its margin at times, and seeing the gleam of its water
> Here and there in some open space and at intervals only."

The village before the arrival of the spoiler, the ruin of the place, the deportation, are a pastoral in beauty and life-truthfulness superior to any thing we know. And throughout her wandering occur pictures of pastoral life of exquisite finish. It is a book, which despite its somewhat unwieldy verse, deserves to be familiar to every Catholic house. The influence it will exert cannot but be beneficial, and we trust that ere long Evangeline will be as familiar as any fairy tale of childhood. Some indeed would have had Father Felician more of the ascetic and less of the friend in his advice and encouragement, but we must confess we love him more as the parish priest dear and endeared to his flock, than he would have been if portrayed as the more ascetical member of some religious order, who looked but to the perfection of the soul, unswayed by the feelings of affection which grow up between the aged pastor and his flock, in the quiet and retired hamlet.

The anachronism of making Evangeline a Sister of Mercy is too slight to blemish the truthfulness of its Catholic portraiture. So complete is it as a whole, that we forbear to cite passages, as any of moderate length, like a delicate flower torn from its stem and its associations, would be inadequate to convey an idea of its beauty.

> "The delicate shells lay on the shore;
> The bubbles of the latest wave
> Fresh pearls to their enamel gave;
> I wiped away the weeds and foam,
> I fetched my sea-born treasures home;
> But the poor, unsightly noisome things
> Had left their beauty on the shore,
> With the sun and the sand and the wild uproar."

Charmed with Evangeline, we turn to "Frontenac," by A. B. Street.* With all our impressions of the "Gray Forest Eagle," we take the book with pleasure and pause to think who Frontenac was. The husband of a reigning belle of the French court, he preferred hard service and a distant government to her society amid the follies of Paris. His was no easy character for an uncatholic Anglo-Saxon to seize, from the fact that it is one which is never seen in England or her colonies. An Englishman will rush into vice, but his religiousness goes with it: once his moral tone is lost, all is lost; there is no apparent elasticity in the character to enable him to recover. Not so the continental of Latino-Celtic origin. His religiousness is seldom lost with his innocence: it may be pressed down for years by a burden of vice, but on the slightest advantage will recover its tone. And often in life, the two will sway to and fro in so strange a mode as to excite the

*Frontenac or the Atotarho, a Metrical Romance by A. B. Street. Scribner, N. Y.

utter amazement of such as know only their national character and have never sought to study or analyse any other. An Italian bandit praying is just as natural as an English highwayman would be unnatural. Yet few can comprehend this.

Frontenac was eminently religious: he made his annual retreat, and spent several days in perfect seclusion each year in a portion of the Recollect convent which he himself erected: and yet he carried on so vigorous a crusade against the clergy that he actually, in the private theatricals of his officers, got up Molière's Tartuffe, and went around to the parlors of the various convents and religious houses and had it performed there in ridicule of the inmates. Here is a character to develop, to study out, and in his intercourse with French and Indian, to watch the operation of his character under its various phases. Let us open the book. In the description of scenery we recognise the author of the Gray Forest Eagle, and this is undoubtedly the forte of Mr. Street. Indian customs have been evidently deeply studied by him, more so than the chronicles of the time, and yet there are some strange errors. The Atotarho is not a war-chief, nor a runner to the tribes to bid them arm for war. The calumet could hardly at that period have been in use among the Iroquois. In all that relates to the French characters there is a want of definite drawing, and he constantly makes them surprised in the same way by the Iroquois. The concealment of Lucille's sex is purely impossible, and the idea of the burning at the stake as practised by the Iroquois entirely wrong, as may be seen by studying any of the old accounts. As actually performed, the prisoner was always stripped previous to being tied to the stake, and in no case that I can recollect, was it intended to consume the person alive. But we are not discussing Indian archæology. The prayer to the blessed Virgin, beginning "Mary, mother! from thy dwelling," is perfectly lackadaisical. Scott's Ave Maria! maiden mild, or Margaret's prayer in Faust, is worth a score of them. And as to the meaning or object of the prayer, we are completely at a loss. The worst cantique in a French Mois de Marie is superior to it. Convinced that Mr. Street has not entered into the sphere of Catholic feelings, we run over the book and light on the last stanza of the last canto entitled "Mass for the dead," and how, good reader, do you imagine it begins? Every body knows that mass-going, at least on week days, is associated with certain unpleasant ideas of uncomfortably early hours; or hours uncomfortable at least in winter. Let us see how Mr. Street begins:

> "*Sunset* again o'er Quebec
> Spread like a gorgeous pall,
> And again does its rich glowing loveliness deck
> River and castle and wall.
> Follows the twilight haze,
> And now the star-gemmed night,
> And outbursts the Recollect's church in a blaze
> Of glittering spangling light."

You are impressed with the idea of mass beginning just about the time when people are returning from the concert, and we spare the reader the rest of the mass, which is as good a description of a dedication, coronation or anything else, as it is of a mass, the whole being confined to music and incense. But the close betrays a still greater acquaintance with our service,

> "A sudden silence now;
> Each knee hath sought the floor;
> The priest breathes his blessing with upturned brow,
> And the requiem is o'er."

The priest giving the blessing in a mass for the dead! May our author rest in peace. He has much to learn: there is little idea in his head of Catholicity, and he is of course unable to express in prose or verse the thoughts or feelings, or even describe the rites and ceremonies of the Church.

Thus sadly disappointed let us turn to a volume with a title which tempts, "Lays of the Scotch Cavaliers."* The book is all Jacobinical: William of Orange is as much loathed by the author as by ourselves: but let us see whether he attempts any Catholic subject and how he handles it. None of his poems are professedly religious. The first, however, "Edinburg after Flodden," abounds in allusions to Catholic practices which are always true and well chosen, and the whole will be read with interest. Few, indeed, we venture to say, will stop here, the whole volume will be perused before it is laid aside, and then a regret will arise that Mr. Aytoun, the talented author, has given us so few of these sketches.

As a specimen we will insert, though somewhat foreign to our purpose, a passage from the execution of Montrose, the ballad which has perhaps been most generally praised. Montrose before his judges exclaims:

"Now by my faith as belted knight,
And by the name I bear,
And by the bright St. Andrew's cross
That waves above us there;
Yea, by a greater, mightier oath—
And oh! that such should be
By that dark stream of royal blood
That lies 'twixt you and me,
I have not sought in battle-field
A wreath of such renown,
Nor dared I hope on my dying day
To win the martyr's crown.
There is a chamber far away
Where sleep the good and brave,
But a better place ye have named for me
Than by my father's grave.
For truth and right 'gainst treason's might
This hand has always striven;
And ye raise it up for a witness still
In the eye of earth and heaven.
Then nail my head on yonder tower,
Give every town a limb,
And God who made will gather them,
I go from you to Him."

In the death scene occurs the allusion to which we referred when speaking of Evangeline,

"A beam of light fell o'er him,
Like a glory round the shriven,
And he climbed the lofty ladder,
As it were the path to heaven."

The description of the battle in the burial march of Dundee is one of the most nervous and picturesque to be found, and but for its length we should introduce it

*Lays of the Scottish Cavaliers, by W. H. Aytoun. Redfield: New York, 1852.

here. We are not, however, reviewing the work, and can only commend it for its beauty and spirit.

In search of poetry bearing on the point in question we pass over the Puseyite authors, who are generally better informed as to Catholic thought and ceremony and abound in passages perfectly to our taste. Thus Keble speaking of the resurrection,

> "God only and good angels look
> Behind the blissful screen—
> As when triumphant o'er His woes,
> The Son of God by moonlight rose,
> By all but heaven unseen;
> As when the holy Maid beheld
> Her risen Son and Lord;
> Thought has not colors half so fair
> That she to paint that hour may dare
> In silence best adored.
> The gracious dove, that brought from heaven
> The earnest of our bliss,
> Of many a chosen witness telling,
> On many a happy vision dwelling,
> Sings not a note of this."

His Annunciation too is most beautiful, and it is amusing to see how Bishop Doane, taking umbrage at the line,

> "Ave Maria! thou whose name
> All but *adoring* love may claim,"

launches out into a long note, in his edition of the work, and cites with commendation Bishop Mant's lines, beginning

> "No solemn Hail to thee we pay."

Reading this once a friend of ours gruffly but aptly exclaimed, "No! leave that to the angel Gabriel and the papists."

In search of something of our tone we meet with the "Golden Legend."* Here Longfellow is as German as he was French in Evangeline. His similes are all such as arise in our minds, and not the mere trite, common-places of every jingler. What another would liken to a "statue stern and cold," is with him "Like St. John Nepomuc in stone," doubling in the thought the firmness of the confession-martyr, and the firmness of the marble. The story is a legend, the substance of which is this: a prince, Henry of Hoheneck is *obsessed* by the devil: such we take to be the idea of the poet. Some, physician real or pretended, promises to cure him by the blood of a self-devoted virgin; and Satan in various human shapes, counterfeiting various personages known and unknown, seeks to lead him to a trial of it or drive him to despair. Elsie, the daughter of one of his tenants, offers to die for him, and they set out for Salerno, the place of the intended cure. In Hoheneck there is the character naturally good and unfettered by vice, but overcast with gloom, yet clinging to life: in Elsie, one who by prayer, innocence, familiar intercourse with God and the inhabitants of heaven, has without

*The Golden Legend, by Henry W. Longfellow. Ticknor: Boston, 1851.

any loathing of life lost all terror of death. To her it is "A covered bridge that leads from light to light." Her friends are among the dead and she would be with them—

> "The saints are dead, the martyrs dead,
> And Mary and our Lord, and I
> Would walk in all humility
> The path by them illumined."

In their journey from the Rhine to Salerno is brought in a picture of the middle ages, truer to our mind than any we know elsewhere. They are neither the dark ages of ignorance, superstition, and folly, as they have so often been represented, nor are they free from error and vice. We see in them a world of good and evil, alternating and interchanging, borne up by a deep spirit of religion and honor, and an absence of great commercial avarice, the scourge of humanity. We have here good monks and bad, the pious pilgrim and the hypocrite, the nun compelled by her family to renounce the world, and yet there is no caricature. They all pass as in a panorama before us, and the good are certainly brought out so well and truthfully, that the evil is personal and not made as a sort of unhappy result of the system in which they live. The parish priest, the abbot, the illuminator or copyist monk, and above all, the abbess, whose early love has changed to one for heaven, are characters which we can always contemplate with pleasure. They are additions to our world of good and noble beings for which we owe him much. In the whole scope of the poem he seems to work out the idea of his Psalm of Life.

> "Not enjoyment and not sorrow
> Is our destined end and way,
> But to strive that each to-morrow
> Find us *further* than to-day.
> Life is real, life is earnest
> But this world is not its goal.
> 'Dust thou art, to dust returnest,'
> Was not spoken to the soul."

To one who is engaged in the struggle to serve God amid the vice and temptation of life, these works come like a refreshing shower, giving strength. Bad and good are blended around us, ever have been and ever will be: but this world is not our goal; death is not annihilation. This life is but the prelude of a greater and happier existence dependent on our conduct in this. Let us then take courage, and

> "With a heart for any fate
> Still achieving, still pursuing,
> Learn to labor and to wait."

Throughout the poem Lucifer mingles in, tempting either in the shape of an unknown doctor, or the well known confessor, or the scandalous monk, or the sudden evil inspiration. This is all consonant with Catholic legends true or false, for even the latter being but exaggerations never create new ideas. Some reviewers of Longfellow entirely unacquainted with hagiology have made sad work with this part of our author's myth. They know no Satan without hoof and horns, except Goethe's Mephistophiles, and Emerson makes that character a creation of the German author. "Goethe," says he, "would have no word that did not cover a thing—so he flies at the throat of the imp—He shall be real, he shall be modern,

he shall be European; he shall dress like a gentleman and accept the manners and walk in the streets, or he shall not exist. Accordingly, he stripped him of mythologic gear, of horns, cloven foot, harpoon tail, brimstone, looked for him in his own mind, etc., and he flung into literature, in his Mephistophiles, the first organic figure, that has been added for some ages and which will remain as long as the Prometheus."*

Impressed apparently with the same idea, an English reviewer sees in the Golden Legend but a copy of Faust: now all this is mere ignorance and error. What is Margaret to Elsie! or what trace of resemblance can be found between the demon companion to whom Faust attaches himself willingly, and the demon who seeks the eternal ruin of Prince Henry, but who is baffled by one who never forsakes his allegiance to God.

In the various scenes of the drama Longfellow has passages which will ever be read with delight. We venture to extract

ELSIE'S PRAYER.

"My Redeemer and my Lord,
I beseech Thee, I entreat Thee,
Guide me in each act and word
That hereafter I may meet Thee,
Watching, waiting, hoping, yearning
With my lamp well trimmed and burning.
Interceding
With these bleeding
Wounds upon Thy hands and side,
For all who have lived and erred
Thou hast suffered, Thou hast died,
Scourged and mocked and crucified,
And in the grave hast Thou been buried.
If my feeble prayer can reach Thee,
O my Saviour, I beseech Thee,
Even as Thou hast died for me
More sincerely
Let me follow where Thou leadest,
Let me bleeding, as Thou bleedest,
Die, if dying I may give
Life to one who asks to live,
And more nearly,
Dying thus resemble Thee.

THE CONFESSIONAL.

"And here in a corner of the wall,
Shadowy; silent, apart from all,
With its awful portal open wide,
And its latticed windows on either side,
And its step well worn by the bended knees
Of one or two centuries,
Stands the village confessional.

*Emerson's Representative Men.

Here sits the priest: and faint and low,
Like the sighing of an evening breeze,
Comes through these painted lattices
The ceaseless sound of human woe.

ITALY.

"This is indeed the blessed Mary's land,
Virgin and Mother of our Redeemer!
All hearts are touched and softened at her name;
Alike the bandit with the bloody hand,
The priest, the prince, the scholar and the peasant,
The man of deeds, the visionary dreamer,
Pay homage to her as one ever present!
And even as children, who have much offended
A too indulgent father, in great shame,
Penitent and yet not daring unattended
To go into his presence, at the gate
Speak with their sister, and confiding wait
Till she goes in before and intercedes:
So men repenting of their evil deeds,
And yet not venturing rashly to draw near
With their requests an angry Father's ear,
Offer to her their prayers and their confession,
And she in heaven for them makes intercession.
And if our faith had given us nothing more
Than this example of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure,
This were enough to prove it higher, truer
Than all the creeds the world had known before."

In "The Chapel of the Hermits," by Whittier,* we expect to find Catholic scenes portrayed, but alas! we are disappointed. There is a little praise of Fenelon, whose good qualities would be as unknown to his Anglo-Saxon admirers as those of Vincent of Paul, Macmoir, Mme. de la Peltrie, de Renty, Sillery, Margaret Bourgeois, or any other heroic child of France of his day, but for the fact that one of Fenelon's works was condemned for some erroneous doctrine. He does not overlook this fact. A warm advocate of all the European revolutionizers, except the slaves whom Kossuth would oppress and Jellachich set free, Whittier is very severe in his denunciations of priests, and the "Chapel of the Pilgrims" abounds in expressions which rank him with the legion of mere foul-mouthed revilers. And it is a pity, for he has real talent, and with a little more knowledge, a heart which seems good would dictate far other stuff than the silly lines he has written the last few years. We have little hope for him, however: his undisguised admiration and unveiled imitation of Emerson, that arch-infidel of our land, are no tokens that he will ever find the truth. Emerson too is a poet, but to him Christism is like any other ism, the Koran more than the Bible, every thing God but God. In vain in his poetry or prose do we seek one Christian thought: much is blasphemous, more too transcendental to analyze, sift or comprehend. The witty Holmes cuts severely at this John Paul style of poetry and prose in one of his poems; but he too, poor child of the mist, without any star or chart to guide him,

*The Chapel of the Hermits, by Whittier. Ticknor: Boston, 1852.

weary of the doubts that rose at his tread, falls back on the faith of his parents and makes that unquestionably the surest path. He is almost devoid of bigotry: and we believe would invest a Catholic subject with its proper drapery did he attempt one.

"Down the chill street, that curves in gloomiest shade,
What marks betray yon solitary maid?
The cheek's red rose, that speaks of balmier air;
The Celtic blackness of her braided hair,
The gilded missal in her 'kerchief tied;
Poor Nora, exile from Killarney's side."

Addressing then a young Presbyterian:

"True the harsh founders of thy Church reviled
That ancient faith, the trust of Erin's child;
Must thou be raking in the crumbled past?
See from the ashes of Helvetia's pile
The whitened skull of old Servetus smile
Round her young heart thy 'Romish Upas' threw
Its firm deep fibres strengthening as she grew;
Thy sneering voice may call them popish tricks
Her Latin prayers, her dangling crucifix,
But 'De profundis' blessed her father's grave;
That 'idol' cross her dying mother gave."*

He needs but a due degree of information, and that we are sure he will acquire before he attempts to portray.

In our review we have found one writer entirely Catholic, others willing to be so in their pictures, but too ignorant; a third class capable, but unwilling. Longfellow will however find imitators, and there is a prospect that ere long a small shelf may be filled with books, which will redeem English literature from the heavy charge of being "a conspiracy against Catholic truth."

CATHOLIC EDUCATION FOR CATHOLICS.

LECTURE DELIVERED IN CINCINNATI, MAY 11th, BEFORE THE YOUNG MEN'S CATHOLIC LITERARY INSTITUTE, BY VERY REV. E. McMAHON.

Ladies and Gentlemen:—The subject of this evening's lecture has been considered of such magnitude, that it has engaged the attention of some of the ablest and most distinguished men of our country.

Indeed they have almost exhausted the vast resources of their mighty intellects in portraying its great importance, and in urging upon the consideration of Catholics its pressing necessity. Their luminous views and irresistible arguments on the subject, have been felt and appreciated not only by us who are of the household of faith, but even by those who are without, so that it may be truly said of them "In omnem terram exivit sonus eorum: et in fines orbis terræ verba eorum."

The subject of my lecture, therefore, having been treated of by such men, it is, you may rest assured, with no ordinary diffidence that I approach it. But I am some-

*Poems by O. W. Holmes. Ticknor: Boston, 1823.

what encouraged by the conviction that the moral world is arranged in a manner somewhat analogous to the physical world, and that as in the latter there are various grades of planets, so in the former the lights of the human intellect vary in vast proportions—some being brilliant and dazzling—others, tame and weak, descending even so far as to be almost imperceptible. There is this, however, connected with it calculated to make us satisfied under the circumstances, that this variety in the moral as well as in the physical world is necessary to constitute the beauty and perfection of the whole.

Hence notwithstanding my diffidence, I will endeavor to make some remarks on Catholic education for Catholics, hoping that the adage, "every little helps," will be verified in this instance.

But, before I proceed, it may be well to observe that this lecture was prepared for Catholics, or rather for Catholic parents, exclusively. And as I wished to be entirely practical, I have carefully avoided all abstract views and reasoning on the subject. I have constantly kept in view our present position and our immediate wants. And in doing this I have preferred to convince Catholics of their obligations to select Catholic schools for their children, by showing them that they cannot conscientiously send them to any other. This course appeared to me more desirable, as it would strike them more forcibly than any direct argument I might adduce in favor of Catholic education. For the inference is irresistible, that Catholic education is the only alternative for Catholic children, if they cannot conscientiously avail themselves of any other, in consequence of the danger to their religious principles from attending such schools. This much being premised, I will now proceed.

Much, very much has been said on the nature and science of mind. Mental philosophers have wasted their strength in useless, and unmeaning conjectures, and arguments in relation to it. Believing that in discussing the subject, they must examine the essence of mind, they were led into many fruitless speculations, which contributed in no useful respect to the discovery of truth. They invented theories and made hypotheses which can neither be proved nor refuted, inasmuch as there is nothing in nature, with which the mind can be compared. The camera obscura, the mirror and storehouse, with which the mind has been sometimes compared, may or may not be true as the case may be. The science of mind has nothing to do with them. Such speculations, to say the least of them, do not throw any additional light on the subject. The only purpose they can serve is to show the genius of man and to render his intellect more acute, and therefore more capable of appreciating the refined distinctions of the schools. Discussions like these are not the proper sphere of philosophical inquiry, inasmuch as they are beyond the reach of the human faculties. Consequently the object of true science on this subject is the investigation of facts respecting the operations of the mind itself, and its intercourse with the external world. All that we know of the mind is that it is an active, thinking principle—that it wills, reasons, and remembers, and that it carries on intercourse with, and receives impressions from the external world through the senses.

Beyond this we know nothing of the mind. "So far shalt thou go and no farther," therefore should be the rule of all, whenever it is question of the essence of mind. But whatever may be said of the nature of mind, its essence or occult qualities, we know for certain that it can be cultivated and improved, that it can be formed and strengthened. Something similar to what takes place in reference to the body happens with regard to the mind. The mother teaches the child to

speak and walk, she watches its first attempt, she hangs with breathless silence on its incipient efforts to lisp the words that she has uttered. She extends her hand to enable it to make the necessary motion that approaches to a walk—she exhibits before its dazzled gaze something that will act as an incentive to do so. She witnesses the daily progress the child makes with commingled feelings of pride and pleasure, until she sees him walk, yea, run with ease, and hears him utter all the words that are used in the common parlance of the day, and connect them together with propriety in conversation. In the same manner is the mind to be trained and formed—cultivated and improved. It should be disciplined early, as it is of great advantage in strengthening its powers to be practised a little in thinking and reasoning on various subjects correctly. Correct opinions should then be formed on the nature of religion and on the subject of human duty. It is vastly more important that our views should be correct with regard to divine faith than on any other subject. If our minds are thoroughly imbued with sound religious principles, we will very naturally, nay, almost instinctively apply them in whatever circumstances we may be placed. But besides the principles of faith which should be explained and inculcated in the time of youth, the frame-work of the moral system is to be constructed, around which the character is to be formed, and by which our opinions on almost all other subjects are to be modified. It is in the season of youth that we should be taught to conform our conduct to the principles of true religion—to do what is right because it is right, and to live in this world with the constant object in view of pleasing God, and accomplishing His holy will by keeping His commandments, and believing in the revelation which He has given us and which religion teaches us.

But how are all those advantages to be gained? What are the most effectual means of imparting them? I answer by education. And to Catholics I say that it is only by receiving a Catholic education they can be secured. For if it be true, as our Church teaches, that the genuine revelation which God has given to man—the divine faith absolutely necessary for salvation, is not to be found elsewhere, the Catholic child cannot find its principles inculcated and explained by those who are not only not members of his Church, but bitterly opposed to it, (as is the case with almost all who are without.) If our faith then is dearer to us than our lives—if we should value it more than any thing on earth, can Catholic parents conscientiously send their children to any school where they may be exposed to suffer the least injury in that respect. I do not stop to inquire whether this is done by a direct attack upon the Church of which the children are members, or whether it is done by delicate inuendos, by sneers, or ridicule. The effect is the same; nay, the sneers and ridicule may be more powerful in making the child ashamed of his religion, in causing him to deny that he is a Catholic, and thus sapping the foundation of faith in him, than any other means that may be adopted.

But I prefer to show the propriety and fitness of a Catholic education for Catholics rather than the strict obligation which the rigid line of argument I have been pursuing implies. There are various kinds of education—the military, the medical, the legal, the mercantile and the mechanical. Suppose, then, a father wishes to educate his son for the army or navy—what kind of an education will he give him? will he send him to study law or medicine, or will he put him in a mercantile house, or in the shop of a master mechanic? Certainly not. On the contrary he will very naturally, and properly say—I intend my son for the profession of arms, and consequently it will be necessary for him to know how to wield the sword and cutlass with skill and dexterity—to use the musket and rifle with unerring aim,

and to be inured to hardships and dangers in the camp and in the field. Of what avail then would it be for him to be able to quote Blackstone, Coke or Littleton—to talk of digests and statutes? His business is to fight, to meet the enemy sword in hand, and not to talk or parley. What use can it be to him to add up dollars and cents in a counting-house, which would altogether unfit him for the profession he is to pursue? No, the father will very properly remark, I will send him to a school which is expressly opened to teach his profession. And he would justly pursue this course with ten, with a hundred-fold more determination, if any or all of the other professions were inimical to the military—if they were constantly attacking and misrepresenting it in season and out of season. You see the inference from this illustration. You must admit its truth, nay, you would blame the father alluded to were he to adopt any other course than the one he has pursued. You would say that he would act unjustly towards his son, in sending him to learn any other profession than that which he intended him to pursue, and especially if that other profession made it a point, on every possible occasion, to ridicule and condemn the profession of arms, and to induce the whole class or school to do the same. "Mutato nomine fabula de te narratur," I say to the Catholic parent.

To you it applies with redoubled force. You wish your child to be a Catholic—you wish him to have a thorough knowledge of his religion—to be well instructed therein, not only so far as general principles are concerned, but in all the details of faith and morals.

If you do not wish this, you do not value the immortal soul and eternal welfare of your child—you fall far short of the conduct of the father alluded to, in a matter infinitely inferior to that which should engross your whole attention. If this were the case, you would be undeserving the name of father, and monster not man should be your appellation. But I am unwilling to admit that there can be any father deserving the name of this description. Therefore, I must suppose that you are deeply interested in the Catholic education of your child. But where is this Catholic education to be obtained? Is it in a school where they make profession of teaching no religion at all, where religion is entirely eliminated? The tendency of this is to make your child a pagan or an infidel. Such a system differs in nothing from the schools of the ancient pagans where the name and nature of the true God, as well as the duties and obligations of man to Him, were never mentioned—were entirely unknown. And alas! it is of such schools that we hear some persons boast, as a proof of liberality in this our enlightened nineteenth century, although we know that they are the prolific source of the latitudinarian principles that are so rife amongst us. Is not this the origin of much if not of all the infidelity that pervades our land,—that lifts its haughty head and stalks abroad with majestic air, sneering and scoffing at all religion as fit only to amuse women and children? Whether all these awful consequences to religion and morality be the result of such schools or not, one thing is certain that the direct tendency of them is to make learned pagans or infidels, if you will, but not to make good Christians. "Do men gather grapes from thorns or figs from thistles?" As well might you expect the grapes from thorns, or figs from thistles, as to expect that such schools would produce any thing but irreligion and impiety. The common saying, "where ignorance is bliss, it is folly to be wise," is eminently applicable and infallibly true in this case. For ignorance of profane learning accompanied with the simplicity of faith and a knowledge of the divine truths which it teaches, is infinitely preferable to all the pagan education which such schools impart. In a word, education

that is not based upon religion is a curse, instead of a blessing, to any nation or people amongst whom such system is pursued.

Can a Catholic parent then send his child to such schools? I answer, no.*

But is the other alternative safer for him, and for the religion of his child? Can he send him to a sectarian school, where there is an open Bible without note or comment, which is interpreted according to the religious views of the teacher? I mean, of course, the Protestant Bible. The child in this case would be in danger of suffering the shipwreck of his faith, by falling into the arms of paganism or infidelity, on the one hand, or of dangerous and fatal error on the other. I wish not, however, to be understood as depreciating the written Word of God, or as placing on an equal footing the infidel or pagan, and any of the Christian sects with which we are surrounded. No; on the contrary, I revere the true written Word of God—I believe it to be divinely inspired and as such I hold it sacred—I receive its teachings with all the simplicity of faith. And further I hold that any form of Christianity, however erroneous, is better for the morals of the community than the paganism or infidelity which must follow, at least, indirectly from education not based upon religion. But what I mean to say is this, that if a Catholic child loses divine faith, it matters little whether it was in the infidel or sectarian school he lost it.

Can then a Catholic parent, I repeat it, send his child to a sectarian school even where the teacher makes profession of not interfering with the religion of the child? I answer no! first, for the reason assigned when speaking of the father who wished to give his son a military education. For as that father would not send his son to the schools of law or medicine, because they do not teach the science necessary for his profession, so the Catholic father who wishes his son to know his religion cannot send him to schools where it is not only never taught, but where he knows that he will never hear a favorable word concerning it. And second, because although no direct attack may be made upon it, yet the very atmosphere which he breathes there, is infected with hostility to his creed—all his associates are uncompromising enemies of his religion.

Will any parent who loves his child, send that child for some trifling advantage into a country infected with malaria, whose fœtid atmosphere may cause a lingering disease which will make him drag out a sickly existence for a few years, and finally eventuate in death? Certainly not. How then can a Catholic parent expose his child to an atmosphere impregnated with heresy or fatal error which stealthily though surely may produce a spiritual malady causing disease and death to the soul—a malady, whose malignant form may not develop itself until the child reaches maturity, when the bad passions add strength and vigor to the influences that were set to work in these sectarian schools. Oh how many been lost to Catholicity from causes similar to these! Where are our hundreds, our thousands, of young men who were baptized in the Church—who often knelt at their mother's knees lisping the sweet accents of Catholic prayers, and learning the first rudiments of their holy faith? Alas! Where are they now! Our large cities and perhaps our towns are thronged with them.

But, alas! they are gone—they have lost their faith. The Church weeps over them, not for herself but for their souls. Like Rachel weeping over her children—noluit consolari quia non sunt. And will you, Catholic parents expose your children, the present rising generation in whom, under God, all our hopes are centred

*The lecturer no doubt supposes, in these remarks, that the schools in question not only impart a merely secular knowledge, but are dangerous to faith and morals.—*Ed. Met.*

for the perpetuity and diffusion of true religion in this country to a similar catastrophe in sending them to such schools?

Oh! no! Forbid it heaven and heaven's God! never, never, I hope, shall we witness such a course pursued by parents, and such sad consequences again.

I have said that besides the atmosphere of sectarian schools being inimical to our faith, the associations formed in them should prevent Catholic parents from sending their children to them. And why? For the very reason that such associations have a deleterious influence on the minds of Catholic youth. I will make my meaning clear by an illustration which will be, I hope, intelligible to all. But first let me observe, that whilst I discountenance this association of Catholic children with others in sectarian schools, I do not, by any means, intend to make this general, or to insinuate in the least, that this should extend to their social or business intercourse amongst those whose minds are formed and whose principles are already fixed. I said that I would make my meaning clearly understood by an illustration. Let us then suppose a Jew who has children whom he wishes to raise in all the principles of his religion. Let us suppose him to be a great lover of the law and a great advocate for its strict observance, and further, that he is constantly impressing its importance on the minds of his children. But unfortunately for him, he lives in a Christian community—he has none but Christian schools to which he can send his children, their associates there are all Christian, and consequently his children will hear nothing but what is either immediately or remotely connected with Christianity. It is more or less mixed up with every thing they learn—with geography, history, grammar, and all the minor branches of education. The Bible is read every day—perhaps the New Testament, as it were by accident,—for the teacher has promised his father that he will not interfere with the religion of his children—those passages which record the criminality of the Jews and the part they took in the crucifixion and death of Christ, as well as of the persecution of his disciples are read. And remember, all this happens without any intention, of course, on the part of the teacher to interfere in the least with those children's religion. In the mean time, they never hear a word favorable to the religion of their parents, or their own conscientious convictions. On the contrary, their young associates laugh at them and ridicule the idea of their monster religion—talk of its absurdity, and treat it with contempt, until the children cower before them, and being overwhelmed with the load of obloquy that is heaped upon them, hang down their heads in shame, wishing that their parents were members of some other Church, and promising secretly within themselves that they will abandon that odious system as soon as possible. All this, you will say, is well enough, so far as the Jewish religion is concerned. Be it so. But I ask you, Catholic parents, are you willing that your children should go through such a fiery ordeal, that their religious principles should be exposed to such a test? You may tell me that you can and will counteract such influences by your zeal and assiduity in instilling into the minds of your children sound religious principles. But I answer that you cannot display more zeal and labor in guarding your children against the dangerous influences of such causes, than did the Jewish father according to the supposition I have made. And yet a common sense view of the case must convince us all that the faith of his children has been greatly weakened, if not altogether ruined, by such associations. And can you hope for any other result, when you put your children in a similar situation?

But it may be said that this picture, of the danger to Catholic children from sectarian schools, is too highly colored—there is more romance than reality in it—

the description is the result of an overheated imagination, excited by enthusiasm for the cause of Catholic education. Nay, some Catholic parent may say, "I have been educated in a sectarian school, I never went to any other. Yet I am a Catholic—and a firm believer in all my Church teaches—my principles have never been weakened—they have always remained unchanged. Catholic children can, therefore, go to such schools with perfect safety—there is no danger to be apprehended from them. This hue and cry raised against them, is but a bugbear got up to frighten the weak-minded. I have encountered all the threatened dangers and have come off unscathed, and all those influences of which you speak, were brought to bear on me." Let us test the soundness of this reasoning. It may, indeed, appear specious, at first sight, but being sifted a little we will find it as light as chaff, "it will vanish into thin air." A comparison in point will place it in its true light, and, therefore, strip it of all its force if any it ever had. Here is a soldier who has served in many campaigns. He has met the enemy face to face, sword in hand, in many engagements. Yet, he has come forth unscathed—not a scar or wound on his person to attest the imminent danger to which he has been exposed, or the deadly conflict in which he has frequently mingled. Will any one say, that because this has happened to him, or to ten, or to a hundred others, the profession of arms has no danger in it—there is nothing to be apprehended from it—there is as much safety in the field of battle, amongst the dead and dying, as there is in your peaceful home and your comfortable fireside? I presume there is no one of sufficient hardihood to answer in the affirmative. And yet, this is precisely the case of the man who says that HE has come forth unscathed, so far as his faith and his Church are concerned, from those sectarian schools. If he and some others have not been injured by the foul atmosphere of fatal error and heretical association, must the time-honored maxim, admitted by all the world, "evil communications corrupt good morals," have lost its force for the rest of mankind?

Why! the veriest tyro in experience, in the knowledge of the world, will form a better estimate of things—a more correct opinion than this—he will judge pretty fairly of your character from the company you keep. Tell me your company, and I'll tell you who you are, is a wise saying, founded upon experience, which each of us sees verified in his own circle of acquaintance every day.

Let any man of ordinary intelligence sojourn for a while in the city of Philadelphia, and he will see the consequences of this association. I will not say evil, for in this case it may not be so. He will see its consequences amongst that peaceful, orderly class of our fellow-citizens, "the Society of Friends." Let him compare their number now with that of thirty or forty years ago and he will see how few they are now compared with those of that period. Why is this, he may ask himself, and truth will answer, from association. The sons and daughters of the followers of William Penn mingled with those who held the broad-brimmed hat and round cut coat in horror:—perhaps they ridiculed it as being unfashionable. The children doffed the habiliments through shame, and with them, no doubt shook off the religion of their parents. This can be verified. But I presume that there is scarcely one of my audience who will call it in question.

Well, then, with such examples before us—with such lessons taught us by experience, I must conclude that there is none of us insensible to the danger to which Catholic children are exposed in frequenting sectarian schools. Therefore, Catholic parents, who do so (if there are any such) are highly censurable, and they will have to answer for it before God.

But I may be told that my reasoning may be used against myself. Sectarians may retort upon me, and use the very same line of argument which I have been pursuing against sending Protestant children to Catholic schools. Well, I acknowledge their right to do so, and if they view Catholicity in the same light in which we view sectarianism, I say that they are bound to keep their children from our schools. The question of danger to the children in frequenting the schools of either, arises from the conviction of the fatal error in point of faith into which they may fall. Hence, the comparative merits of both systems should be thoroughly examined, and the truth of one and the falsehood of the other satisfactorily established before a change of views on the school question can take place. But, this is not the proper time or place for such discussion. I will merely add that the obligation of keeping our children from certain schools, and of sending them to others, is merely a detail or a consequence of principles and views which must be settled on another basis. And, hence, I repeat what I have already said, that so long as Protestants entertain the same principles and views as Catholics, however ill-founded and erroneous they may be on their part, provided they act from conscience, they are bound to follow them until they are corrected, which they should endeavor to do as soon as possible. But enough of this at present.

A few words on the common schools and I have done. Can Catholics conscientiously send their children to them?

This is a vital and all important question ,and, consequently, requires more time than I can possibly give to it at this late hour.

Fortunately, however, it has been discussed in almost all its bearings by some of our ablest men, and, therefore, there is little left for me to say on the subject, were I competent and disposed to say it. However, I have no hesitation in asserting that Catholics cannot conscientiously send their children to them. You may very naturally ask me for my reasons. I answer, that they are already spread out before you. For whatever I have said of the dangerous tendency of sectarian schools for Catholic children, is strictly true of the common schools. All my reasoning and arguments against the former, are equally applicable to the latter. The views and positions I have taken for discountenancing Catholic children from attending the one, hold equally good with regard to the other. And why? Because they cannot be properly considered other than sectarian. In the first place, either the Bible is used in them or it is not. And by the Bible, I mean the Protestant Bible. If it is used—then all the bad consequences of which I have already spoken, and many more to which I have not alluded, will be the result. The principle of private judgment gives the right to the teacher to interpret it according to the views of the sect to which he belongs. This interpretation, of course, will clash with Catholic truth. The real presence, the holy sacrifice of the mass, communion under one kind, purgatory, praying for the dead, the indissolubility of marriage, and so on, can form no part nor parcel of Christianity, because our learned teacher says, he cannot find them in *his* Bible. The Catholic child, not previously instructed, and thus not strengthened and not fortified in his faith, because perhaps, of the inability or want of disposition on the part of the parent to give the necessary time and attention to it, looks up with anxious gaze into the face of the teacher, and drinks in the words as they come from his lips without any suspicion or doubt, that they are not Gospel truths. These are amongst his first impressions of religion, and we know how lasting they are. The mind of a child in the hands of the teacher is like clay in the hands of the potter, which is moulded into any form he pleases, or like wax, which receives any impression you think

proper to give it. You can easily imagine, therefore, what form such a teacher will give it, and what will be the nature of the impression he will make upon it.

Are you willing, Catholic parents, that the minds of your children should receive the form of fatal error or be stamped with the character of sectarianism? You will answer, no! Then you cannot conscientiously send them to the public or common schools.

But is the other alternative, that of teaching no religion better? I have already answered that question. You have my views on the subject in a previous part of this lecture, and it is unnecessary to repeat them here.

Suffice it to say, then, that if religious principles are entirely discarded from those schools, you cannot send your children to them. And, as in either case, then, you would jeopardize the faith and religious principles of your children: you cannot conscientiously expose them to such danger.

Again, the teachers in those schools are almost always Protestants—belonging to some sect. Now, any one who knows any thing of school teaching, knows very well that the viva vox magistri can use a powerful influence in the formation of the principles of the pupil: it is powerful for weal or woe in the lessons that are imparted. And this is true, whether the text books that are used be sectarian in their character or not. How easy is it for him to falsify history, or give it a gloss which will cause it to say what he pleases. When teaching geography, he places, for example, before his pupils the maps of Italy, of France, or of Spain, and he tells them that these countries are principally inhabited by Papists, that they are a superstitious and immoral people—that they are very ignorant and are not allowed to read the Bible,—that they worship images and are, therefore, idolators, and that religious liberty is entirely unknown amongst them.—How easy is it, I repeat it, for a teacher to instill the poison of error into the mind of the unsuspecting child, by such a course as this? And thus it can be with regard to almost every branch of science and literature which the pupil is learning. Sometimes, I admit that this may not and does not happen. But are Catholic parents justified in exposing their children even to the remote danger of such a state of things, by sending them to those schools? I tell them they do it at their own peril, and the peril of their children's souls. But can it be that the states which have established the school system intended that it should be a proselytizing institution? I am disposed to answer it in the negative, although as things exist at present the system has that appearance.

Is it possible then, that no remedy can be applied that would make them safe for Catholics to partake of the benefits they were intended to confer upon the citizens at large? Not whilst they are conducted upon the present basis. This is, I might say, impossible, notwithstanding the most liberal policy and the best intentions on the part of the powers that be. To make you sensible of this, I will suppose, that there is a huge crank or lever in the centre of every state working a vast machine whose parts extend throughout the length and breadth of the land. The mass of materials which it puts in operation is vast and unwieldy, as well as very intricate in its details. Some of its parts are so refined and delicate in their texture, that they require constant care and attention. This being the case, you can readily imagine how easily such complicated machinery can get out of order, and I care not how skilful and scientific may be the engineer and those who serve under him, or are connected with him in working this machine—it can scarcely be made sufficient to subserve the purpose for which it was erected. And this will be eminently so, if wisdom did not plan its first erection—if instead of mature reflection

which might have made it, at least partially, useful and beneficial to all, haste and folly, and perhaps sinister intentions, left it incomplete by neglecting some essential part necessary for its successful operation. But I will not carry out this any farther. What has been said is quite sufficient to show you that in this figure you can easily recognise the school system.

The basis or the plan of it, is laid in the capital of the State with the intention that the system shall be felt and acted upon in every city, and town, and hamlet of the country. Now, I pass over in silence the just exceptions that might be taken by Catholics to the plan as it exists. I will say nothing of the great majority of the body that devised it, being anti-Catholic, and of course inimical in their feelings towards us, although this might be sufficient to convince us that no measure favorable to Catholics would be adopted. All this I will pass over in silence. I will even give them credit for good intentions, and speak of the working of the system as it is.

However, we must not forget that those who have formed it, keep it up, and annually vote the funds for its support, are by nature and education opposed to the Catholic Church—entertain against her prejudices which they have imbibed with their mother's milk—sufficient to make us say, "can any thing good come from Nazareth." I will merely say, that so far as the persons, who are appointed to conduct and manage it, are concerned, Catholics have nothing favorable to expect, their conscientious scruples will not be respected. I have known in a sister state where sectarian preachers, some of them open and declared enemies of Catholicity, were invariably appointed superintendents. At one time was an Episcopalian, at another a Presbyterian, again a Baptist, but *never a Catholic*. Now, is not this sufficient to make us think that there is something rotten in Denmark, and to reject the proffered boon of free education for our children on those terms—saying in the language of Roman, "Timeo Danaos et dona ferentes?" For what, I ask, can Catholics hope from the tender mercies of such superintendents? What regard will they have to our religious convictions? What guarantee have we under such superintendents, that the faith of our children will not be tampered with? Will our position there be consulted, in the selection of unexceptionable class books? Will any general direction and instruction be given to the school directors and teachers, not to annoy Catholics, nor to treat their religion with disrespect—to use no opprobrious epithets to them or of them? This we cannot, need not, expect from such superintendents.

But suppose, that the superintendent is all that we could wish, can he, if he would, prevent all the abuses and remedy all the evils of a system so complicated and unwieldy? I answer, no! and I must request you to remember what I have said of that vast machine of which I have just spoken. From the description there given, you see how difficult it is to keep it in order, and to make it answer al l the ends for which it was intended. This moral machine, the school system, is more difficult of being managed—it is more unwieldy and more uncertain in its operations. And the reason is, as mental philosophers tell us, that moral causes are more incontrolable than physical causes. Hence they say that one of the most uncertain of sciences is political economy, because the human mind is subject to so many impulses and passions, that no certain calculation can be made upon it. As a proof of this, they assume that the same causes may be brought to bear upon two different occasions entirely similar. In the one case, they will be entirely successful—in the other, they may entirely fail. This, they say, depends upon the state of the human mind, which is acted upon on both occasions. Now, it is

quite otherwise in many of the physical sciences. A chemist, for example, can test with certainty the truth or falsehood of his proposition or principle, by repeated experiments. If one does not succeed he will continue until he establishes to the satisfaction of all, the points which he wished to elucidate. The operator in the telegraph office, if the electricity fail to transmit the message, will examine the various parts of the magnetic battery, and if he finds that there is nothing out of order there, he will know for certain that the wires are broken. The same may be said of the skilful engineer, in regard to the engine of which he has charge, but not so with regard to the moral machine—the school system. For however just and liberal the superintendent and state may be—however much they may be disposed to make the system unexceptionable to Catholics, so long as it is conducted on its present principles, it must fail in the accomplishment of their benevolent purpose. There are so many causes, which they cannot control, coming between them and the immediate management of the schools, that their good intentions if they exist become a nullity.

In the first place, there are the school directors elected by the voters of the township, both of whom are generally opposed to Catholics. These appoint or elect the teachers, and you may easily imagine what kind of teachers these will be. If the teacher is a Catholic he is discarded, no matter what his qualifications may otherwise be. How many Catholic—men whom I knew to be well qualified for the office, have come to us and said, such or such a common school is vacant, and we are certain that we would be appointed if we were not Catholics: others have told us that they were examined—they were found competent, but the directors having asked them their religion, and being told that they were Catholics, they were set aside. What fair-play can we expect from such glaring, bigoted, partiality? What irreligious treatment and intolerance must not our children experience from such teachers who know well that by tampering with their faith they secure the favor of their employers, and believe further that they render a service to God?

What, then, must Catholics be obliged to pay taxes to support those schools and not avail themselves of them? I answer that it is better to do this than to put in jeopardy the souls of their children, than to expose them to the loss of their faith. One thing is certain, that you cannot conscientiously send them to such schools, unless you value a few dollars and cents more than you value the religion and souls of the precious little ones whom God has committed to your keeping.

But I will bring the case home to each of you, in a manner in which you cannot fail to feel it. Suppose, for example, one of your children lies dangerously ill,—your family physician, whom you pay by the year, attends him, we will say faithfully; but the child sinks, the disease gains ground, and is likely to terminate its existence in a very short period—some friend whispers into your ear—call in another physician, and let them hold a consultation,—perhaps the child may be saved. Will you hesitate—will you stop to count the cost—will you say that it is a hardship—too great a burden to pay both physicians? Oh no! you will say, the life of my child is dearer to me than thousands,—send for the physician immediately,—any, every expense must be undergone, provided my child is saved.

What! is there any Catholic who values the bodily life of his child more than he does its soul? Would he be willing to spend thousands in the former case, and hesitate in the latter, where its spiritual life and happiness for eternity are involved in the issue? Oh no! there cannot be a Catholic who values his own soul or the souls of his children, who will do it. Therefore, fix the thought firmly in your

minds, that come what will, you cannot conscientiously send your children to those schools, although they may even force you to pay the odious tax for their support.

But what, you may say to me, are you to do? I will tell you: imitate the faithful Irish who were obliged for centuries to pay the odious impost of tithes for the support of a false, persecuting Church, in which they did not believe. They submitted, however, to it, waiting patiently like the children of Israel, until God in his own good time would free them from this bondage. But if this advice does not please you,—if you are not disposed to follow it, and wait until an all-ruling Providence will put it into the hearts of the powers that be, to remove the incubus that hangs like a night-mare over you; then I tell you in the language of the immortal O'Connell—"Agitate, agitate, agitate, peaceably, orderly, legally, untill a remedy is applied to the evil."

HEALTH.

WHERE lingers health, O tell me where?
Fain would the weary go and seek;
I long to see her form so fair,
And radiant eye, and roseate cheek.

They bade me seek the physic-hall,
Then thither did I swift repair,
And walked it 'round and search'd it all,
But health, alas! abode not there.

The sea, some whisper'd was her throne,
I hasten'd to the salt waves' side,
And called on health in plaintive tone,
But solace rose not from the tide.

I roved o'er many a spot of green,
With hope that health might there be found,
But tasteless proved each sunny scene,
And sadness dwelt in all things 'round.

I walked beneath a freezing sky,
While driving snows obscured the day,
And stormy winds piped harsh and high,—
Still laughing health kept far away.

'Neath sun-bright skies I wandered then,
And quaffed each fresh and fragrant breeze,
But hope, my hope was false again,
Tho' health, methought, was wed to these.

I hied me then to secret bowers,
And health in contemplation sought,
But sadder, sicker rolled the hours—
Health never was allied to thought.

And next I woke to Poet's shell,
For health to hear and haste along,
The strain was all too weak a spell,
Health flew the farther for my song.

Have I not seen, then, in our sphere,
The healthful and the happy, too?
Yes, e'en this moment they are here,
And many, many, not a few.

Beside the shore, and on the sea,
Within the wild-wood, and without,
In autumn's grief, in summer's glee,
They live, and laugh, and sing, and shout,

Free, fetterless, unburdened minds,
They bloom now with the blooming flowers,
And play they with the playful winds,
And laugh they with the laughing hours.

Where, then, is health! I'll tell thee where,
'Tis here—behold it and be glad,
In freedom from corroding *care*,
Sire of the sick and sore and sad!

Away, then, adder care! away
Thou shalt not nestle in my breast;
Young health shall light my little day,
And make life's blessing doubly blest.

Rev. M. A. Wallace.

CITY OF TOLON-NOOR.

JOURNEY IN TARTARY, THIBET AND CHINA.—III.

BY THE ABBE HUC.

Our entrance into the city of Tolon-Noor was fatiguing and full of perplexity; for we knew not where to take up our abode. We wandered about for a long time in a labyrinth of narrow, tortuous streets, encumbered with men and animals and goods. At last we found an inn. We unloaded our dromedaries, deposited the baggage in a small room, foddered the animals, and then, having affixed to the door of the room the padlock which, as is the custom, our landlord gave us for that purpose, we sallied forth in quest of dinner. A triangular flag floating before a house in the next street, indicated to our joyful hearts an eating-house. A long passage led us into a spacious apartment, in which were symmetrically set forth a number of little tables. Seating ourselves at one of these, a tea-pot, the inevitable prelude in these countries to every meal, was set before each of us. You must swallow infinite tea, and that boiling hot, before they will consent to bring you any thing else. At last, when they see you thus occupied, the Comptroller of the Table pays you his official visit, a personage of immensely elegant manners, and unceasing volubility of tongue, who, after entertaining yon with his views upon the affairs of the world in general, and each country in particular, concludes by announcing what there is to eat, and requesting your judgment thereupon. As you mention the dishes, he repeats their names in a measured chant, for the information of the Governor of the Pot. Your dinner is esrved up with admirable promptitude; but before you commence the meal, etiquette requires that you rise from your seat, and invite all the other company present to partake. "Come," you say, with an engaging gesture, "come, my friends; come and drink a glass of wine with me; come and eat a plate of rice;" and so on. "No, thank you," replies every body; "do you rather come and seat yourself at my table. It is I who invite you;" and

so the matter ends. By this ceremony you have "manifested your honor," as the phrase runs, and you may now sit down and eat in comfort, your character as a gentleman perfectly established.

When you rise to depart, the Comptroller of the Table again appears. As you cross the apartment with him, he chants over again the names of the dishes you have had, this time appending the prices, and terminating with the sum total, announced with an especial emphasis, which, proceeding to the counter, you then deposite in the money-box. In general, the Chinese restaurateurs are quite as skilful as those of France, in exciting the vanity of their guests, and promoting the consumption of their commodities.

Two motives had induced us to direct our steps, in the first instance, to Tolon-Noor; we desired to make more purchases there to complete our travelling equipment; and, secondly, it appeared to us necessary to place ourselves in communication with the Lamas of the country, in order to obtain information from them as to the more important localities of Tartary. The purchases we needed to make gave us occasion to visit the different quarters of the town. Tolon-Noor (Seven Lakes) is called by the Chinese *Lama-Miao* (Convent of Lamas.) The Mantchous designate it *Nadan-Omo*, and the Thibetians, *Tsot-Dun*, both translations of Tolon-Noor, and, equally with it, meaning "Seven Lakes." On the map published by M. Andriveau-Goujon,* this town is called *Djo-Naiman-Soumé*, which in Mongol means "The Hundred and Eight Convents." This name is perfectly unknown in the country itself.

Tolon-Noor is not a walled city, but a vast agglomeration of hideous houses, which seem to have been thrown together with a pitchfork. The carriage portion of the streets is a marsh of mud and putrid filth, deep enough to stifle and bury the smaller beasts of burden that not unfrequently fall within it, and whose carcases remain to aggravate the general stench; while their loads become the prey of the innumerable thieves who are ever on the alert. The foot-path is a narrow, rugged, slippery line on either side, just wide enough to admit the passage of one person.

Yet, despite the nastiness of the town itself, the sterility of the environs, the excessive cold of its winter, and the intolerable heat of its summer, its population is immense, and its commerce enormous. Russian merchandise is brought hither in large quantities by the way of Kiakta. The Tartars bring incessant herds of camels, oxen, and horses, and carry back in exchange tobacco, linen and tea. This constant arrival and departure of strangers communicates to the city an animated and varied aspect. All sorts of hawkers are at every corner offering their petty wares; the regular traders, from behind their counters, invite, with honeyed words and tempting offers, the passers-by to come in and buy. The Lamas, in their red and yellow robes, gallop up and down, seeking admiration for their equestrianism, and the skilful management of their fiery steeds.

The trade of Tolon-Noor is mostly in the hands of men from the province of *Chan-Si*, who seldom establish themselves permanently in the town; but after a few years, when their money-chest is filled, return to their own country. In this vast emporium the Chinese invariably make fortunes, and the Tartars invariably are ruined. Tolon-Noor, in fact, is a sort of great pneumatic pump, constantly at work in emptying the pockets of the unlucky Mongols.

The magnificent statues, in bronze and brass, which issue from the great foundries of Tolon-Noor, are celebrated not only throughout Tartary, but in the remotest

* With the exception of a very few inaccuracies, this map of the Chinese empire is a most excellent one. We found it of the most valuable aid throughout our journey.—Huc.

districts of Thibet. Its immense work-shops supply all the countries subject to the worship of Buddha with idols, bells, and vases employed in that idolatry. While we were in the town, a monster statue of Buddha, a present from a friend of Oudchou-Mourdchin to the Talè-Lama, was packed for Thibet, on the backs of six camels. The larger statues are cast in detail, the component parts being afterwards soldered together.

BELL AND IDOL FOUNDRY.

We availed ourselves of our stay at Tolon-Noor to have a figure of Christ constructed on the model of a bronze original which we had brought with us from France. The workmen so marvellously excelled, that it was difficult to distinguish the copy from the original. The Chinese work more rapidly and cheaply, and their complaisance contrasts most favorably with the tenacious self-opinion of their brethren in Europe.

During our stay at Tolon-Noor we had frequent occasion to visit the Lamaseries, or Lama monasteries, and to converse with the idolatrous priests of Buddhism. The Lamas appeared to us persons of very limited information; and as to their symbolism, in general, it is little more refined or purer than the creed of the vulgar. Their doctrine is still undecided, fluctuating amidst a vast fanaticism of which they can give no intelligible account. When we asked them for some distinct, clear, positive idea what they meant, they were always thrown into utter embarrassment, and stared at one another. The disciples told us that their masters knew all about it; the masters referred us to the omniscience of the Grand Lamas; the Grand Lamas confessed themselves ignorant, but talked of some wonderful saint, in some Lamasery at the other end of the country: *he* could explain the whole affair. However, all of them, disciples and masters, great Lamas and small, agreed in this, that their doctrine came from the West: "The nearer you approach the West," said they unanimously, "the purer and more luminous will the doc-

trine manifest itself." When we expounded to them the truths of Christianity, they never discussed the matter; they contented themselves with calmly saying, "Well, we don't suppose that our prayers are the only prayers in the world. The Lamas of the West will explain every thing to you. We believe in the traditions that have come from the West."

In point of fact, there is no Lamasery of any importance in Tartary, the Grand Lama or superior of which is not a man from Thibet. Any Tartar Lama who has visited *Lha-Ssa* (Land of Spirits,) or *Monhe-Dhot* (Eternal Sanctuary,) as it is called in the Mongol dialect, is received, on his return, as a man to whom the mysteries of the past and of the future have been unveiled.

After maturely weighing the information we had obtained from the Lamas, it was decided that we should direct our steps towards the West. On October 1st, we quitted Tolon-Noor; and it was not without infinite trouble that we managed to traverse the filthy town with our camels. The poor animals could only get through the quagmire streets by fits and starts; it was first a stumble, then a convulsive jump, then another stumble and another jump, and so on. Their loads shook on their backs, and at every step we expected to see the camel and camel-load prostrate in the mud. We considered ourselves lucky when, at distant intervals, we came to a comparatively dry spot, where the camels could travel, and we were thus enabled to re-adjust and tighten the baggage. Samdadchiemba got into a desperate ill-temper; he went on, and slipped, and went on again, without uttering a single word, restricting the visible manifestation of his wrath to a continuous biting of the lips.

Upon attaining at length the western extremity of the town, we got clear of the filth indeed, but found ourselves involved in another evil. Before us there was no road marked out, not the slightest trace of even a path. There was nothing but an apparently interminable chain of small hills, composed of fine, moving sand, over which it was impossible to advance at more than a snail's pace, and this only with extreme labor. Among these sand-hills, moreover, we were oppressed with an absolutely stifling heat. Our animals were covered with perspiration, ourselves devoured with a burning thirst; but it was in vain that we looked round in all directions, as we proceeded, for water; not a spring, not a pool, not a drop presented itself.

It was already late, and we began to fear we should find no spot favorable for the erection of our tent. The ground, however, grew by degrees firmer, and we at last discerned some signs of vegetation. By-and-by, the sand almost disappeared, and our eyes were rejoiced with the sight of continuous verdure. On our left, at no great distance, we saw the opening of a defile. Mr. Gabet urged on his camel, and went to examine the spot. He soon made his appearance at the summit of a hill, and with voice and hand directed us to follow him. We hastened on, and found that Providence had led us to a favorable position. A small pool, the waters of which were half concealed by thick reeds and other marshy vegetation, some brushwood, a plat of grass; what could we under the circumstances desire more. Hungry, thirsty, weary as we were, the place seemed a perfect Eden.

The camels were no sooner squatted, than we all three, with one accord, and without a word said, seized each man his wooden cup, and rushed to the pond to satisfy his thirst. The water was fresh enough; but it affected the nose violently with its muriatic odor. I remembered to have drunk water in the Pyrenees, at the good town of Ax, and to have seen it for sale in the chemists' shops elsewhere in France; and I remembered, further, that by reason of

its being particularly stinking and particularly nasty, it was sold there at fifteen sous per bottle.

After having quenched our thirst, our strength by degrees returned, and we were then able to fix our tent, and each man to set about his especial task. Mr. Gabet proceeded to cut some bundles of horn-beam wood; Samdadchiemba collected argols in the flap of his jacket; and Mr. Huc, seated at the entrance of the tent, tried his hand at drawing a fowl—a process which Arsalan, stretched at his side, watched with greedy eye, having immediate reference to the entrails in course of removal. We were resolved, for once and away, to have a little festival in the desert; and to take the opportunity to indulge our patriotism by initiating our *Dchiahour* in the luxury of a dish prepared according to the rules of the *cuisinier Français*. The fowl, artistically dismembered, was placed at the bottom of our great pot. A few roots of synapia, prepared in salt water, some onions, a clove of garlic, and some allspice, constituted the seasoning. The preparation was soon boiling, for we were that day rich in fuel. Samdadchiemba, by-and-by, plunged his hand into the pot, drew out a limb of the fowl, and, after carefully inspecting it, pronounced supper to be ready. The pot was taken from the trivet, and placed upon the grass. We all three seated ourselves around it, so that our knees almost touched it, and each, armed with two chop-sticks, fished out the pieces he desired from the abundant broth before him.

When the meal was completed, and we had thanked God for the repast he had just provided us with in the desert, Samdadchiemba went and washed the caldron in the pond. That done, he brewed us some tea. The tea used by the Tartars is not prepared in the same way as that consumed by the Chinese. The latter, it is known, merely employ the smaller and tenderer leaves of the plant, which they simply infuse in boiling water, so as to give it a golden tint; the coarser leaves, with which are mixed up the smaller tendrils, are pressed together in a mould, in the form and of the size of the ordinary house brick. Thus prepared, it becomes an article of considerable commerce, under the designation of Tartar-tea, the Tartars being its exclusive consumers, with the exception of the Russians who drink great quantities of it. When required for use, a piece of the brick is broken off, pulverised, and boiled in the kettle, until the water assumes a reddish hue. Some salt is then thrown in, and effervescence commences. When the liquid has become almost black, milk is added, and the beverage, the grand luxury of the Tartars, is then transferred to the tea-pot. Samdadchiemba was a perfect enthusiast of this tea. For our parts, we drank it in default of something better.

Next morning, after rolling up our tent, we quitted this asylum without regret indeed, for we had selected and occupied it altogether without preference. However, before departing, we set up, as an *ex-voto* of our gratitude for its reception of us for a night, a small wooden cross, on the site of our fire-place, and this precedent we afterwards followed at all our encamping places. Could missionaries leave a more appropriate memorial of their journey through the desert?

TO BE CONTINUED.

THE ANTI-BIBLICAL CONVENTION.—HARPER'S MAGAZINE.

ERROR MUST DEVELOP ITSELF.—Thus exclaims the editor of Harper's Magazine, (August, 1853,) shocked at the impious proceedings of the recent anti-biblical convention at Hartford. He justly deplores the fatal aberrations of the human mind, when it once breaks away from the moorings of faith and ventures upon the dark and perilous sea of religious speculation. The anti-biblical movement he ranks among the more recent developments of error, the distinctive character of which is seen in its constant variations and in a tendency to run itself out to the utmost limits. As from the expiring philosophy of paganism there arose in the early Christian era the monstrosities of Gnosticism, so from the infidelity of the eighteenth century there came forth the German pantheism, and the atheology that has been proclaimed in our own country. Thus also has the anti-biblical impiety been the offspring of the socialistic philanthropy of the day, which unable to reconcile its theories with the declarations of the Bible, ended in rejecting the authority of the Sacred Book. According to the views put forth in Harper's Magazine, these extravagant forms of error exhibited by the anti-biblicals should serve as a warning to others against the terrible darkness into which they must plunge, if they assume to possess a higher law than the Bible.

While we cannot but applaud the scope and intention of the writer, who would defend the written word of God against the assaults of infidelity, we cannot think that his arguments are conclusive either against the errorists whom he denounces, or in favor of the Protestant view of the Bible which he commends. His remarks do not prove the anti-Bible infidels to be in error, nor do they show that he himself has truth on his side. His reasoning has no force whatever, coming from one who holds that the Scriptures are the sole rule of faith: it is a mere *petitio principii* or begging of the question, because the writer and they whom he condemns, start from the same principle, and they only differ in the extent to which this principle is carried. His line of argument, however, would be very available in the mouth of a Catholic who contends for a living and infallible witness of divine truth, to fix the belief of the human mind and prevent its everlasting wanderings through the darksome labyrinths of its own speculations. Alluding to the Hartford convention, the writer observes:

"There was much to move laughter—the ignorance was so egregious, the presumption so blind. There was much to arouse indignation—the malignity was so evident, the blasphemy so undisguised, the ferocious abuse of all things which the best minds esteem holy so unrestrained. Still in the pitying breast of that charity which believeth, hopeth, endureth all things, grief must have been the predominant emotion. Can we forget that some of the leading spirits of that convention were, but a few years ago, known as zealous, and, to all appearance, sincere professors of evangelical truth? They had entered upon this diverging path. They had followed on in the chase of new ideas, ever becoming more intolerant in respect to abandoned truths, and toward all who could not keep up with them in this race of progress. They began by settling for themselves their own higher law, instead of seeking for it in God's revelation. They assumed to sit in judgment on the Scriptures, while professing to receive them as their guide. They determined that the Bible ought to contain, and for some time fancied that by sheer force of an absurd exegesis they could make it speak their own language, and express their own

thoughts. They find at last, however, that its strong conservative teachings will never yield to the strain of their machinery. It *will* inculcate submission to authority; it will enjoin respect for acknowledged and established relations among men. Though opposed to all cruelty, all oppression, all selfish tyranizing of one man over others for his own sensual or ambitious ends, still it unyieldingly refuses to teach radicalism, or revolutionary anarchy, or any theory of abstract rights that when carried out to its legitimate results must end in the overthrow of all government upon earth. In spite of all they can do, the language of apostles can not be made to resemble that of the modern ultra-reformer; the spirit of the New Testament can not be felt to be in harmony with that which is breathed through the wild ravings of fanatical abolitionism. One or the other must be abandoned. Then, forsooth, they begin to think of some new scheme of inspiration. First the authority of the Old Testament is doubted. Then many parts of the New are more than suspected of being written by fallible men far in the rear, perhaps of the new lights they are so implicitly following. Doubts rapidly arise respecting all things before esteemed holy. The Sabbath is found to be no better than other days. A spurious hyper-piety puts it down under the lofty pretence that every day should be a sabbath devoted to philanthropy and reform. There is no need of prayer. The whole life, says this inflating Gnosticism, should be itself a prayer, and every deed an act of worship. There is no longer any demand for churches or ecclesiastical organizations; 'the groves were God's first temples,' and the 'voices of nature' are the only fitting anthems in his praise. Marriage is first found to be a mere civil contract. In the course of progress it is soon seen to be a spring of impurity, an obstacle to the highest human development. Woman, too, it is discovered, has rights denied to her in the Scriptures. Government is an usurpation; punishment is cruelty; crime is but disease, and justice is revenge. Some feeble hold upon the Bible may be still maintained; but soon the last grasp is relaxed, and our progressionist stands forth, at last, an open reviler of the Scriptures and the Church."—P. 416.

The writer here admits that men who were "once zealous and to all appearance sincere professors of evangelical truth," became "leading spirits" of the anti-biblical convention, and how did this change come over them? Did they not array themselves against the Bible, because they sat in judgment upon it, reading and interpreting the mysterious declarations of the Divine Word according to their private views? This opposition to the Bible was not produced in a moment; it was not the result of a sudden revolution in their sentiments; it was brought about by a gradual process. Their confidence in the Scriptures, as a certain and satisfactory guide, was first shaken by its impenetrable obscurity; then, their repeated failures to discover in them a solution of the difficulties that troubled their minds, completed the work of alienation. This is the radical cause of the impiety that found an expression in the proceedings of the Hartford Convention. Its members had been driven to this extreme, not by supposing the necessity of some authority other than the Bible, for the definition of religious truth and the settling of questions connected with it; but by setting up their own private reason as the authority which constitutes the ultimate appeal. They who adopt the private interpretation of the Scriptures, as the sole rule or the higher law, in inquiring into the doctrines of Christianity, can never have any security that they have attained to this essential knowledge. Their mind will always be in a state of uncertainty, and hence will be tossed to and fro on a sea of opinions, wandering from one thing to another, but never reaching the haven of repose. The whole history of

Protestantism is an illustration of this fact. The Reformation had scarcely commenced, when the sects which formed its original elements began to pullulate, and gave birth to new systems and new organisations. Long since were they divested of the characteristics which first distinguished them, and Lutheranism and Calvinism would now no longer be recognised by their authors. They have divided and subdivided *ad infinitum*, exhibiting the most contradictory teachings and the most monstrous errors, and in several countries they have degenerated into rank infidelity. Yet, the members of these sects never abandoned the profession of adhering to the inspired Word of God. The Bible was always held up as the great and only fountain, from which the mind must draw the waters of saving truth, but the waters which it collected possessed not the purity and clearness which could impart health and life to the soul. It remained and still remains at a loss for that positive and certain knowledge, which can alone fix its wanderings and calm its agitations. Such is the necessary effect of sitting in judgment upon the Bible. The inevitable consequence of this uncertain and torturing process upon the inquiring and logical mind, must be, either to set aside the Scriptures as incapable of leading man to a knowledge of the truth, and thus to make him fall back upon his own reason as a guide, or to accept together with the Scriptures a living and infallible witness of divine revelation, by whose teachings he will be secured against their erroneous interpretation, as he has been induced by its testimony to admit their inspired character.

Much of the infidelity of the present day, including the virtual rejection of the Scriptures, is but the logical consequence of an attempt to explain them by the private judgment of man. Between the various and revolting forms of this infidelity, and the principle of a living and infallible Church divinely appointed to guide men in the way of salvation, there is no logical medium: and hence, they who have become wearied by their long and unsuccessful wanderings after truth, and worn out by the harassing uncertainty of their minds on the subject of religion, either turn from the Bible in despair, and boldly venture upon the broad field of purely rational investigation, or seek refuge from the evils which their natural blindness threatens to entail upon them, in the bosom of that Church which Christ founded upon a rock, and against which the gates of hell will never prevail, because He has promised to be with it all days to the consummation of the world. Protestantism affords a constant illustration of these alternatives. To escape from the insuperable difficulties presented by the private interpretation of the Scriptures, men are ever passing over to the freer system of philosophical speculation, as the German rationalists and the anti-biblicals of our own country, while others give peace to their distracted minds by an humble submission to the declarations of God's Church, as the Tractarian Clergy in England and the innumerable host that imitate their example throughout the world.

It follows from these remarks, that the error of the anti-biblicals does not consist in the supposition of a higher law than the word of God; but in having adopted their own blind and fallible reason, instead of the teaching of the Church, as the means of defining what that higher law is. They differ not, then, in principle from the great body of Protestants—they have only pushed the principle, common to both parties, to its further legitimate consequences. Their mistake, as that of all Protestants, is to ignore the living ministry which Christ established to represent him before the world, to teach all nations the truths of his revelation, to be witnesses of it to the uttermost bounds of the earth. What avails it to know that there is a divine law, or to possess the written law of God, if we have no autho-

rized or competent exponent of its requirements? The constitution of the United States is our higher law, so far as we are a distinct political organization; but could it serve the purposes of a supreme law among the people of this country, if it were left to the interpretation of every individual, or there were no tribunals to determine in what sense it must be considered as having the force of law? Equally essential is it that the code of revealed truth should have its legitimate interpreters, to prevent the sacred deposite of faith from disappearing amidst the endless vagaries and contradictions of the human mind. Because they listened not to the Church, the divinely constituted guardian and exponent of religious truth, they who were once "zealous professors of evangelical truth" entered upon a "diverging path:" without the Church they vainly searched the Scriptures for a clear and satisfactory exposition of revealed truth: and thus from an "absurd exegesis" of the Bible they were led to abandon all exegesis whatever.

The editor of Harper's Magazine, in view of the withering consequences of infidelity, appeals in eloquent terms to the young men of our country, to caution them against this dreadful misfortune, and against the disregard of the Bible as its necessary cause. He only indicates the evil, however, without furnishing the means of averting it: like those speculative doctors who discourse very learnedly on the nature of some approaching epidemic, but who possess no antidotes against its fearful ravages; or like those breakers in the ocean which warn the mariner of his danger, but which afford him no security against the fury of the winds and the waves.

"Let error thus develop itself. Let our young men see to what complexion they must come at last, into what total darkness they must finally plunge, if they begin by assuming to possess a higher light and a higher law than the Bible.

"The conservative in morals and theology knows the difficulties that surround the great subjects of revelation and inspiration as well as, if not better than, the most boasting rationalist of Germany or Boston. But he knows, too, the immensely greater difficulties which rest on all things else, if we reject the views which the Church of Christ has ever maintained in respect to the Holy Scriptures. He sees that there is no entering upon this journey without travelling to an immense distance. Too many warnings have come back from those who have gone before; no one of whom has ever found any clear and steady light in this direction. The bleaching bones of the wanderers who have utterly lost their way and perished on the enchanted ground of infidel speculation, lie too thick for his venturing on so dangerous an excursion. He sees, too, that in these latter days of the world, faith is more rational than ever before, because the race has had so much more experience of the madness and hopeless darkness in which unbelief must ever terminate. This is his conservatism—his rationalism. This his reason sees most clearly. It is the highest exercise of that divine faculty to discern the limits of its own powers, and the absolute necessity of some objective guide which shall speak to him with the voice of authority.

"This is one of the guards which a conservative Deity has placed to the aberrations of the human intellect. This is the ground of the Bible's uncompromising demand of faith, as itself the evidence of things unseen—a state of soul which is a condition precedent to the discernment of the highest and purest truth. There is indeed, for those who love it, and who seek for it, the positive evidence, strong as any sensible experience, and clear as the very light of Heaven. But for the bewildered soul there is reserved that negative, conservative support which a sense of our moral wants lends to the weakness of the intellectual perception. 'Where

can we go but unto Thee?' The language of the earnest Peter may be applied to the Bible itself, as well as to the Lamb who is the light thereof. Where are we to go if we reject that divine revelation which has lighted so many souls through the valley of shades? Where, too, are we to stop, if we begin to question the fullness of its inspiration and the faithful integrity of its guidance?'"—P. 417.

These are, for the most part, sound and beautiful reflections, if taken in a Catholic sense; but according to the Protestant view of the subject, which eschews an infallible Church as the depositary and teacher of revealed truth, they contain a fallacious counsel which is no protection against the terrible evils of heresy and infidelity. Great, indeed, are the difficulties which strew our faith, "if we reject the views which the Church of Christ has ever maintained in respect to the holy Scriptures," and if we understand not the "absolute necessity of some objective guide which shall speak to us with the voice of authority:" but does not the Protestant fall into these very difficulties by assuming the Bible to be the only rule of faith? Is not this the source of the extravagant errors which disfigure the history of Protestantism? How many thousands are there who, though not questioning the inspiration of the Bible, have found it impossible by their own examination of the divine records, to ascertain the truths to be believed and the duties to be practised, in order to save their souls? They possessed the Bible, but they found it a silent letter; it did not explain itself; amid the varying and contradictory doctrines of the different Christian denominations, it did not define which were to be accepted or which to be rejected; and hence, they could not appeal to the Bible in the language of Peter, "where can we go but unto Thee?" But, when by the grace of God they began to consider, that the revelation of the Gospel is a great fact which occurred many hundred years ago, and the teaching of which can be learned only from competent testimony; that the Founder of Christianity chose the apostles and their successors to the end of time, to be the witnesses of his doctrines; that the teaching Church thus constituted and invested with authority, must have existed and been conspicuous in every age; that none but the Roman Catholic Church exhibits a well founded claim, or any claim at all, to this character of visibility and perpetuity, they recognised at once that "objective guide that could speak to them with the voice of authority;" they beheld Christ in the Church, His representative; they saw in her the embodiment of His authority and of His heavenly ministrations, and they sought peace and consolation in her communion, exclaiming in the words of Peter, "Lord to whom shall we go? Thou hast the words of eternal life."—*John*, vi. We cannot better conclude these remarks than by quoting the language of one of these converts. "O my brethren, turn away from the Catholic Church, and to whom will you go? It is your only chance of peace and assurance in this turbulent, changing world. There is nothing between it and scepticism, when men exert their reason freely.—Private creeds, fancy religions, may be showy and imposing to the many in their day; national religions may lie huge and lifeless, and cumber the ground for centuries, and distract the attention or confuse the judgment of the learned; but on the long run it will be found that either the Catholic religion is verily and indeed the coming in of the unseen world into this, or that there is nothing positive, nothing dogmatic, nothing real in any of our notions as to whence we come and whither we are going. Unlearn Catholicism, and you become Protestant, Unitarian, Deist, Pantheist, sceptic, in a dreadful but infallible succession; only not infallible, by some accident of your position, of your education, and of your cast of mind."[*]

[*] Dr. Newman's Discourses to Mixed Congregations, p. 210.

THE MISSION OF WOMAN.—I.

BY CHARLES SAINTE-FOI.

MATERNITY is for woman the aim of life, the source of her noblest joys, and the principle of her deepest grief. We may say in one sense, that woman is born a mother. As soon as her mind begins to perceive the purpose for which she was created, her heart is instinctively drawn towards it with the greatest force. In this, as in every thing else, her heart takes the lead of her reason. It has the presentiment of things unseen as yet by the intellect, and which she will understand only at a later period. In childhood she amuses herself with the functions and the duties of a mother; duties which will one day be so serious and perhaps so painful to her. She feels an attachment for the lifeless doll given her to occupy her leisure hours; and experiences in its regard something of maternal tenderness and solicitude—so well do the functions of mother suit her nature.

If to follow a higher vocation, she renounces the joys which the maternity derived from flesh and blood imparts, it is to consecrate herself to the functions of a more holy and more sublime maternity, which is entirely spiritual in its nature and its end. She becomes the spouse of Jesus Christ, in order to become, through mercy and charity, the mother of the little children whom she feeds with the milk of the doctrine of life, or of the sick and infirm whom she surrounds with her care, purifies with her prayers, consoles by her discourses, and edifies by her examples: or else, devoting herself to a ministry still more painful, and therefore more meritorious, she becomes the mother of those poor sinners who have wearied themselves in the ways of iniquity, and she brings them forth to Jesus Christ, by causing grace to flourish again in their souls, withered by the breath of the most disorderly and most shameful passions.

Others in fine, dedicating themselves to a still more exalted occupation, make their whole life a perpetual sigh of love, a constant prayer, and by their fervent aspirations draw down upon the earth renewed blessings and graces. They do not on this account forfeit the glorious privilege of maternity; for it is in their heart ever glowing with charity that are formed those germs of salvation and life, which the breath of the Spirit carries into languishing or withered souls, and which are afterwards fertilized by the action of divine grace. An ungrateful world accounts their life to be idle and useless; but among those who accuse them, several perhaps will be one day indebted to them for the light which will dissipate the darkness of their mind, and for the grace which will console the last days of an existence spent in the forgetfulness of God and the neglect of duty.

This two-fold maternity, that of the spirit and that of the flesh, was united by God in Mary, whom he chose to be his mother. Mary, as the Fathers remark, before conceiving in her chaste womb the Author of our salvation, had conceived Him in her heart by prayer, faith and charity. She at the same time gave birth to Jesus Christ, and to the idea represented by him, and which he came to realize on earth. She voluntarily took part in the work of salvation which he desired to accomplish, participating in all the labors of his life, all the sufferings of His passion, and all the sorrows of His death. For this reason the Church does not separate Mary from her divine Son in her worship and prayers; and we thus understand the peculiar honors which she pays to Mary, the unbounded confidence of the faithful in her powerful intercession, and the eulogies lavished by the Fathers and Doctors on that blessed creature who united in her sacred person and in her

holy life the two functions and two states between which every woman must choose, because no one but her can embrace them both at the same time.

St. Leo, in one of his sermons on the festival of Christmas, derives from the mystery of the incarnation an argument in favor of the dignity of man. Following the idea of this holy pontiff, we may hold up to woman the virgin of Nazareth as the perfection of their sex; one, who possessing all the qualities and virtues which can adorn the female character, is well fitted to teach them the dignity of their nature and functions. Virgins or mothers, married or single, all may cast their eyes upon Mary as the source of their glory, and the model which should be retraced in their life.

If a doubt ever cross your mind respecting the greatness of the end to which you are called by Providence, look upon Mary. Contemplate the glory which radiates from her brow; the high pedestal on which the faith and the gratitude of mankind have placed her blessed image, and your soul will exult in humble triumph, and you will understand that you are something great in the eyes of God, and in the designs of His Providence.

There is no situation or circumstance of her life in which woman may not look upon Mary as a source of instruction. Is she a mother, let her contemplate Mary carrying her divine Son in her arms; let her admire in her heavenly look, and in all her features the holy jubilations of maternity, and let her not be frightened or grieved by the troubles and pains of which this glorious title is the source. If she listens with holy respect to the words addressed by blessed Simeon to the Mother of Jesus: "A sword shall transpierce thy soul," she will glory in the sufferings produced in her own soul by the sword of motherly love.

Does God call her to serve Him in the state of virginity; let her eyes rest on the image of the immaculate Mary—let her hear the answer she gives to the angel who came to announce that she was on the point of becoming the mother of God; and then let her say whether virginity is not a glorious and enviable state, since Mary would have preferred it to the divine maternity, had not God miraculously united in her these two vocations.

Mary conceived, brought forth, nursed and watched over her Son, who was also the eternal Son of God. Afterwards, when He entered upon His public life, He gave her to understand at the marriage feast of Cana, that their living together was for a time to be discontinued. But later, when the chalice of His passion was to be drunk, we find Mary again near Him at the foot of His cross, receiving His last sigh and last words. After these sad duties were over, we hear nothing more of Mary. Her name appears no longer either on the page of the Gospel, or in the letters of the Apostles; and all that we know of her subsequent life has reached us through the tradition of the Church, ever faithful to the remembrance of the Mother of God.

What does this signify? When Jesus is born, when He is a child, weak and little, Mary appears as it were in the fore-ground. Her name is inscribed on every page of the sacred book, which relates His divine infancy and the first events of His blessed life. Then she disappears, when the apostleship of her Son commences, to appear again when the time of His sorrows, of His passion and death arrives. There is a great mystery in this, from which we learn the secret of the mission and duties of woman.

In the first place, man is subject to woman, placed under the salutary influence of her tenderness and mild authority, as long as he is weak and needs that delicate and attentive care, those multiplied precautions known to the heart of woman

alone. When his active life begins, he passes under the more vigorous and grave authority of the father. On leaving, so to speak, the heart of his mother, he finds the reason and intelligence of his father, whose counsels enlighten his mind, and are to direct his life. But should pain or sickness confine him to his bed as to a cross, his mother, his wife or his sister will appear as a tutelary angel, and claim the glorious privilege, belonging to woman, of relieving all miseries and consoling all afflictions. To man belongs the middle of life, the time of action, of public service, of strength—to woman are entrusted the beginning and the end of life, the time of suffering, of weakness and of sorrow. She stands near the cradle, near the cross and near the grave. There is no cradle over which the smiling and anxious face of woman does not bend. There is no cross at the foot of which is not found motionless and weeping, a mother, a wife or a sister. There is no grave unwatered by the tears of a woman, and unhallowed by her grief.

But we must fix our eyes on higher considerations, and after having examined the functions of woman in the material world, we are now to study them in the more elevated sphere of sentiment. Mary conceives in time the Word of God made flesh: she nourishes Him; she presides over His corporal development, and assists Him in the mournful time of His passion and death. It is to woman also, to her care and solicitude that God ordinarily confides the commencement and the end of things. It is often she who in the family conceives, brings to light and unfolds those thoughts of grace and salvation which man born for action executes and realizes.

It is she again who full of hope awaits the return to life of a husband or a son, who seduced by the deceitful charms of pleasure or ambition, has allowed faith and the virtues of which it is the principle, to wither in his soul. Like Mary, who received in her arms the body of her divine Son, when it was taken down from the cross, or like the holy women who went to the sepulchre to await the resurrection, the Christian woman receives and keeps the dying faith of her husband or her son, until God overcome by her prayers and tears resuscitates it in his heart.

How many wives, how many mothers weep over and hope for the objects of their tenderness! How many are sitting on the grave in which the soul of their husband or their son is buried, and ask themselves anxiously as the holy women did: "Oh! who will remove for us the stone from the sepulchre?" For, it is not known how powerful is the hope that resides in the depths of woman's heart, and how persevering she is in her desires and prayers. Man is commonly overcome by man, convinced by the force of his demonstrations, or carried away by the torrent of his impetuous eloquence; but it is oftener by woman that God is moved and vanquished. It is she who by her incessant supplications gains over the Almighty those beautiful victories, the fruits of which we admire every day.

Where do we find that faith which preserves nations, the hope which vivifies them, and the charity which renders them glorious? Where is the holy and fruitful idea which Christ brought upon the earth? Where is the word of salvation and life? Has it not been crucified anew? Is it not still to-day in the sepulchre? Have not most men, like the Apostles, abandoned it and fled? Who have remained at the foot of the cross, or at the sepulchre?—women and a few men of a mild and contemplative nature, like St. John, the beloved disciple of Christ.

Women preserve among us the spark of life which may one day restore to us our past glory. They keep up in the family, through the first education which is exclusively entrusted to them, those remains of Christianity and faith, from which may bud forth, on the day of mercy, those virtues which render a nation illustrious.

TO BE CONTINUED.

LAWRENCE, OR THE LITTLE SAILOR.

CHAPTER I.

The Mason's two children.—Piety and resignation of Lawrence.

In an obscure house in the town of Nice in Italy, there dwelt a virtuous working mason, named Jourdan. He had long lived happy and contented, though surrounded with all the hardships that are inseparable from a laborious life; but at the time of which we write, fortune seems to have exhausted on the poor man her sternest rigors. He had then lost a virtuous companion, whose sincere and devoted attachment had ever sustained and cheered him; death suddenly snatched her from him, as if God wished to test still further his Christian patience.

The poor mother, before quitting this world, recommended in a most feeling manner to her husband their two children, the offspring of their happy union. Lawrence and Patrick were the names of the two brothers. Alas! poor little ones, they were stricken with irreparable calamity, while they were yet in the cradle. Jourdan received this terrible affliction with more than ordinary resignation. He looked mournfully on his two little darlings who were playfully amusing themselves in the chamber where their mother lay dead, and though his grief was inconsolable and had at first vented itself in loud sobbing, yet did the feelings of the father overcome the anguish of the husband, and hushed into silence the outpourings of his wo. Some years rolled on thus in sorrow both for father and children. Lawrence and Patrick wept frequently, asking what had become of their mother, of whom they had had, so to speak, but a glance, but whose memory nevertheless their young hearts had preserved with fondest care; and when in the midst of their weeping their lips uttered: "My mother! my mother!" Jourdan would wipe away unperceived the tear that rolled in silence down his cheek. It is difficult, almost impossible, for a man whose only means is derived from constant labor that keeps him always at a distance from home, to rear a young family with proper care. Jourdan therefore felt very soon the necessity of entering into a new matrimonial alliance. Deceived by the apparently mild character of a neighboring woman, who seemed to feel a maternal interest in his two little ones, the unhappy Jourdan, in taking her for his wife, fancied that he fulfilled a duty, and that his children would find in her a guide, a support and a sincere friend, whereas on the contrary he introduced to his home an unfeeling and tyrant step-mother.

Magdalen (this was the name of Jourdan's new wife) possessed in the most refined perfection the disgraceful craft of hypocrisy. She knew so well how to win the confidence of her husband, that the credulous and worthy Jourdan would have believed the most incredible things rather than suppose Magdalen capable of the least act of villainy or perfidy. The mason's poor children, as we may well imagine, were raised in their father's house without love, uncheered by smiles or caresses; and in this icy atmosphere in which they lived, their character, especially that of the little Lawrence, was stamped with a melancholy impression, which to the eye of a stranger would look like ferocity. But under this veil which misfortune had drawn over him, his heart had preserved a very quick sensibility, while the rigors of his position hastened the development of his reason. Lawrence, though still quite little, was possessed of the faculty of reflection. In the expres-

sion of his countenance were mingled contrasts happily rare at his age. His infant smile seemed frequently to pause as if under the shadow of some painful thought, while the sigh of sorrow would at times succeed his open and artless laugh. The reason was, the poor child had a vague and intuitive forethought of his misfortune, and saw that there were under heaven children happier than he, in whose behalf a tender mother mitigated the stern severity of the father of the family, whom daily fatigues and excessive toil frequently render passionate and morose. But he, poor child, found always in her who had replaced his mother an accuser without the least pity for his trifling faults. A thousand times had he seen the brow of his father darken in face of the charges of this perverse woman, and this father whom he loved, and for whom he had the deepest veneration, blindly believed all her false accusations. Lawrence then began to doubt of the tenderness of the author of his being, he wept in anticipation over the lot of his beloved brother Patrick, as well as his own. Nothing would have induced him to excuse himself when charged by his father either with idleness or evil-doing: nothing could have made him say: "Father, your wife loves us not, she deceives you." No, for then Jourdan would have been unhappy, and Lawrence would have suffered more from the misery of his father than from his own. "Ah!" said he frequently to Patrick, "since he is happy in his error, let us suffer it, my brother, and not undeceive him." Although the mason belonged to the most indigent class of the people, and consequently his education had been entirely neglected, yet he had learned to read and write and was thus enabled to nourish his heart and mind with the teachings of the Gospel. His children were therefore raised in sentiments of piety, and under a sky where every impression is deep, where every feeling is as ardent as the burning sun of Italy, the religious sentiment is necessarily stamped with a certain elevation. The little Lawrence, forlorn, neglected and abandoned by all those who should have watched over him with solicitude, felt, perhaps, more than another the necessity of delivering up his heart to God. Religion became the sole object of his affections. He referred to it every thing, punishments, sorrows, humiliations, all, not even excepting the fugitive joy he tasted in the company of his little brother Patrick. Oh! what sweet emotions the little enthusiast felt when on the Sunday he silently directed his foot-steps to the church. Entering the sacred enclosure, he burst out into holy joy, for there at least he was for some hours happy and tranquil. On bended knees, amid the crowd of the faithful, he listened, with a respectful recollection worthy of praise, to the words of the priest who promised peace and happiness on earth to faithful and pious souls. And when the thrilling tones of young and charming voices echoed along the sacred vault, as they rose in holy canticles to heaven, Lawrence, transported in ecstasy, fancied himself in the very presence of God. He forgot the sorrows of earth; scalding tears streamed down his face and a crowd of visions passed in review before his eyes. In these visions appeared angels with white wings, who seemed inclined to carry him up to the regions of bliss. Among these airy shapes which his imagination created, he fancied that he frequently saw a mild figure which affectionately smiled on him, a woman with a long and flowing robe, who said to him in passing: "Dear little Lawrence, love, pray and hope!...." This mild countenance, this woman, was his mother; Lawrence firmly believed it, and mistaking the illusion of his heart for a reality, the religious child awaited with impatience the Sunday, with the chants of the Church, the organ with its thousand tones, in order to continue the sweet delusion that made him happy, truly happy during the whole week. Every morning Lawrence and Patrick ascended the hills,

which like green ramparts surrounded the city of Nice, to gather fuel and mushrooms, when in season, for the imperious Magdalen.

But when time or any other circumstance was opposed to the success of their assiduous efforts, Magdalen who sought only a pretext to punish the children of her husband, put no bounds to the violent chastisements which she inflicted on them. Frequently, alas! Lawrence and Patrick were sent to bed at night without having tasted the least nourishment, their little bodies all lacerated from the whipping they had received, and their hearts full of bitterness and steeped in an agony of distress. It was about this period when another still greater calamity fell with its crushing weight on our two little heroes. God, whose decrees are impenetrable to our weak understanding, deprived them of their father, the only support of their weakness. The mason succumbed after a short struggle to disease; he expired after having received the holy viaticum, and recommended to Magdalen his little orphans. Oh! in this afflicting circumstance Lawrence had need to pray God not to allow him to be cast down by despair; he must go to the church to pray and weep. "Oh Lord," said the child already so much tried, "Oh Lord, protect me, have pity on my sorrows and my weakness; inspire me how to act in order that I may be of some service to poor Patrick who is weaker and younger than I!" Oh! what an affecting sight when, on bended knees, with clasped hands, and brow raised to heaven, he thus implored the mercy and protection of Him who had said: "*Sinite parvulos venire ad me,* Suffer little children to come unto me." "My part is taken," said Lawrence one evening to Patrick, "I must leave this house, the strangers for whom I shall toil will be surely less inhuman and more just than this woman." "But where will you go, brother?" interrupted Patrick, who was as timid and fearful as Lawrence was bold and enterprising. "But where will you go, brother?" he repeated. "Forward, always forward," replied Lawrence. "Life which now feels so bitter to me, may a little while hence become sweet and agreeable. It is true, my brother, that I am yet very little. But I know there are good and virtuous people in the world who will have pity on my youth and give me employment. There is a something within me, which I do not comprehend, a voice as it were crying out from the bottom of my heart, 'Go forward, Lawrence, be honest, love God, serve him, and thou shalt prosper.' Well, I will listen to this voice, I will obey it. With confidence in God, if you but knew it, we can travel far, nor can fortune fail to favor us." "Oh! as to me," said Patrick, mournfully, "I prefer to remain here." "My poor brother," replied Lawrence, "you shall remain, yes, you shall await here my return, and when I feel that I can be of service to you, I will fly to your protection."

CHAPTER II.

Magdalen.—Commission given to the children.—Storm.

Lawrence had attained his ninth year. He was robust of frame; his countenance, though marked with no trait of beauty, yet attracted notice by the air of goodness and melancholy with which it was impressed. His intelligent looks attracted first the attention and afterward the sympathy of all who beheld him. At an age when children scarcely ever dream of the future or of ambition, the poor little Lawrence, early schooled in adversity, thought only of rising into some humble position that would render him independent of his step-mother and enable

him to protect and help forward his little brother. One Sunday morning Lawrence repaired to the church to hear mass earlier than usual. The bell had not yet rung, and as his feelings invited to a walk, he proceeded in thoughtful silence toward the sea-shore. It was spring; the air was balmy and calm, the sky glowed with a splendor of light, the sun rose majestically above the horizon which was bounded only by the silvery waters that, like a broad mirror, spread out before him. Nature thus mute and thoughtful, presented to his view a magnificent panorama. Lawrence paced slowly along the shore, his heart filled with an inexpressibly sweet joy, and tremulous with sensations to him unaccountably strange. Too full of emotion to proceed far, he paused and stretched himself on the sand, already become heated from the burning rays of the sun, and contemplated at his ease the wondrous magnificence with which God has embellished creation. Like all sensitive souls, he passed suddenly from an ecstasy of joy to an excess of sadness; his rapt vision took in the immensity of the expanse that spread before him; and he remained a long time thus lost in pensive and unconscious reverie. He was for a moment interrupted in his dream by the piercing cries of sea-mews and cormorants that had alighted, like a cloud, on the tranquil waters, risen again, scattered and become lost in space. All of a sudden he was startled by the report of a cannon-shot, and forthwith appeared a ship of war, which having saluted the city of Nice, as it passed, was steering smoothly for the port of Villa Franco, a little distance from the city. It is impossible to describe the pleasure Lawrence felt when he saw the sheets of flame issue from the beautiful vessel, and its smoke slowly rise in quivering column towards heaven. He saw sailors running to and fro on deck, habited in blue vest, red girdle and straw hat. This costume of the sailor appeared to him magnificent. On the rigging and sails were perched young tars not as tall or as strong as himself.

He remained a long time lost in pensive and unconscious reverie.

Lawrence stood fixed with astonishment and admiration, which were succeeded by a deep and subduing pensiveness. The profession of these sailors appeared to him the most brilliant and honorable in the world. There, on the waters, thought he, they are happy and free, proud and joyous, and in more intimate communion

with God than other men; for God alone must be the only master they serve, since He can, if they do wrong, hurl them in a moment into the profound abyss, whence escape for them would be impossible. Then, continued he, what happiness while struggling amid storms and tempests, to think and say—God will save me, because I love Him and confide in His power and goodness. Oh! yes, I shall be a sailor, then the cruelty of my step-mother cannot reach me. Yes, yes, I will be a sailor. Then thinking of Patrick, his poor little brother, whom he must leave, Lawrence shed a torrent of tears. Struggling thus between powerful inclination and the pain of abandoning Patrick, his sensitive soul sank into reflection, which was, however, soon interrupted by the sound of the bell summoning the faithful to divine service. Mass was about to begin, and for nothing in the world would Lawrence be absent from it. He then rose, wiped away his tears and cast a lingering last look on the sea, shutting out from his mind every other thought than that of God, he hurried with quickening pace to the church. Kneeling down in the house of the Lord, and clasping his hands, he sweetly addressed his mother. "O holy mother," said he, "I am going to leave—look down from heaven where you are, and protect, I beseech you, your wandering, pilgrim child; defend your son. Oh! yes, my mother, you will invoke for your poor little orphan, the goodness and protection of God; I promise you in return, my good and holy mother, to observe faithfully all my Christian duties, and never to swerve from the path of honesty and virtue." After this fervent prayer, the pious child, freed from every earthly thought, accompanied with his heart and lips the holy sacrifice, and remained long after the service had concluded, and the faithful had left the church, on bended knees in silent prayer, whose whispering accents were repeated in faint echoes along the solitary aisles. The poor little child had, perhaps, a presentiment that it would be long again ere his feet would press that asylum of peace, in which the wounds of his heart had been so often healed. His soul seemed as if bent on seeing again those visions in which his mother had appeared to him, and coupling with her his father, to salute both with his tears. But his hopes were vain; the organ was silent, the incense no longer smoked, the church was deserted, and nought disturbed its silence save the low mutterings of faith and of affliction that murmured on the lips of Lawrence. He then began to sob, and watered with his tears the floor to which he seemed nailed. The clock having struck twelve, he arose and retired from the holy place. On his way home to Magdalen, his mind was solely occupied with strengthening his resolution to seize the first opportunity an unjust rebuke would offer him, of quitting forever her inhospitable roof. Such, however, was the religious veneration with which he cherished the memory of his father, that he never would have thought of leaving Magdalen if she had shown the least interest in him. With feelings such as these, Lawrence entered the house. The table was laid in the middle of the room; the soup smoked in a large tureen, and contrary to custom, the step-mother wore a very satisfied air. "Lawrence," said she, after having served the children to soup, "you know that you are now nine years of age, and that you ought consequently to think of turning to some occupation. If your poor father were living, he would have bound you ere this to a trade. I am growing old, and I am a woman; I ought therefore to think of fixing you in the world, in order that you may be able to help me when I can no longer help myself. What say you about my speaking to some of those masons who were the friends of your father, to take you into service? Speak, do you wish it?" Lawrence knew not what to answer. It was the first time that Magdalen spoke to him as unreservedly and with so much

confidence; the poor little creature knew not whether he was dreaming, or God had touched by a sudden inspiration the heart of this woman. Patrick, who was as yet only seven years of age, lowered his head on his bosom, and Lawrence, recovering from his confusion, was preparing to reply, when Magdalen, impatient at their long silence, burst out into a vehement and voluble tirade. "So then, you will not answer? Was I not right in saying to poor Jourdan that you were two idle urchins, who would never be of the least service to him? I was right in hating and detesting you! Oh! you never will be good for any thing in life; and were it not for the recommendations of your father—I had long since listened to the advice of neighbors, and thrown you on the streets like two little mendicants as you are." "Hold, Madam," cried Lawrence indignantly; "oh! do not thus unjustly upbraid my brother and me. I know that we are a burthen to you; but be assured that my greatest desire is to labor in order to be of some assistance to you and my brother, it is my duty and I will do it. But let me conjure you in the name of my poor father whom you have loved, to treat us with mildness, to treat us as children; and then you will see if courage and good-will do not give strength to the weak and the little; I will prove to you then that I am not an ingrate." "Fine speech, fine speech—we must see you to work, my young orator," exclaimed Magdalen; "to-morrow I shall speak to a master-mason;" and forthwith she rose from the table without adding a word of tenderness to soften down the unfeeling asperity of her language. Lawrence and Patrick rose also to help her in her domestic affairs. The following day Magdalen ordered Lawrence and Patrick to go to the hut which the mason had built himself.

They steeped their little hands in the clear brook, and plucked the cresses that fringed it, of which they partook with zest.

This little hut was situated on the top of a very high hill. To reach it, it was necessary to cross a river which, from the frequent rains that then deluged the country, was swollen to a frightful torrent. Magdalen said to the children—go and bring me some wood and a bundle of faggots; and giving to the little orphans each a small slice of bread, she pushed them down stairs and shut the door behind them. The two brothers walked on slowly, to eat with more relish the corn-bread which Magdalen so sparingly doled to them, paying no regard to the keen appetite of youth; and they longed for

polenta,* the ordinary food of children, but which this wicked woman always denied them. Like two young birds escaped from the cage and hopping from tree to tree, Lawrence and Patrick strayed about, one time culling flowers, lilies and wild violets; and again steeping their little hands, hardened from toil, in the clear brook, and plucking the cresses that fringed it, of which they partook with great zest.

When Patrick had satisfied his appetite, he drew from his pocket a cord and top, and began spinning it on the road. But Lawrence disregarding the puerile sports of his little brother, seated himself at the foot of an olive tree, and sank into deep meditation. The fickle Patrick soon abandoned his top to run after a beautiful blue-winged butterfly; and Lawrence being then left alone, raised his head towards heaven, and asked of Him who was his only support in this world, the necessary strength to bear up against the calamities that overwhelmed him. All of a sudden the sky, which a moment before was so serene and azure, became overcast with huge dark clouds that quickly enveloped the tops of the hills, which the children had to traverse before arriving at the scene of their labor. Every thing shadowed the coming storm. The sun was completely hid in the heavens, the atmosphere was heavy and suffocating; while the pale lightning flashed, and the thunder was heard at a distance. Lawrence, though very courageous, trembled all over with terror. "Brother, brother," cried he, with all his might, "come hither near me, and let us pursue our journey." Patrick equally terrified, was soon at the side of Lawrence; and with arms linked, the poor little creatures resumed their path. But a violent south-east wind rising from the sea-coast, soon set in with such terrific fierceness, that it swept down trees and every thing before it, and completely wrapped the road in one vast cloud of dust and sand. In its fury it whirled round the two little children with the same facility as Patrick did the top he had forgotten on the way. Patrick wearied and uneasy, began to cry. His tears and cries redoubled beneath the torrent of rain that succeeded the terrible wind that had swept over him. "Brother," cried he, "let us return to Nice; let us turn back, I implore you." "No," said Lawrence, stoutly; "I prefer to endure this storm to the wrath of our step-mother. If you will not bring home to-night your load of brambles, you will be beaten." "What matter a few bruises," cried out Patrick in despair. "I would prefer getting a whipping to remaining here exposed to this frightful wind, this freezing rain and this awful rattling of thunder. I am afraid, brother, I am afraid." The poor child said this in such a mournful and moving voice, that Lawrence clasped him in his arms, and pressing him closely to his beating bosom, cried out: "You know not then that I have resolved to abandon home rather than suffer again an unjust correction? Oh! how can I forget the pains and wounds of the past, or remembering, longer endure them! And were it not that religion commands us to pardon evil-doers and our enemies, I had long since paid back this woman the injuries she has done me." It was truly melancholy and touching to hear these little children mingle their complaints and laments with the wrathful voice of nature. If a painter had seen them thus weepingly entwined in each others' arms beneath a tree, with the lightning playing around them, and deluged with rain, he would have assuredly left us a picture at once moving and full of interest.

TO BE CONTINUED.

*An Italian dish made of Indian corn-meal.

SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.

IX.—There are learned and able Men who do not believe in Religion.

Answer.—What can you infer from this fact, except that to be a Christian, to receive from God the gift of faith, it is not sufficient to have natural abilities and profane learning; but that one must possess moreover an upright, pure, humble, well-disposed heart, ready to make the sacrifices required by the knowledge of truth. This is precisely what is wanting in the small number of learned men who are not believers.

I. They are indifferent and ignorant in matters of religion, absorbed in the study of mathematics or other sciences, and they think neither of God nor of their soul; and of course it is not surprising if they understand nothing about religion. They are ignorant of religion, consequently their judgment concerning it has no more weight than that of a mathematician concerning music or painting. There are *learned* men who know less of the doctrines of Christianity, than a child of ten years who attends the class of Catechism.

II. What is oftener the case, these men are full of pride; they wish to sit in judgment upon the things of God, to treat with Him as with an equal, and to submit His revelation to their reasoning powers. Pride is the most deeply rooted of vices. No wonder if such individuals are rejected of God for their rashness, and deprived of the lights that are given only to the humble and simple-minded. God does not permit rebellion against His infallible truth.

III. It happens still more frequently, in conjunction with the two evils we have just mentioned, that these learned men have bad passions which they are unwilling to oppose, and which they know to be incompatible with the practice of the Christian religion.

Besides, if we consider the number and the character of those who have borne testimony in favor of religion, every difficulty disappears. It may be asserted that among the eminent men of each century, during eighteen hundred years, there was not one unbeliever in twenty. But moreover in this small number of unbelievers many were not sincere in their infidelity, and before dying threw themselves into the arms of that religion which they had blasphemed. Such, for instance, were some of the chiefs of the infidel school of the last century, Montesquieu, Buffon, La Harpe, etc. Voltaire himself, when he fell sick at Paris, sent for the parish-priest of Saint Sulpice, about a month before his death. When the danger was over, the fear of God vanished. But a second crisis taking place, Voltaire asked again for the succors of religion. This time his wishes were frustrated. His impious friends prevented the minister of God from approaching the dying infidel who breathed his last in a dreadful state of despair. D'Alembert also desired to make his confession. But the philosophers who surrounded his bed prevented him. "If we had not been there," said one of them, "he would have gone back like the rest!" Rousseau died insane, and, it is reported, committed suicide. Of what value can be the opinions of such individuals? What does their irreligion prove, especially if you oppose to it the faith and piety of the greatest geniuses, the most venerable and learned men that the world ever saw? Take notice that faith imposed on them painful restraints and irksome duties. The evidences of

Christianity alone were able to command their assent. Without speaking of those admirable doctors called *Fathers of the Church*, and who were almost the only philosophers, the only learned men of the first fifteen centuries, such as St. Athanasius, St. Ambrose, St. Gregory the Great, St. Jerome, St. Augustin, St. Bernard, St. Thomas of Aquin, (perhaps the most wonderful man that ever lived,) how many distinguished names does religion number in the list of her children!—We mention Roger Bacon, Copernicus, Leibnitz, Descartes, Pascal, Mallebranche, d'Aguesseau, Lamoignon, de Maistre, de Bonald, etc., among the great philosophers and men of learning; Bossuet, Fenélon, Bourdaloue, Masillon among orators; Corneille, Racine, Dante, Tasso, Boileau, and in our own time Chateaubriand, among poets and men of letters.

Every one knows the sentiments of the great Napoleon concerning Christianity. In the intoxication of power he abandoned, it is true, the practice of his religious duties and set its regulations at nought; but he always preserved the faith. "I am," he used to say, "a Roman Catholic Christian; my son is the same, and I should be very sorry, if my grand-son were not." When he was in the retirement of St. Helena, he began to reflect on the belief of his childhood, and with his genius Napoleon judged that the Catholic faith was true and holy. He asked of religion its last consolations. He sent from St. Helena for a Catholic priest, and he heard mass in his apartment. He surprised the companions of his exile by the forcible manner with which he set forth the fundamental doctrines of Christianity.

When death drew near, he dismissed his physicians, called for the Abbé Vignali, his chaplain, and said to him: "I believe in God; I was born in the Catholic religion; I wish to fulfil the duties which it imposes, and receive the succors it imparts . . . " And the emperor made his confession, received the holy viaticum and extreme unction.—"I am happy to have complied with my duties," said he to General Montholon. "I wish you, General, to enjoy the same happiness at your death . . . I did not practise my religion when on the throne, because power dazzles men. But I always had faith; the sound of the church bell is pleasing to me, and the sight of a priest affects me. I wished to keep all this secret; but it is a weakness . . . I must give glory to God! . . ." Then he himself ordered an altar to be prepared in the next room, for the exposition of the blessed sacrament and the forty hours prayers. Thus died Napoleon like a Christian.

Let us not fear to be deceived in walking in the footsteps of these great men, whose number, and science and moral worth greatly outweigh the testimony of the few men of learning who have rejected Christianity. Pride, the passion of acquiring learning which engrossed all their attention, other passions still more violent and shameful are more than sufficient to explain the fact of their unbelief; whilst the truth of religion could alone force others to bow before its teachings.

TO BE CONTINUED.

MEMOIR OF CARDINAL MEZZOFANTI.

Gaspard Joseph Mezzofanti was born of very humble, but pious parents, on the 17th of September, 1774, in the city of Bologna. From his earliest years he manifested that extraordinary taste and facility for learning, and that humble unaffected piety, which continued to be his characteristics throughout the whole of his life; and, as so often happens, it was the wise and generous patronage of the Church that prevented these talents from lying hid in the poverty and obscurity of his paternal home. His parents had destined him for some humble trade; and the more they became aware of his uncommon ability, the more anxious they were to withdraw him from all opportunity of exercising it upon classical studies; for they feared that these would only create a taste which could not afterwards be gratified, whilst at the same time they would render the mean and active occupations suited to his station in life irksome and hateful to him. Father Respighi, however, superior of the Oratory in Bologna, successfully combatted these very natural and not uncreditable feelings; and at his urgent entreaties the future Cardinal was allowed to avail himself of all those opportunities of obtaining gratuitously a liberal education, with which the principal cities of Italy are so plentifully endowed. His quickness at learning was such as to astonish his masters. At first, however, they feared lest it should be only some extraordinary gift of memory, unaccompanied by any real powers of understanding, and lest what was so easily acquired might also be as easily lost. It was not until they found him, at the age of fifteen, thoroughly master of all the elementary courses of rhetoric and philosophy, which were usually reserved for a more advanced age, that these fears altogether ceased. About this time he was admitted, through the influence of the same Father Respighi, into the Episcopal College of the diocese; where he enjoyed the best advantages for prosecuting his studies, that even that city, whose epithet has always been learned (*docta Bonania*) could command. Father Emmanuel d'Aponte, a Spanish refugee Jesuit, and tutor of the celebrated Clotilda Tambroni, became his preceptor in Greek, and the Dominican Father Olivieri in Hebrew. His progress in both these languages was as rapid as it was profound; and it is mentioned as an illustration of his extraordinary powers of memory at this time, that Father d'Aponte opened before him one day a folio volume of the works of St. Chrysostom, to which he was then a complete stranger; and that after reading over a whole page once with care, he closed the book and recited every word of it correctly. It is said, also, that his eye took in the contents of any page that was set before it so rapidly, and with such astonishing accuracy that he could pick out in a minute from a page of Greek or Hebrew, any word that he had never seen before. His modesty, however, was such, that his superiors were careful not to give him pain by unnecessary exhibitions of his talents; and if at any time strangers began to express their admiration of them, Mezzofanti would stop them by saying that it was all to be attributed to his peculiar organisation, and to the fact that he had been used to exercise his memory from his earliest years, "just as sailors," he said, "acquire great accuracy of sight in the same way." His application to his theological studies in all their branches was most intense; yet he found time for learning French and Spanish from two exiled religious residents in the city, as also for keeping up and improving his knowledge of music and painting, accomplishments without which a man is

scarcely thought to have received a polite education in that home of the arts, "the sweet and sunny south." It was no hard task to him to learn any of the European languages, but rather an interesting amusement; and in after life, when he knew them all, he still continued to retain the predilection of his youth for the Spanish, in preference to any other: he used to say that if the angels in heaven made use of any earthly language, it could be no other than that sweet and noble tongue in which the great reformer of the Carmelites, St. Theresa, had written her divine revelations. At the age of twenty-one he received the tonsure; in the autumn of the following year he was made subdeacon; deacon on the first of April, 1797, and priest within six months afterwards. The attentive reader will observe that this was before he had attained the full canonical age; but we shall soon see that it was not without sufficient reason that the archbishop gave him dispensation in this matter. It was in the beginning of 1796 that Bologna opened its gates to the victorious Bonaparte, and towards the close of the year following that the French troops were obliged to retire again from before the Austrians. Amid the vicissitudes of the war, of which Bologna and its neighbourhood was thus made the theatre, soldiers of all countries and languages in turn became the occupants of the Bolognese hospitals; and Mezzofanti, while yet a deacon, was summoned by the archbishop to assist the parochial clergy and other ecclesiastics as an interpreter in the receiving of these men's confessions, and in administering to them the last consolations of the Church. He used frequently in after life to look back upon the days he had spent in the various hospitals during these troublous times, and to say that it was there he had laid the foundation of his knowledge of languages; and there can be no doubt but that much of the wonderful accuracy which he exhibited in his use of the various dialects of a language, and of its most homely and conversational idioms, may be traced to this source.

Spite of his extreme youth, he was elected to give the elementary course of Arabic to the students of the University, on the 15th December, 1797; and this circumstance, which, if his religious principles had been less strong, or if vanity and worldly ambition had held a larger share in his heart, would certainly have betrayed him into an act that would have been both disgraceful and ruinous, served only to bring out in a stronger light the sterling qualities of his character, so that henceforth his reputation for learning should not eclipse his reputation for piety. In the year 1798, all the professors in the University were called upon to take the oath of allegiance to the new republic. Clotilda Tambroni,—the lady professor of Greek already spoken of, whose society was sought by the most learned men of the age, and who used to give public lectures in the University with her veil drawn over her face,—Mezzofanti, and several others, refused to perjure themselves by taking an oath contrary to their former oath, whereby they had sworn allegiance to the Holy Father. Some of the young abbé's friends (?), vexed at seeing his prospects in life so prematurely blasted, as they thought, exerted themselves to make interest with the authorities, that they might invent some compromise whereby the services of so eminent a professor should still be retained to the University, yet without doing violence to the tender conscience of the man. It was agreed that his presence at some entertainment to be given in the private house of a certain member of the government should be accepted as a sufficient guarantee of his fidelity to the new order of things, and that the oath should not be required of him. The abbé, however, indignantly refused to lend himself to any transaction of so ambiguous a character; and being consequently deprived of his professorship, he retired into private life upon a patrimony of some eight or nine pounds a year, which had

been secured to him by a kind patron of the family at the time of his ordination. He eked out this scanty maintenance by engaging in private tuition; an employment for which he had a strong natural taste, as well as singular ability. Much of his time also was spent in his own private studies, which he pursued with an eagerness that materially injured his health; and besides these, he never lost an opportunity of conversing with any foreigner who chanced to make any stay in the city, thus continually adding to his knowledge both of European and other languages. A Swedish gentleman arrived in Bologna, intending to take up his abode there, because it had been the home of some of his ancestors; but he did not know a word of Italian, neither did any of the Bolognese know any thing of the Swedish language. A few Swedish books, however, borrowed from the stranger, and a few weeks spent in studying them, enabled the Abbé Mezzofanti to hold conversations with the new comer, and to commence duty as his preceptor in Italian. An Armenian, in like manner, during a temporary sojourn in the city, became the unconscious tutor of the ex-professor in another language; a family from Georgia in another; a priest from Biscay in a fourth; and some of the fugitive children of Hellas in a fifth. He was not so absorbed in these studies, however, as altogether to neglect the duties more peculiarly belonging to his ecclesiastical character. He acted as chaplain to the Spanish College, and often assisted the parish-priests in hearing confessions, and in other parts of their duties.

At length brighter days dawned upon the Church; peace was restored, and Pius VII returned to his dominions amid the universal acclamations of his subjects. On his arrival in Bologna, he desired Mezzofanti to be presented to him; and as a reward for his great learning and his firm fidelity to the Holy See, he offered him the honorable post of secretary to the Propaganda in Rome. This was an office not only honorable in itself, and ordinarily leading to high ecclesiastical preferment, but also offering very singular advantages for the prosecution of his favorite study of languages. A college whose students were brought together from every quarter of the globe, Europeans, Asiatics, Africans, Californians, Australians, &c. &c., although it would not have been in any way under his control if he had accepted this office, yet would have been at his very elbow, as it were; both inviting him to renewed and more extensive studies, and also giving him the greatest facility for entering upon them with a certainty of success. Nevertheless he steadily refused the proffered appointment; and it was in vain that Cardinal Gonsalvi, Monsignor Justiniani, and others, employed all the arts of diplomacy to overcome his reluctance. On the 14th of April, 1814, he resumed his post of professor of Oriental languages in his own University; and in August of the same year he was appointed city-librarian, an office which it was as much to his own taste as it was to the advantage of the library that he should accept. A few years later we find the Emperor of Austria, and afterwards the Grand Duke of Tuscany, each seeking a personal interview with the learned professor in his native city, and doing their best to persuade him to leave it, the one for Vienna, the other for Florence, in each of which he was assured that the most honorable and lucrative appointments awaited his acceptance. It was not likely, however, that one who had refused the offers of his own sovereign, and that sovereign the head of the Christian Church, should yield to the entreaties of any foreign potentate; he was quite inexorable, and remained for many years in the comparatively humble position of professor of Bologna, enjoying a salary of about £80 a year. But by this time his reputation had spread far and wide: and no stranger of any eminence dreamed of passing through Bologna without waiting upon the celebrated linguist. "Captain Smith,

the Englishman,"—we give this as we find it; but whether our author is here speaking of any particular individual, or whether this is merely a generic term which he has humorously adopted as a fair representative of John Bull on his travels, we really cannot say—Prince Volkonski, the Russian, M. Valery, the Baron de Zach, Lord Byron, and hundreds of others, here had the privilege of conversing with the professor each in his own language; and many of them have recorded their impressions of the interview in terms of the liveliest satisfaction and admiration. The Baron de Zach tried to converse with him in English, in Saxon, and in Austrian, and found him more than a match for him in either of these languages. He then introduced into his conversation a few phrases from the language of Wallachia; the quick ear of the linguist immediately detected him; he accepted the challenge, and began to answer in the same tongue; the Baron, however, was now obliged to retire from the unequal contest, for he had already exhausted his scanty knowledge of that language in the few phrases with which he had begun, and whereby he had hoped to baffle his antagonist. M. Valery speaks of him as an ecclesiastic full of gentleness and modesty; an apostle both in the gift of tongues and of piety; knowing no less than thirty-two languages or dialects of languages, yet never having travelled beyond the limits of his native city. This last assertion, by-the-by, is not strictly true; for he had visited Modena and Leghorn, to converse with the Jews and hear the Hebrew chants and psalmody in their own synagogues; Mantua also, Pisa and Rome. It must be allowed, however, that these journeys were limited enough for one who had so good a claim to be considered a citizen of the world. We need scarcely add to these testimonies that of the unhappy Byron, who speaking of his general dislike of literary men, more especially foreigners, says, "I don't remember a man amongst them whom I ever wished to see twice, except perhaps Mezzofanti, who is a monster of languages, the Briareus of parts of speech, a walking polyglot and more, who ought to have existed at the time of the Tower of Babel as universal interpreter. He is indeed a marvel—unassuming also. I tried him in all the tongues of which I knew a single oath, or adjuration to the gods against post-boys, savages, Tartars, boatmen, sailors, pilots, gondoliers, muleteers, camel-drivers, vetturini, post-masters, post-horses, post-houses, post-everything; and egad! he astounded me—even to my English."

TO BE CONTINUED.

LITERARY NOTICES.

Discourses addressed to Mixed Congregations. By John Henry Newman, Priest of the Oratory. Boston: P. Donahoe. 12mo. pp. 282.

It was a happy thought that induced the publisher to re-print these admirable discourses of Father Newman, and afford the people of this country the facility of contemplating the workings of one of the master-spirits of the age. In this volume one can hear the illustrious author speak for himself, and few will read it, we think, without being confirmed in the opinion that he is a man of deep and original thought, thoroughly imbued with the principles and spirit of Catholicity, a charming and eloquent writer, and one of the most vigorous defenders of the Church in our times. If the Puseyite movement had occasioned nothing more than the conversion of Father Newman, we would be under immense obligations to it; for his splendid talents and purity of life, with his ardent zeal and literary labors, exhibit him as one of those burning and shining lights of whom Catholicity may justly boast, as her firmest supports and brightest ornaments. The character of these discourses possesses a peculiarly interesting feature, which is suggested by the title. Addressing himself to Protestants and Catholics on various topics of Christian faith and practice, the author treats his subject by an antithetical method, which applies them for the benefit of those out of the Church as well as of them who belong to it. The volume before us is one of the best we are acquainted with, for laying bare to the Protestant mind the insufficiency of its religious belief, and exhibiting the superior claims of Catholic faith. It is a book well calculated to produce a salutary impression upon Protestants, by setting them to think, and upon Catholics, by rousing them to a proper sense of their obligations. The language of the author is simple, yet nervous, of the pure English school, spurning the eloquence of pompous periods for the easy and natural expression of solid and useful thought. His style, however, is not devoid of ornament. Fancy frequently lends her aid for metaphorical illustration, and imparts a lively and pleasing character to the composition. But the chief adornment of Father Newman's style consists in the humble yet dignified tone, in the mingled power and unction, which pervade his discourses and seem to gain upon the reader as he advances. There is nothing perhaps more beautiful, in the whole range of our modern pulpit oratory, than the portraiture which he has drawn of the Catholic Church (pp. 208 and 209) and the peroration which immediately follows it: but we must refer our readers to the volume itself, which should find a place in every Catholic library.

On Fashions. Baltimore: J. Murphy & Co. 16mo. pp. 40.

This is a translation from the French of Father Boone, of the Society of Jesus, and would be more appropriately entitled a treatise on the worldly dress of women, as the remarks of the author are directed altogether to this subject, though by deduction they might have a wider application. The contents of the work are not very bulky; but they possess a very practical character, and are worthy of general and serious consideration. There never was a period of the Christian era, when the freedom of dress was carried to a greater extent than at the present time, and a book therefore, which points out the duties of women in this respect, cannot but be a very useful publication. The Rev. gentleman who translated it, was induced to do so by the conviction, the result of his experience in the holy ministry, that many parents are guilty of serious faults by the improper mode of dressing their children, following no other rule in this matter than the fashion of worldly people, who are entirely devoid of the spirit of Christianity. As all clergymen engaged in the care of souls have acquired a similar experience, they will no doubt thank the translator for the performance of his task, and unite with him in the hope that mothers and daughters, after having perused this little volume, will be more afraid of giving scandal, than anxious to array themselves according to the latest styles imported from London or Paris.

Instructions Morales sur la Doctrine Chretienne. Par Ildephonse de Bressanvido. Lyons et Paris: Guyot Frères. Baltimore: Murphy & Co. 5 vols. 8vo.

Father Bressanvido, of the reformed Minors of St. Francis, was one of the most distinguished preachers and catechists of Italy, in the last century. Equally remarkable for the holiness of his life as learned and zealous in announcing the word of God, his instructions were attended with the most abundant fruit; and after he had been called away from the scene of his earthly labors, his works were eagerly sought after by the pious faithful as a precious inheritance. These volumes of Father Bressanvido form an entire course of religious instruction. He begins with an explanation of the theological virtues, then treats of the different articles of the apostles' creed; after which he passes to the consideration of the commandments, and finally of the sacraments. This plan is simple and natural, and well adapted to impart a clear idea of the Christian religion. The characteristic features of these discourses are fullness, perspicuity and simplicity. The various subjects are treated at length, so as to convey a comprehensive knowledge of them: while the style of the author is so natural and at the same time so luminous, placing every thing in so clear a light before the mind, that he may safely be proposed as a model both for the manner and the matter of catechetical or familiar instruction. The original work was written in Italian, and has been translated into French by the Abbé Pétigny. It will be found exceedingly useful among the clergy of this country.

Elements of Geology. By Alonzo Gray and C. B. Adams. New York: Harper & Brothers. 12mo. pp. 350. Baltimore: Murphy & Co.

This volume contains, in a condensed form, the outlines of geological science, which has for its object the physical history of the earth. The various facts and phenomena connected with this subject, are presented in a clear and interesting manner, which will make the book acceptable to the general reader as well as to the student of geology. The remarks, however, at the close of the volume, on the apparent discrepancies between the Mosaic account of the creation and the discoveries of geological science, are not exactly to our liking. The authors have allowed their speculations to bewilder their judgment in regard to the biblical cosmogony, as will appear from the following language on page 339: "The evidence of the great age of the world, derived from geology and astronomy, is sufficient to decide this question, (the mode of interpreting the first chapter of Genesis,) and *we not only are at liberty, but are compelled to believe* that between the beginning and the six days of creation a period intervened of which revelation gives us no account." This is far from being scientific language. It was precisely for such pretensions as this that Galileo got himself into a difficulty at Rome, wishing to insist upon the truth of his theories as plainly stated in the Bible. Our modern geologists, also, are not satisfied with announcing to us that there are various strata of fossiliferous rocks in the earth to a great depth, containing the remains of organic life; but they proceed to state that the formation of these strata must have required a very long period of years, and *consequently* that the world is much older than we have generally supposed, and must have existed thousands of years before man was introduced upon the scene. Now, we consider all this entirely gratuitous. If the fossiliferous strata could not have been formed in *any other way* than during a long process of years, then the conclusion of our geologists would be irresistible. But this they have not proved, and never will prove. Their views upon the subject are altogether hypothetical, and though the scriptural account may, by being wrested from its literal meaning, be reconciled with the supposition of a long period preceding the six days' formation of the earth, or the six days being indefinite periods of time, yet it is inadmissible and a mark of ultraism to contend that *we are bound* to interpret the Scripture in this particular sense. The truth of our remarks will appear still more forcibly, if it is considered that the strongest objections may be urged against this geological interpretation of the Mosaic narrative, independently of its manifest conflict with the litera meaning. One objection is, that it is very difficult to suppose how plants and animals of innumerable kinds were all created for the use of man, as we are taught to believe,

and yet that those orders of beings existed for thousands of years before the human species came into existence.

The Discovery and Colonization of America, and Immigration to the United States. A Lecture before the New York Historical Society. By Edward Everett. Boston: Little, Brown & Co. pp. 32.

As a statesman, scholar and orator, Mr. Everett has acquired a high reputation at home and abroad. In the last mentioned character he stands unequalled, at least not surpassed by any of his countrymen. The lecture before us is a rapid and eloquent sketch of the discovery of America by Columbus and of the settlement of the different colonies at the North, with remarks on the causes and effects of the immigration into the United States. The author is evidently a man of liberal and conservative views: he is no Native American. He welcomes the great Celtic race to our shores, and bespeaks blessings for them and the land of their adoption. In his observations on this subject we heartily concur, but the views of the distinguished lecturer, respecting the part which the Popes took in the decision of territorial limits in the new world, are calculated to mislead the reader. The author remarks; "By the law of nations as then understood, (and I fear there is less change in its doctrines at the present day than we should be ready to think,) a sovereign right to the territory and government of all newly discovered regions inhabited by heathen tribes was believed to vest in the Christian prince under whose auspices the discovery was made, subject to the ratification of the Pope, as the ultimate disposer of the kingdoms of the earth."—p. 8. The concluding words of this paragraph in reference to the Pope, convey an erroneous idea. The discoveries of the fifteenth and sixteenth centuries gave rise to contentions between Spain and Portugal, and the Popes intervened at the request of the contending parties, merely as pacificators, from motives of humanity and with a view to prevent the difficulties that would oppose the propagation of the Christian faith. "The Roman pontiffs," says Cardinal Baluffi,* "as universal fathers, *not because they imagined themselves to be lords of the whole earth*, but in order to prevent the effusion of Christian blood, found themselves, at the epoch of the discovery of America, in circumstances which rendered it desirable that they should divide the countries, and mark mutual limits to the conquests of the nations that took up arms against unknown nations."

Mr. Everett contends that the states of Christian Europe, in the series of crusades for the rescue of the Holy Land, only retorted the principle and practice of the Mohammedan races, who claimed dominion over all who disbelieved the Koran. This is far from having been the case. The wars of the crusades were prompted by just and reasonable considerations: viz. to put an end to the barbarous oppression to which the eastern Christians were exposed, to aid the Greek emperor against his Mohammedan enemies, and to arrest the tide of invasion by which those infidel tribes threatened to overrun all Europe. The crusades were defensive, not aggressive expeditions.

We regret to be under the necessity of indicating a still more serious mistake of the author, in regard to the results of the Spanish and Portuguese colonization in America. He says: "from the extreme southern point of Patagonia to the northernmost limit of New Mexico, I am not aware that anything hopeful was done for human improvement by either of the European crowns which added these vast domains to their territories." If by human improvement in this sentence the lecturer refers to social benefits, he prefers a charge against the Spanish and Portuguese colonists which cannot be proved. Although it is certain that they were swayed in great part, by motives of avarice, which led to innumerable acts of injustice and inhumanity, it cannot be denied that the transition of the barbarous tribes of South America and Mexico from their savage life to the manners and customs of civilization, was a great achievement in human progress. But the benefits conferred in a religious point of view, were of far greater moment. How many millions of human beings were converted, by the zeal of Catholic missionaries in North and South America, from an idolatrous worship to the knowledge and adoration

* Quoted by Archbishop Kenrick in his work on the Primacy.

of the true God? Spain alone made more Christians in her American colonies than she numbered subjects at home. What was not effected by the labors of the Jesuits in Paraguay? What work of civilization, in the whole history of the world, can be compared to the state of order and happiness which was introduced among the savage and ferocious tribes of that country? Under a social as well as religious aspect, it has never been equalled, certainly never surpassed by any other instance of colonial improvement. Mr. Everett himself, in a recent address at the Plymouth celebration, seems to have been more accurate in his statements than before the New York Historical Society. Speaking of the effects of profound religious faith, he says: "this is the spirit which in all ages has wrought the moral miracles of humanity . . . which *drove back the false and licentious crescent into Asia*, and held Europe together through the night of the middle ages; which limited neither to country, communion or sex, despite of human weaknesses and errors, *in the missions of Paraguay*, and the missions of the Sandwich islands; in Winthrop, in Penn, and in Wesley, in Eliza Seton, and Mary Ware, has accomplished the beneficent wonders of Christian faith and love." We must leave it to the eloquent lecturer himself, to conciliate these admissions with the opinion that nothing "hopeful was done for human improvement," from Patagonia to New Mexico.

The Literary World. August 6, 1853. New York.

This periodical has generally appeared to us just and impartial in its criticism, and free from that sectarian bias which ought to characterize a publication with a purely literary aim. But we regret to find that in the August number the editors have departed from their usual course, and allowed themselves to be betrayed into several blunders which were scarcely to be expected from such a source. In acknowledging the receipt of *Dr. Dixon's General Introduction to the Sacred Scriptures*, they say: "That just now, in the middle of the nineteenth century, the Romish professors and doctors have got up courage and strength enough to furnish an introduction to the study of the Scriptures, is as singular as it is significant. On another occasion we hope to be able to speak more at large of this note-worthy volume. Meanwhile, we commend it to those who are interested in such subjects, as well worthy examination by all who would see what sort of a book a Maynooth professor can furnish on a topic, we venture to say, more than ordinarily difficult to one in *his* position." We are much surprized, in the first place, that a periodical which bears so comprehensive a title as the *Literary World*, should be unacquainted with the innumerable treatises in every department of biblical knowledge, got up by Catholic doctors and professors, long before the nineteenth century was ushered in. Secondly, the editors of the *Literary World* ought to know that a Church, which has triumphed over the countless errors that have assailed Christianity for the last eighteen centuries, must always be supplied with doctors and professors whose strength and courage are more than a match for their opponents. Thirdly, there is nothing *singular* in the fact, that the doctors of the Catholic Church by whose labors the Scriptures have been preserved, disseminated and expounded in every age, should be found doing the same thing in the middle of the nineteenth century. Why this task should be considered "more than ordinarily difficult," or even difficult at all, in a learned professor of Maynooth, it is impossible for us to conjecture. When the editors of the Literary World explain themselves, we may return to the subject. We hope, however, that if they undertake to enlighten us on this point, they will eschew all expressions which are at variance with literary courtesy and propriety; for instance, the word *Romish*, which is not recognised by the Catholic body except as a contemptuous epithet.

Elements of Latin Pronunciation, for the use of Students in Language, Law, &c. By S. S. Haldeman, A. M. Philadelphia: Lippincott, Grambo & Co. 12mo. pp. 76.

Mr. Haldeman, in examining the peculiarities of the aboriginal languages of North America found it necessary to look for an alphabet by means of which he could record his results. This led him to investigate the Latin alphabet, his views of which are presented in the volume before us. The author very justly remarks that pronunciation is the basis of philology, and that it has not received in our literary institutions the attention which it deserves. Latin, pronounced as in the schools generally in England

and America, would be unintelligible to Cicero or Tacitus, if they could appear amongst us. He has therefore, we think, rendered an important service to letters by exhibiting the true sounds and uses of the vowels and consonants of the Latin language.

The Rudiments of the Latin Tongue: or a plain and easy Introduction to Latin Grammar: wherein the Principles of the Language are methodically digested, both in English and Latin, with useful Notes and Observations explaining the Terms of Grammar, and further improving its Rules. By Thomas Ruddiman, M. A. The Thirteenth genuine Edition, carefully corrected and improved by William Mann, A. M., Classical Teacher. Baltimore: John Murphy & Co. 1853. 12mo. pp. 152.

This grammar is well known to the literary public; and appreciated as a comprehenvise and well arranged work on the subjects of which it treats. The present edition contains the latest improvements, and will prove a most useful book in our colleges and schools.

Books Received.—*Doway Bible;* Boston: Donahoe.—*Hymns of the Church, etc.* By Rev. M. A. Wallace; Portland: Sanford and Carter.—*The Mind and its Creations.* By A. J. H. Hart; New York: Appleton & Co.—*Mark Hurdlestone;* New York: DeWitt & Davenport.

LITERATURE AND SCIENCE.

The Very Rev. Frederick Baraga has brought to a happy termination his great work, a Dictionary of the Languages spoken by the four or five Indian tribes on Lake Superior, whom he has spent the last twenty-two years of his life in evangelising. The labors of the printing room, where he has had for several months to remain a close, but willing prisoner, watching the forms as they came from the hands of the compositor, and correcting the proofs, have pressed somewhat heavily on the never robust constitution of the good missionary. But what should go harder with the friends of science, of the Indian perishing races and of liberality, is the fact of a refusal on the part of the Government at Washington to help the poor toiler by defraying even a little of the expense of publication of a work which may be called national. To an application made by Senator Chase, an answer was received last week, that nothing could be done for the author of the Dictionary, for which they had high encomiums, this year, but that they perhaps next year, would advance an hundred dollars.

The publication has exceeded by three hundred dollars the anticipation of the learned Lexicographer—the sum total being nine hundred. Some Catholic aid is invoked from the willing and able.

Very Rev. Mr. Baraga formerly published an excellent Grammar of the Indian languages, of which he now favors the literary world, and above all, future missionaries with a Dictionary. And he has, moreover, published in Indian, the *Five Chapters of Canisius* on the Catholic Religion. These were his pastimes while bringing and keeping in the fold of Christ, the three thousand Indian Catholics who at present compose his flock, and preparing the many more thousands whom he has already sent to their rest in heaven.—*Cath. Tel.*

New Publications.—Messrs. Murphy & Co. have in press several publications, which may be ranked among the most useful and interesting that have ever been issued from the American press. Among them we notice *Fundamental Philosophy*, by the Rev. J. Balmēs, translated from the Spanish, edited by O. A. Brownson, LL. D. This work, which appears for the first time, in an English dress, will attract much attention, not only from the distinguished rank which the author held in the literary world, and the high character of the editor under whose inspection these volumes will appear, but also from the popular method adopted by the writer in examining the fundamental questions of philosophy, and their application to the actual wants of society.——*Justo Ucondono, Prince of Japan, who discovers the true faith by the aid of natural reason and the teaching of St. Francis Xavier, &c.* From the scope and plan of this work, we should judge that it is

destined to occupy a most important place in our Catholic literature, and will show that the allegorical mode of defending the true faith may be equally convincing and entertaining. ——*Dr. Lingard's History of England*, abridged for the use of schools, with a continuation up to the present time, by James Burke, Esq. This work will be comprised in one volume 12mo, and will be very acceptable as a text book in our literary institutions.

A variety of interesting and important papers were read before the American Scientific Association, during its late session at Cleveland. Wm. H. Thomas, Esq., of Cincinnati, read an essay, which discussed the indications of weather, as shown by animals, insects and plants; and was full of facts, many of them new, and of scientific explanations of themselves. Birds, it asserts, invariably show, by the way they build their nests, whether a season is to be windy or otherwise. If the former, they thatch the nest, between the twigs and lining. If the latter, they omit these precautions. If a dry season is in prospect, they build in open places. If a wet one, they choose sheltered spots. A careful observation of these peculiarities will afford, Mr. Thomas says, a certain criterion, early in spring, of the coming weather.

Snails also reveal, by their habits, whether rain may be expected or not. Several species of these animals invariably ascend the stems of plants two days before a rain, in order to place themselves on a leaf, there to imbibe the water, for they never drink. Other species have tubercles that rise from their bodies generally ten days before a rain, there being a pore at the end of each tubercle to imbibe the water. Others grow yellowish white just before a rain, returning to a darker color after rain. Locusts also foretell rain by sheltering themselves under the leaves of trees, and in hollows and trunks, as soon as, by the changes in the atmosphere, they discover that rain is impending. Most leaves of trees are also barometers, for, if a rain is to be light, they turn up so as to receive their fill of water, while, for a long rain, they double so as to conduct the water away.

Another member, Professor Brooklesby, of Hartford, read a paper describing a spring, near his residence, whose waters rose invariably before a rain. He suggested that the diminished atmospheric pressure which precedes a rain was the cause of the phenomenon, and recommended that observations should be made over the whole country, to ascertain whether the phenomenon was general or only exceptional. It would be curious if the former could be re-established, and not less useful than curious, for, if nature has made every spring a natural barometer, the fact will be of vast benefit to know.

A New Motive Power, it is said, has been discovered by some one at Providence, R. I. The force applied is magnetic attraction, and the power is applicable to driving machinery, locomotion, navigation, and all other purposes for which steam is employed. It is also capable of lighting and warming. The great advantage of this power, it is alleged, is its cheapness, nothing being consumed, and no cost being necessary in generating it. The Providence Journal says, that it has been applied to the magnetic telegraph with entire success.

RECORD OF EVENTS.

Where is the Higher Law?—The following proceedings of the Presbyterian Convention at Murfreesborough, Tenn., in conjunction with those of the General Assembly of Buffalo, afford another striking illustration of the inextricable difficulties in which Protestants find themselves, for the decision of what is right or wrong, true or false, on religious and moral questions. Who is to decide between the General Assembly and the Southern Convention on the subject of slavery?

"The Convention of the Southern members of the New School Presbyterian Church at Murfreesborough, Tennessee, in session recently, referred to a committee, for consid-

eration, the action of the General Assembly, lately sitting at Buffalo, New York, on the subject of slavery. The report of the committee strongly condemns the uncalled for interference in matters that they say do not concern the Northern Church. So long as their brethren of the North and West remain on the Constitution, the Southern Church will stand by, and with them—but, say they, 'when they leave *that*, they leave us.'

"The 'inquiries' which the Buffalo Assembly proposed to institute as to slaveholders and slaveholding, the committee characterize as 'unlawful and indelicate,' and they add:

"Information is then sought respecting things belonging to the category of our purely political interests, with which our ecclesiastical authorities have no more to do than with the numbers of our horses or the products of our farms. Questions are asked, which imply upon the very face of them, the impeachment of the fidelity of our sessions in watching over the Christian conduct of their flocks. The whole thing is improper. . . . .

"These questions would be firebrands in our churches, and an effort to gather the information they seek in any of our churches, would be disorderly, and should be rebuked as tending to produce confusion and mischief. A voluntary answer on the part of our sessions would unwisely countenance the spirit of innovation and agitations, and be inconsistent with self-respect.

"As a summary of the conclusions to which they have come, on mature reflection, they submit the following resolutions.

"1. We hold ourselves and the members of the churches we represent, to be an integral portion of the Presbyterian Church in the United States, and entitled to all the rights and immunities of said Church.

"2. In regard to slavery, we stand upon the platform of the Bible and the constitution of the Church, which, in our opinion, nowhere teaches that the holding of slaves is a sin or disciplinable offence; that, consequently, the resolution passed by the General Assembly at Detroit in '50, defining wherein it is, and is not, an offence, is unconstitutional, and of no binding force.

"3. That we shall look with interest to the course that shall be pursued by the conservative brethren of the Northern and Western portions of the Church at the next General Assembly, whether they will lend us their aid in preserving the integrity of the Church, and arresting the course of seditional agitation, and settling the Church on the basis of its standards.

"The Convention comprised six ministers and one elder from the Synod of Tennessee, three ministers from the Synod of Kentucky, twelve ministers and five elders from the Synod of West Tennessee, and two ministers from the Synod of Mississippi. They convened on the 4th of July, and continued in session two days."

Casualties.—During the last month, frequent casualties occurred on different lines of rail road in the United States, chiefly at the North, and were attended with most disastrous consequences. Up to the 12th of August, not less than five accidents took place, by which twenty-nine lives were lost and seventy-six persons injured. From the following table it will be seen that the month of August was more calamitous than any previous month of the present year.

Months.	No. Accidents.	Killed.	Wounded.	Months.	No. Accidents.	Killed.	Wounded.
January,	12	25	40	May,	8	54	49
February,	6	6	11	June,	5	6	19
March,	14	24	62	July,	11	8	22
April,	4	25	54	August,	5	29	76
Total to August 12,					65	176	333

Sixty-five casualties, one hundred and seventy-six deaths, and three hundred and thirty-three persons injured, in less than seven months!! A contemporary has well observed that such facts should "put our civilization to the blush." We are indeed fast hastening to a state of barbarism, and beginning to discover that the temporal comfort and happiness of man do not, after all, depend so much as we supposed, upon the improvements of modern times, as steamboats, rail roads, &c. This remark, however,

we do not apply beyond the limits of the United States. Here, with all our boasting of liberty, self-government, respect for laws, &c., we have yet to learn how to make government and law effective of their main object, which is the protection of human life. There are rail roads and steamers in other countries; but nowhere do we witness the reckless and melancholy sacrifice of life and limb, by such travelling agencies, which we have to deplore amongst ourselves. And, what is still more lamentable, there is but little prospect of any adequate means being adopted to prevent the recurrence of these dreadful catastrophes. They have been repeated so often, without attracting sufficient attention on the part of the companies concerned, that it is quite useless to expect from that quarter the application of any effectual remedy of the evil. The only way in which it can be reached, is to make those companies responsible, in dollars and cents, for every bodily injury sustained by accidents to a rail road car or steamboat. If something of this kind be not done, through our legislatures, there is no telling to what extremes, both physical and moral, the inefficiency of our travelling accommodations may lead.

Street Preaching.—This has always been a favorite expedient, with anti-Catholic bigots, for exciting the public mind and endeavoring to carry things by force. During the popular ferment which existed some months ago in Cincinnati, on the subject of the school question, a fanatic by the name of Kirkland would have driven the populace to acts of riot, if the Mayor had not shown the firmness which becomes the chief magistrate of a city, and put a stop to his rash proceedings. The same individual was more recently silenced in Louisville, in an attempt to create a hostile feeling against Catholics. Baltimore has also had its share in these disorderly proceedings, and would have been the scene of riot about the beginning of the past month, if the press and the people had not alike frowned upon the mobocratic spirit which had declared itself. A blind man, named Mitchell, was preaching in the Richmond market-house on Sunday evening, July 24, when the police deeming his remarks to be of an inflammatory character, compelled him to leave the place. His friends immediately became indignant at this assault upon the "freedom of speech," and appealed for satisfaction to the mayor, who was so condescending in answering certain questions propounded by the crowd, that a misunderstanding ensued and led to repeated meetings, interviews and resolutions, in all which the real question at issue was ignored. A great deal was said on both sides about the freedom of speech, while the real point to be decided was, the "freedom of the market-house." This being public property, it is under the guardianship of the mayor, and no individual has any right to it for preaching except so far as he may permit it to be used for such a purpose. During the proceedings on this occasion, there was evidently an attempt on the part of some of the actors to give the movement a religious aspect: but we are happy to record that the popular feeling in general did not encourage the spirit of insubordination, and the disaffected gradually cooled down to a more considerate and pacific view of the whole subject.

Maine Liquor Law.—The temperance ultraism has made its way to Baltimore, and arrayed itself in a systematic combination to promote the introduction of a Maine liquor law in this state. The party have held several meetings, at one of which, (Aug. 4,) "Mr. Christian Keener, on the part of the committee appointed to prepare a platform, submitted a series of resolutions to the purport: That the liquor traffic is an evil which should be suppressed by legislation; that no man has a right to pursue a business productive of consequences so burthensome to the citizen, in the taxes they create; that, as neither of the political parties are in favor of reform, an independent organization is necessary; that the time is come to recommend to all good citizens to vote for no man who is not unequivocally in favor of suppressing the traffic; that the convention nominate a Maine law ticket, composed of men irrespective of party, who will use their best exertions to secure the objects of this convention; that candidates for Justices of the Peace and Sheriffalty be selected, who will inflexibly execute the provisions of this, (the Maine law,) and every other; that the present organizations be maintained: that a standing committee of one from each ward be appointed, to conduct

the general business, make provisions for mass meetings, and select and report names of persons as candidates for the several offices to be filled ; that a publication committee be appointed, with a view to the selection of one of the daily papers, or the establishment of an organ for the convention ; that a treasurer and financial committee be elected ; that the convention hold monthly meetings."

The first two of these resolutions, which form the basis of the whole movement, have never yet been fairly discussed by the advocates of temperance legislation. They take them for granted, while they ought to prove them. If no man has a right to pursue a business which is an indirect cause of taxation, then human liberty should at once be destroyed, since this is the remote cause of the necessity of jails and penitentiaries. As to the first resolution, it cannot be sustained by any argument which will not imply in the civil power a right that does not belong to it. The object of civil law is to maintain social order ; and therefore it can take cognizance of crimes in individuals only when they affect society. If it goes beyond this, it exceeds its rightful limits. To suppose that the civil authority has the right to destroy the causes of vice in the individual, would be assuming a principle that would open the door to the wildest extravagance of legislation. The following remarks on this subject, from the *Catholic Telegraph*, place it in a very clear light. In answer to the question, "what is to stop the vice of drunkenness?" it says:

"It is obvious to the Catholic mind that it is to be dealt with as with other mortal sins. We do not form our views of it from sentimentalism. It is no worse than fornication, blasphemy, calumny, theft, fraud, gluttony, and the violation of the other commandments of God.

"Now the mode of dealing with other mortal sins varies according as the sin affects the individual sinner alone, or God alone, or society.

"When the sin does not go beyond its perpetrator, as in the case of all sins of thought and of some external but lonely sins, no earthly tribunal can institute a punishment or devise a preventive for such. The doctrine of a future judgment, in which all the hidden things of darkness shall be brought to light, declares the only remedy and the certain punishment of crimes whose only witness is God.

"If the sin affect only God, without giving scandal or seducing men into error, God only can avenge it. If, finally, the sin affect society, the civil law can take cognizance of it, punish it, or adopt means for its prevention. But it can adopt means for its prevention only under that particular aspect in which it affects society. It has no right to aim at the radical extermination of the vice, but only of its public phases..

"Now drunkenness is a vice which affects society only in the shape of breaches of the peace, fights, riots, &c. These therefore society has a right to repress by civil penalties, fines, imprisonment, &c. But beyond these, society may not go without trenching on individual liberty. Civil government cannot, without tyranny, make a law prescribing any of its members what he may drink, and what he may not drink, any more than it can without tyranny prescribe what he may eat or wear. Almighty God, in the Old Law, made a distinction between clean and unclean meats ; but that such a distinction should be obligatory, the intervention of divine authority was necessary. No civil power could ever bind its subjects to abstain from any species of food or drink.

"Hence the Maine liquor law, as enacted by an authority not competent in its sphere, even where it is passed, is never binding on the consciences of the people. It is a law purely *penal*, without any moral sanction. Therefore it cannot be the remedy for drunkenness. Some of its advocates concede that it will not prove an effectual remedy. 'But,' they say, 'it will be *some* remedy.' They ought to reflect first that it is not a lawful remedy, and therefore may not lawfully be applied. Cutting the throats of all drunkards would be a much more effectual remedy ; but no one proposes *that*. Neither ought they then to propose any other tyrannical remedy. The only effectual and radical remedy for drunkenness is the Christian doctrine—that every man shall be

judged according to his works. When 'St. Paul reasoned' before Felix, 'of justice, of chastity and of the judgment to come, Felix trembled.' Only the thought of the judgment will chill the heart that is burning with the fires of sensual desire, and make it turn from the material good it coveted. Civil laws will be trampled under foot; but the law of God will prevail."

It may not be useless to observe, in connection with this topic, that they who are the loudest in protesting against taxation, however remotely occasioned by intemperance, are the most strenuous supporters of the system which taxes Catholics for the maintenance of schools of which they cannot avail themselves. If the second resolution of Mr. Keener's platform is reasonable, then it is very unreasonable that the Catholic body should be expected to support the public schools. Again, some of our sectarian exchanges are filled with the most earnest appeals in behalf of the Maine law movement, and most glowing denunciations of intemperance, while their columns are also crowded with the most slanderous charges against the Catholic Church, her clergy and her laity. For instance, to speak only of one periodical, the N. York Recorder of July 27th. It informs its readers of a "Romish priest," who stated in a sermon preached at Dushore, Pa., on the 26th of March, that "the U. States belong to our lord the Pope, and are his property, and the time is coming, before long too, when the Roman Catholic religion will be the only one allowed among the people. The same paper tells us, in a quoted article, that the education of children in Catholic schools teaches them "that it is a duty to despise and shun all who are not in communion with the Papal Church," &c. We also learn from this sheet that Catholic bishops take an oath "to persecute" heretics, &c. In addition to this, the Recorder of August 10th, would have its readers believe, that the young ladies of the Visitation Academy in Georgetown, "pray to pictures." Now, we ask the editor of this Recorder, what benefits are to be derived from the closing of tippling-shops, if the mouths of men are so wide open for slander? Is not calumny a sin? Is it not one of the most fruitful sources of social evil?

Mortality at New Orleans.—For several weeks the yellow fever has been, and is still making dreadful havoc, at New Orleans, among the unacclimated population. The number of deaths daily from the awful scourge has for the last week exceeded two hundred, and there is not much prospect of its disappearance until the autumnal frosts. The epidemic commenced its ravages this season, earlier than was ever known before, and its effects have also been more extensively fatal. "It is, however, a consoling and edifying spectacle," says the *Catholic Messenger*, "to see all citizens of all classes, conditions and denominations, actuated by a holy emulation of charity, visiting the sick and attending to them, being in search of the poor, and providing for those who are left destitute. It seems as if all national and religious prejudices had disappeared before the epidemic; and would to God that all our divisions and dissensions of any kind would be merged in oblivion forever in that public calamity." Eight priests of the city have been ill with the yellow or the typhoid fever, but none have succumbed to the malady. Both of the Orphan Asplums are crowded to excess, the epidemic having rendered fatherless a large number of children. The inmates so far have not been attacked by the pestilence.

France.—*Coronation of the Holy Virgin of Notre Dame des Victoires.*—The ceremony of the coronation of the Holy Virgin took place at Notre Dame des Victoires, on Monday, July 10th. We have no need to revert to-day to the pious custom of these coronations of Madonnas, venerated by popular piety, and illustrated by the grace of God. When the statue of Notre Dame des Victoires was proposed to the Chapter of St. Peter's, it is known that the Holy Father did not content himself with applauding this election; he wished to co-operate in giving splendor to the crowns. It is from his munificence, imitated by Cardinal Antonelli, that are derived the richness and perfection of the jewels which now decorate the statue of the arch-confraternity. Precious and splendid as the richness of the material and the delicacy of execution can render such a gift, it is above all the intention of the Holy Father, that striking mark of good will addressed to France, which has touched the faithful: every thing in the decoration of

the church reminded one that this favor accorded to the sanctuary of Notre Dame des Victoires, emanated from the See of St. Peter itself. Escutcheons with the papal arms were placed along the walls. The church ornamented with rich draperies was resplendent with gilding. Above the high altar a pavilion of silk, with the colors of the Sovereign Pontiff, yellow and white, supported rich draperies of velvet. Above the statue of the Holy Virgin the pavilion and the draperies were of gauze, interwoven with gold of the richest effect. The altar of the arch-confraternity had entirely disappeared under framework covered with lights and flowers, and reaching as high as the statue of the Holy Virgin. Around the choir glittered in letters of gold this verse of the Magnificat, so well adapted to the festival and the place—"Fecit mihi magna qui potens est."

At ten o'clock Mgr. Pacca read the Indult of the Pope, which, on occasion of the coronation of the Holy Virgin, grants indulgences to the faithful; he then, in the name of the Chapter of St. Peter, delivered the crowns to the Curē and the other representatives of the church of Notre Dame des Victoires. The procés-verbal of this delivery was then read and signed; Mgr. Pacca went to deposit the crowns at the feet of the statue of the Holy Virgin; they remained there during the whole of the ceremony. The high mass was celebrated by the Archbishop of Paris. His eminence the Cardinal Archbp. of Rheims, several French and foreign Bishops, Mgr. Vecchiotti, Chargé d'affairs of the Holy See, assisted at the office. After the Gospel there was read in the pulpit a circular letter of the Archbishop of Paris to the clergy of his diocess on occasion of the coronation of the statue of Notre Dame des Victoires; and the various indulgences were proclaimed which the Holy Father has deigned to grant to the faithful who assisted at the ceremony, and to those who shall visit the church during the octave. The Mass was chanted in music with much taste, and especially with gravity and recollection. Hearts and voices willingly united to repeat the beautiful words of the "Gloria in excelsis," and the deep protestations of the "Credo."

The pomps of religion are always eloquent, and this had a particular signification. Under our eyes, behind the high altar, was represented the vow of Louis XIII, that vow which placed France under the special protection of the Holy Virgin, who, in the name of the Holy Father, was immediately to be crowned as the well-beloved Sovereign and Queen of France, in spite of all revolutions.

For the rest, those crowns and the various emblems were not the only things that recalled the idea of the Sovereign Pontiff. Every thing spoke of him in that church, and his thought was present to every mind. Places were reserved for the officers and soldiers of the Roman army decorated by the Holy Father; their crowded numbers attested the fidelity of their recollections; and a detachment of the line under arms assisted at the Mass; the roll of the drum, and the solemn martial music mingled with voices and instruments, in chanting the praises of the Victim immolated on the altar.

After the Mass, Mgr. Pacca, escorted by all the clergy, ascended towards the statue; to the chant of "Regina Cœli" and "Te Deum" he placed the two crowns on the head of the Divine infant and on that of His Most Holy and Immaculate Mother. The Archbishop of Paris then went to incense the crowned statue; the ornaments of gold, the flowers and the lights shone on the framework, but what shone still more radiantly was the feeling of piety in the hearts of the faithful. That multitude loved God during all that office; they loved him ardently and generously. They prayed with delight; the soul was sustained and carried forward, so to speak, by all those ardent and joyous prayers which the Holy Virgin was doubtless pleased to regard with love. One knows that communication of souls in Christian assemblies when devotion is enkindled. One felt it that morning at Notre Dame des Victoires; one felt oneself better and nearer to God. When the ceremony was over, and the places in the middle of the church occupied by the army and the various members of the clergy, Dominicans, Capuchins, Benedictines, Jesuits, Canons, Curés, and Priests of Paris, began to empty, the crowd from the end of the nave moved forward in silence and with recollection came to kneel and to pray before the statue of Mary, the great queen, for ever crowned in heaven, for ever blessed on earth.

Nothing, moreover, was wanting to this solemnity; it was to have taken place last Saturday, the feast of the Visitation and the anniversary of the re-entry of Pius IX into Rome. An unexpected accident prevented a coincidence which appeared very

touching. The ceremony took place on the day of the octave of that festival, and this day in the Proprium of the city of Rome is that of another feast of the Holy Virgin, which they celebrate under the beautiful name of *Festum prodigiorum Beat. Mariæ V.* [Feast of the Miracles of the Blessed Virgin Mary.] It was that office which the Chapter of St. Peter's recited whilst they were crowning at Paris the statue of the archconfraternity. Was not the day of the feast of the Miracles of the Holy Virgin happily chosen for the coronation of our Lady of Victories?

O Queen of Miracles! pray for us!

THE SOCIETY OF JESUS.—The General Congregation which has just been held in the Gesù is the twenty-second since the foundation of the Society. It is remarkable that the first General Congregation was likewise held at the end of the month of June, in the year 1558, two years after the death of St. Ignatius, and that the election of Father Lainez, as second General of the Society, and first successor of its holy founder, took place also on the Feast of the Visitation of the Blessed Virgin. The members of that first Congregation were only twenty; those of the twenty-second and last reached the number of fifty-two.

The following are their names and qualities:

Electors.—Assistance of Italy:—Provinces of Rome.—Fathers Seraphim Sordi, Benetti, Rector of the Roman College, Patrizi. Naples.—Fathers Palladini, Provincial; de Cesare, Biagioli. Sicily.—Fathers Spedalieri, Provincial; Scarlata, Jemma. Turin.—Fathers Ponza, Provincial; Felkierzamb, Franco. Venice.—Fathers Ferrari, Nicolini, Arrigoni.

Assistance of France:—Provinces of Paris.—Fathers Studer, Provincial; de Ravignan, Delvaux. Lyons.—Fathers de Jocas, Provincial; Jordan, Barelle. Toulouse.—Fathers Maillard, Provincial; de Villefort, Ogerdias.

Assistance of Germany:—Provinces of Germany.—Fathers Fuller, Provincial; Kleutgen, Rothenflue. England.—Fathers Etheridge, Provincial; Lythgoe, Cobb. Austria.—Fathers Beckx, Provincial; Kautny, Bosizio. Belgium.—Fathers Franckeville, Provincial; Matthys, Coppens. Gallicia.—Fathers Baworowski, Provincial; Galiez, Brown. Holland.—Fathers Consen, Provincial; Labrie, Verhoeven. Maryland.—Fathers Ryder, Paresce.

Assistance of Spain:—Fathers Olascoaga, Provincial; Gomez, Costo.

And besides the above, Father Pierling, Vicar-General, and the assistants Father Pellico, of Italy; Father Rubillon, of France; Father Lerdo, of Spain; Father Kleutgen, of Germany.

THE NEW GENERAL OF THE JESUITS.—The *Journal de Bruxelles*, in announcing the election of the new General of the Jesuits, adds the following details: "The Reverend Father Becks discharged in Belgium the office of Secretary to the Provincial and Rector of the house of Louvain. He was finally Provincial of Austria. All persons who have been in a position to appreciate the merit of the new General of the Company of Jesus will applaud this choice. A man of consummate judgment, of which he has given proofs in several difficult circumstances, he has rendered eminent services to the Company. The amenity of his manner and his conciliating spirit gained him hearts. One must know him some time to discover through the veil of an amiable modesty the virtues and qualities which distinguish the perfect religious."

ROME.—The Holy Father this morning (June 27th) betook himself from his apartments to the Consistorial Hall, where he held a public Consistory, to give the Cardinalitial hat to their Eminences Cardinals Donnet, Archbishop of Bordeaux, published in the Secret Consistory of March 15th, 1852, and Morlot, Archbishop of Tours, published in that of March 7th, 1853.

The two Cardinals had entered the chapel adjoining the Consistorial Hall, and they there took the oath prescribed by the Apostolical constitutions.

There were present at this act their Eminences Cardinals Macchi, Dean of the Sacred College; Fransoni, as Summoner of the Order of Priests; Riario-Sforza, Summoner of the Order of Deacons, and Cammerlengo of the holy Church; Amat di San Filippoe Sorso, Vice-Chancellor; and Mgr. Antici-Mattei, Secretary of the Consistorial Congregation.

The most eminent cardinals, after having taken the oath of obedience, were introduced into the hall of the Consistory by their Eminences the Cardinals-Deacons Riario-Sforza, Gazzoli, Fieschi, and Ugolini. Arrived before the pontifical throne with the usual ceremonial, they first kissed the foot, and afterwards the hand of our Holy Father, who embraced them. Having in like manner received the kiss of their colleagues, they went to occupy their place, and then returned to the throne where the Sovereign Pontiff imposed upon them the Cardinalitial hat.

At this important point of the proceedings Mgr. Bonaventure Orfei, Consistorial Advocate, seth forth, for the third time, the cause of the venerable servant of God, Germaine Cousin, of Pibrac, diocess of Toulouse, entreating for the despatch of the Pontifical brief for the solemn beatification.

Their Eminences the Cardinals then placed themselves in the chapel in order to assist at the chanting of the Ambrosian hymn; after that chant and the prayer, "Super Electos," which was recited by his Eminence Cardinal Macchi, Dean of the Sacred College, the cardinals again gave the kiss of congratulation to their two new colleagues.

The Public Consistory being terminated, our Holy Father held a Secret Consistory, in which, according to usage, he closed the mouth of their Eminences Cardinals Donnet and Morlot.

His Holiness afterwards proposed the following churches:—

The Metropolitan Church of Vienna, in Austria, for Mgr. Joseph-Othmar Rauscher, transferred from the Episcopal Church of Seckau.

The Metropolitan Church of Palermo, for Mgr. John Baptist Naselli, transferred from the Episcopal Church of Noto.

The Metropolitan Church of Syracuse, for D. Angelo Robino, Priest of Mazzara, Canon of the Collegiate Church of Salemi, Pro-Synodal Examiner and Vicar-Foran.

The Metropolitan Church of Olmutz, for D. Frederick von Furstemberg, Priest of Vienna, Canon of the Metropolitan Church of Olmutz, Pro-Synodal Examiner and Doctor in Sacred Theology.

The Cathedral Church of Noto, for Mgr. Maria Mironi, transferred from the United Episcopal Churches of Valva and Sulmone.

The Cathedral Church of Telese or Cerreto, for Mgr. Ludovico Sodo, transferred from the Episcopal Church of Cotrone.

The Cathedral Church of Cotrone, for D. Ludovico Laterza, Priest of Cassano, Archdeacon of that Cathedral, Rector of the Episcopal Seminary, Vicar-General, and Doctor in Sacred Theology.

The Cathedral Church of Trapani, for D. Vincenzo Ciccolo, Priest of Messina, Rector in the Archiepiscopal Seminary, Pro-Synodal Examiner and Doctor in Sacred Theology.

The United Cathedral Churches of Valva and Sulmone, for D. John Sabatino, Priest of the diocess of Policastro, Abbot Arch-Priest of the Church of Lagoscuro, his native place, Pro-Synodal Examiner and Honorary Canon of the Cathedral of Policastro.

The Cathedral Church of Kaminieck, for D. Nicolus Gorski, Priest of that diocess, Canon Provost, Vicar-General Capitular of the same see, and Doctor in Sacred Theology.

The Cathedral Church of Linares, in North Ameriul, for D. John Francis de Paul Verea, Priest of the diocess of Guadalaxara, Master and Rector of that seminary, Doctoral Canon and Vicar-General, Doctor in Civil Law and Bachelor in Canon Law.

The Episcopal Church of Adramiti, *in partibus infidelium*, for D. Michael Deinlein, Priest of the diocess of Bamberg, Canon of that metropolis, Vicar-General, Master and Rector of the seminary, Coadjutor of the Archbishop.

His Holiness then, according to the custom, opened the mouths of their Eminences the Cardinals Donnet and Morlot.

Instance of the sacred pallium was then made to the Holy Father in favor of the following Churches:—Of Vienna, for Mgr. Joseph-Othmar Rauscher; of Palermo, for Mgr. John Baptist Naselli; of Syracuse, for Mgr. Angelo Robino; of Olmutz, for Mgr. Frederick von Furstemberg; and of Utrecht, in the kingdom of Holland, for Mgr. John Zwysen.

His Holiness, moreover, assigned the Church titles, to wit: to his Eminence Cardinal Donnet, the title of St. Maria in Via, and to his Eminence Cardinal Morlot, that of SS. Nereus and Achilleus, and conferred upon them the Cardinalitial ring.

Lastly the Holy Father received at a particular audience their Eminences Cardinals Donnet and Morlot.

The Persecution Bill in Holland.—On this subject the language of all the Catholic, and indeed of all the constitutional press, manifests the most profound indignation. Petitions are being organized throughout Holland. Bois-le-Duc has taken the initiative; all Northern Brabant and Limbourg are rising like one man; this is more than a fifth of the entire population of the country, and they are Catholics of the old rock. From *all* the towns and communes of the North petitions are pouring in. The ministry will not resist this attack, and the less so as the king is very discontented with the premier, and reproaches him for having been the cause of the movement. The Bishops of Holland are now assembled at Tilbourg to consider of their course of action under the present circumstances.—*Univers.*

New Grenada.—The red republicans of this country have, it appears, suffered a defeat by the coalition of the Catholic party with the moderate liberals; in consequence of which religious freedom has been established by law. The exiled bishops may now return to their sees, and govern the churches under their care, without interference on the part of the state.

Archdiocess of Baltimore.—*Parochial Limits.*—Some alterations having been made in the limits of some of the parishes in Baltimore, they are given below as finally arranged.

The Parish of the Cathedral is bounded by North and South streets on the East, Pratt on the South, Greene and Pennsylvania Avenue on the West, St. Mary and Madison to St. Paul on the North, by St. Paul to Monument on the East, and by Monument to North street on the North.

The Parish of St. Patrick's is bounded by Canal street on the West, and Fayette street on the North, and by the water line.

The Parish of St. Vincent's is bounded by Monument street and Bel-Air Avenue on the North and North-East; by North and South streets to Pratt, and by Pratt to Bowly's Wharf; then by the water line to Canal street, by Canal street to Fayette street, then by Fayette to the city limits.

The Parish of St. Joseph's is bounded by Pratt street on the North; by the basin on the North-East; by Greene, Columbia, Fremont and Ridgely streets.

The Parish of St. Peter's is bounded by Franklin, Greene, Columbia, Fremont and Ridgely streets.

The Parish of the Church of Conception is bounded by Franklin street, Pennsylvania Avenue, St. Mary, Madison, Howard and Cathedral streets.

The Parish of the new Church to be erected at the N. W. corner of Calvert and Madison streets, is bounded by North, Monument, St. Paul, Madison, Howard and Cathedral streets.

The Parish of St. John's Church (contemplated,) is bounded by North and Monument streets, and Bel-Air Avenue.

Loyola College.—This institution, under the charge of the Rev. Fathers of the Society of Jesus, held its first annual commencement in Baltimore, on the 12th of July, and it was highly gratifying to its friends to witness so large a concourse of persons assembled on the occasion, and the very creditable manner in which the ceremony passed off. The school, we are happy to say, is in a flourishing condition.

St. Charles' College.—The commencement of this institution was held on the 17th July, Mgr. Bedini, papal Nuncio, presiding on the occasion, attended by the Most Rev. Archbishop of Baltimore. The house is in very successful operation.

Mount de Sales Academy.—The first commencement of this establishment took place on the 14th July. The premiums were distributed by Mgr. Bedini. We are pleased to hear that the Academy is very prosperous. Mgr. Bedini also presided at the distribution of premiums, at the Academy of Visitation, Frederick city, on the 19th July. The Most Rev. Archbishop Kenrick was present on both occasions.

Confirmation.—On Sunday, July 31st, the Most Rev. Archbishop confirmed nearly one hundred persons in St. Peter's Church, Washington city. It being the feast of St. Ignatius, he preached in an eloquent and impressive style, on the life and merits of that distinguished servant of God.—*Cath. Mir.*

Religious.—On the 5th August, at the Convent of the Visitation, Mt. de Sales, near Baltimore, Sister M. Rose Lindsay made her solemn profession of the three religious vows. On the same occasion, Miss Josephine Benzinger, of Baltimore, (now Sister Mary Frances de Sales,) was admitted to the White Veil. The Rt. Rev. Bishop M'Gill, attended by the Very Rev. H. B. Coskery, Fathers Ward and Caton, presided.—*Ibid.*

On the 20th of the same month, Miss Virginia Williamson was admitted to the White Veil, in the Visitation Convent, at Baltimore.

Dedication.—On Sunday, July 21st, the new church of St. Agnes, near Catonsville, Baltimore county, was dedicated to the worship of God by the V. Rev. Mr. Coskery. Rev. J. Byrne preached on the occasion. The church is 60 feet by 30.

Diocess of Philadelphia.—*Ordination.*—On the 25th of June, the Rev. Messrs. Kunzer and Wochter, deacons, were ordained priests by the Rt. Rev. Bishop Neumann.

Confirmation and Dedication of Churches.—The Right Rev. Bishop has recently confirmed in St. Patrick's Church, York, 63 persons; in St. Mary's, do., 48; in St. John's, Strasburg, 36; in St. Francis Xavier's, Gettysburg, 35; in St. Ignatius' Mountain, 36; in St. Joseph's, Dallastown, 23; in the Church of the Sacred Heart of Mary, Paradise, 36; in St. Aloysius, Littlestown, 30.

Three Churches, viz:—St. Mary's, York, St. Joseph's, Dallastown, and St. Francis Xavier's, in Gettysburg, were also dedicated by the Right Rev. Bishop on the same occasions.—*Cath. Her.*

Archdiocess of N. York.—*New Churches.*—On Sunday, July 17th, the corner-stone of a new church, (Our Lady of the Immaculate Conception, Star of the Sea,) was laid at Brooklyn, with much solemnity. The Most Rev. Archbishop Hughes preached on the occasion. The corner-stone of a new church was also laid at Poughkeepsie, on the 26th July, by the Most Rev. Archbishop Hughes.

Diocess of Albany.—*Dedication.*—On the 10th of July, the church of St. Patrick, West Utica, was dedicated to the worship of God, by the Right Rev. Dr. McCloskey. The Rev. Dr. Forbes preached on the occasion.

On the 7th of August, the Right Rev. Bishop confirmed about one hundred and forty children and adults, in St. Peter's Church, Rome.

Diocess of Buffalo.—*New Church.*—The corner-stone of a new church, (St. Mary's,) was laid at Dunkirk, N. Y., on the 24th July, by the Very Rev. Mr. Bede, assisted by other clergymen.

Diocess of Chicago.—*Episcopal Visitation.*—We learn from the *Western Tablet*, that Bishop Vande Velde recently "visited several congregations in St. Clair and Monroe Counties, and traversed the counties of Sangamon, Morgan, Brown, Pike, and Calhoun, whence last week he returned to Chicago by way of St. Louis. Last Sunday at vespers he administered the sacrament of confirmation to 104 children and adults at the church of St. Joseph in this city; on Monday to 84 persons at New Trier, Cook county; on Tuesday to 25 at Buffalo Grove, Lake county, where he also blessed the neat frame church which has been lately erected in that flourishing settlement. The Bishop has informed us that during his last visitation, commencing on the first of June, he has given confirmation in 33 places, blessed five new churches, viz., at Rockford, Rock Island city, Chester, Mount Sterling, and Buffalo Grove,—laid the corner-stone of 4 churches, all to be built of brick and of respectable dimensions; whilst the foundation of three other churches are being laid, and arrangements have been made ere long to commence several churches in different localities. The number of Catholics has been greatly increased throughout the diocess, and is still daily increasing. It is supposed that at present, including the laborers on the various rail roads, it must reach about 100,000." The corner-stone of another new church was laid by the Bishop of Chicago, on the 3d of August. The Bishop of Pittsburg preached on the occasion.

Diocess of Milwaukie.—*Dedication.*—The most splendid ecclesiastical ceremony which ever occurred in the North West, rendered the city of Milwaukie, last Sunday, the point of attraction to a vast number of the clergy and laity from all parts of the region of the great lakes and from remote sections of the Union. Six distinguished prelates, among whom were four archbishops, including the illustrious and venerable Mgr. Bedini, the Nuncio of his Holiness Pius IX, had assembled at the residence of Bishop Henni on Saturday evening. The Archbishop of St. Louis being detained by the low stage of water in the Illinois River, did not arrive until Sunday. The city of Chicago was well represented on the occasion, a large number of our citizens, both Catholic and Protestant, having been tempted by the beautiful tranquillity of the lake to embark on board the numerous steamers which were freighted, for the first time, with pilgrims to a solemn rite of the Catholic Church.

The ceremony of consecration began at 7 o'clock on the morning of Sunday. Owing to a drizzling rain, the number of spectators at this early hour was not so great as it would otherwise have been; still quite a crowd of persons had gathered to witness the imposing ceremonies of the consecration of the exterior of the building. The consecrating prelate was the Archbishop of Thebes, Mgr. Bedini, assisted by Dr. Salzeman as Deacon, and the Rev. Mr. Donohue as Subdeacon. The procession of the relics, and the usual rites prescribed by the Roman pontifical followed, while the doors remained closed to the laity.

The rite of consecration was concluded at about half past ten o'clock, shortly before which the doors were thrown open, and the vast and magnificent structure, now the chosen and hallowed dwelling-place of the Incarnate God, was filled by the expectant faithful. The scene which now met the view was one of grandeur and splendor beyond description. Through a vista of nearly two hundred feet, amidst a blaze of light dimmed partially by clouds of fragrant incense, the eye rested upon the beautiful sculptured marble of the high altar; the fine painting of the crucifixion above, and the exquisite oval window of stained glass from the royal manufactory of Munich, which surmounted all, while, as the eye sought relief from this array of brightness and magnificence, it wandered to the superb painting of St. Charles Borromeo, over a side altar, or fell upon the tasteful and appropriate devices of the noble windows of painted glass, on either side, through which the subdued light of heaven was descending upon the densely packed audience. Presently a burst of music from a powerful organ, (of thirty-one stops, and containing between five and six hundred pipes,) and the voices of a well trained choir of twenty-five singers, rolled through the building in the impressive and difficult *Kyrie* of Hayden's Mass, No. 1, while the clergy again entered the sanctuary, and the tremendous Sacrifice of the New Law, now for the first time, was about to be consummated in this new and august temple of the Most High. Nearly eighty priests in cassock and surplice took their places within the rails, followed by the Archbishop of Thebes, Monsignor Bedini; the Most Rev. Archbishops Hughes, of New York, Purcell of Cincinnati, and Kenrick of St. Louis; and the Rt. Rev. Bishops

O'Connor of Pittsburg; Lefevere of Detroit; Vandevelde of Chicago; and the Bishop of the Diocese. The officiating clergy were Monsignor Bedini, Celebrant; V. Rev. F. Kundig, Assistant Priest; Dr. Salzeman and Rev. Mr. Donohoe, Deacons of honor; Rev. Mr. Gaultier, Deacon; Rev. Dr Norris, Subdeacon; Rev. Dr. Ives, Master of Ceremonies. The Rev. Messrs. Heyden, McElhearne, Quarter and Prendergast were also present, vested in chasubles. The Rev. Mr. Virtue, of London, attended as Chaplain to the Nuncio, and the Archbishop of New York; the Rev. Mr. Hammer, to Bishop Purcell; Rev. Mr. Doyle, to Bishop Lefevere; Rev. Mr. Sadlier, to Bishop Vandevelde; Rev. Mr. de Berge, to Bishop O'Connor; and Rev. Mr. Yunger, to Bishop Henni. Besides these we noticed of other Dioceses the Rev. Mr. Foley, of Toledo, Ohio; V. Rev. Mr. Woods, of Cincinnati; V. Rev. Mr. O'Regan, of St. Louis, and Rev. Father Winneger, S. J. The chaunters during the consecration, under the direction of Dr. Ives, Master of Ceremonies, were the Rev. Messrs. Gaultier, Causse, Aovies, Etchmann, Beck and Urbana. After the Gospel, Archbishop Hughes ascended the pulpit and enchained the attention of the vast assembly for about an hour, with that powerful and felicitous eloquence which never fails him on occasions like this.—Text, St. John xi. 47, and following verses. Subject: the continual gathering into the fold of Christ of all the nations of the earth, and unity the distinctive feature of the Catholic Church.

Most happy were the allusions of the Most Rev. preacher to the presence of Mgr. Bedini, the first Nuncio of the Apostolic See that has ever officiated pontifically in the United States. The personal dignity and unaffected piety, the grace and suavity of this venerated man, have been the theme of universal panegyric with all who enjoyed the rare and enviable privilege of knowing him in private. To those who witnessed his performance of the ceremonies of the day—who heard the spacious Cathedral ring with his rich and sonorous voice, and who appreciated his beautiful Italian enunciation of Latin, (the true *bocca Romana*,) the occasion will be one long to be remembered and cherished.

In the evening, the Most Rev. Archbishop of St. Louis officiated pontifically at Vespers; and after the Magnificat, Archbishop Purcell preached to an immense audience on the "Real Presence." His effort was, as all the discourses of this eminent and gifted prelate are, cogent in reasoning, fertile in illustration, and powerful in persuasion.

The Cathedral of Milwaukie is situated on an eminence overlooking the whole city, and, when completed, the lofty and solemn tower will be visible for many miles to the mariner on the waters of Lake Michigan. The building is 80 feet front and 180 in length. The height of the ceiling is 62 feet; the chapel 40 by 20 feet and 36 feet in height. The style of the building is a mixture of Roman and Grecian, and it is built of the famous Milwaukie brick, which are a light cream color, presenting at a little distance the appearance of stone, with stone facings harmonizing with the color of the principal material. On either side of the tower are the eagles of St. John, fine specimens of carving, the work of a native artist. The main altar (of beautiful marble) was made in Belgium, and the universally admired picture of St. Charles Borromeo, over one of the side altars, was presented to Bishop Henni by the inhabitants of Milan. —*Abridged from West. Tablet.*

Archdiocess of Cincinnati.—*Confirmation.*—The Most Rev. Archbishop Purcell confirmed twenty-seven students of St. Xavier College, on the 12th of July, and addressed the audience present in a very impressive manner.

Diocess of Detroit.—We learn from the *Cath. Vindicator* that Bishop Lefevere confirmed thirty-seven persons at Niles, Mich., on the 3d of July; on the same day in the afternoon, forty-six persons at Bertrand; and on the 10th, forty-one at Kalamazoo.

Diocess of Cleveland.—The Right Rev. Bishop Rappe is erecting at present two orphan asylums, one in Cleveland for girls, the other in Ohio City for boys.

Diocess of Louisville.—*Confirmation, &c.*—July 2d, the Right Rev. Bishop Spalding confirmed about thirty persons in St. Joseph's Church, Bardstown; on the 10th, he confirmed sixty-seven at Lebanon; on the 24th, one hundred and twenty-two at the church of St. Boniface, Louisville. On the following Sunday, July 31st, the Bishop visited Carrolton at the mouth of the Kentucky river. Here, after administering confirmation to six children at an early hour of the morning, he performed the ceremony of laying the corner-stone of a new church now in progress of erection in this town. The church is to be dedicated to God under the name and patronage of *St. John, the Evangelist.* It will be fifty feet long by thirty-seven wide, and will be so constructed as easily to admit of enlargement. August 2d, forty children were confirmed at Four Mile Creek; on the following day the corner-stone of a new church was laid at Jamestown. It is gratifying to state that the literary institutions of the diocess are all flourishing.

Diocess of Galveston.—College buildings, 184 by 60 feet, have been commenced in this place by the Right Rev. Bishop Odin.

Archdiocess of New Orleans.—On the 3d of July, the Most Rev. Archbishop Blanc confirmed forty-seven persons at Nativity Church, Carrolton; on the 10th, eighty-two at the Ursuline Chapel; New Orleans.

Personal.—The degree of LL. D. was lately conferred on the Hon. E. Louis Lowe, Governor of Maryland, by the Faculty of Georgetown College.

The Protestant press is very foolishly working itself into a rage in consequence of the following joke perpetrated by the foreign news manufactory:

"Mrs. Ives will return home with her brother, Dr. Hobart, she having received notice from the Pope that Dr. Ives would be ordained priest in the summer, and could no longer be considered her husband."

The denunciations of popery, which thus separates,—as *they* say, man from wife, are dreadful. Yet they may as well remain quiet. Dr. Ives will *not* be ordainend priest in the summer. II. He cannot be ordained priest without the consent of his wife. III. To make her consent worth anything, she must be a Catholic. IV. Even then it will be worth nothing, unless she voluntarily retire to a convent. V. Even so, there will be some difficulty in obtaining for him permission to be a priest.—*Boston Pilot.*

O'Donoghue, the Irish exile, having escaped from his confinment at Van Diemen's Land, arrived recently in New York.

The degree of Doctor in Philosophy has been conferred by the Sovereign Pontiff on Wm. G. Ward, Esq., author of "Ideal of a Christian Church," as a mark of the high appreciation of his services in the cause of ecclesiastical education.

His Holiness has appointed Cardinal D'Andrea Prefect of the Sacred Congregation of the Index, and Cardinal Savelli President of the *Consulte d'Etat*, for the finances.

Cardinal Mai, the illustrious antiquarian, has been appointed Prefect of the Vatican Library, that post having been resigned by the venerable Cardinal Lambruschini.

The Rev. D. N. Marini, has been appointed Chargé of ecclesiastical affairs at Rio de Janeiro, until the arrival of Mgr. Bedini.

Conversions.—The *Cattolico* of Geneva has a letter from Naples stating that no less than *fifty-three* petty officers and soldiers of the Swiss Guards who are in the service of the King of Naples, have abjured Protestantism and have been received into the Catholic Church, between January 1st, 1852, and March 1st, 1853.

Another conversion at Naples is that of the British Vice-Consul at Gallipoli, who being taken sick earnestly requested and obtained leave to make his abjuration of Protestantism, and received piously the sacraments from the hands of the Bishop Mgr. Lascala.

A Russian noble, who has in times past occupied an honorable position in the diplomacy of his country, abjured his schism, and was received into the Catholic communion at the Church of St. Genevieve, Paris, on the 25th of June.

The *Ecclesiastical Gazette* of Vienna says, that there has been lately an extraordinary religious movement among the Roumains of Krasso, in the Austrian empire. Whole towns have left the schismatics to enter the Catholic Greek Church.

Deaths.—It is our painful duty to announce the death of Rev. Thomas A. McCaffrey, brother of the Rev. President of Mount St. Mary's College, near Emmitsburg, which occurred on the 5th of August, in the 40th year of his age. He was born in that village, received his classical and ecclesiastical education at the institution in its vicinity, and for several years was occupied as assistant professor in that establishment and as pastor of the congregation of St. Joseph's Church in the town. Mr. McCaffrey possessed pleasing manners and was zealous in the discharge of his various duties. The young men and professors of the college, as well as the people of the surrounding country, were much attached to him. During the recent sickness which prevailed in the town of Emmitsburg, and which seemed to be a modified form of the Asiatic cholera, he was indefatigable in his attentions to the sick, and by neglecting his own welfare for the sake of others he contracted the fatal disease which terminated his life.

On the 2nd of August, at New Orleans, Sister Peregrina, aged 22 years, fell a victim to the yellow fever, while laboring in the service of others at the Charity Hospital.

August 4th, Sister Catharine, (Whelan,) aged 20 years, also died of the yellow fever, from ministering to the sick at the Charity Hospital.

The latest accounts from the Red River country inform us, that the Right Rev. J. N. Provencher, Bishop of St. Boniface, died in the month of July. He will be succeeded by the Right Rev. Alexander Taché, his coadjutor.

At New Orleans, recently, Brother Athanasius, one of the brethren of St. Joseph, who have charge of the Male Orphan Asylum in that city. He was a German by birth and about 27 years of age.

At New Orleans, August 7th, Brother Hugh of Mary, of the institution just mentioned, about 35 years of age.

June 23d, Cardinal Brignole died at Rome, aged 56 years.

THE

METROPOLITAN.

Vol. I. OCTOBER, 1853. No. 9.

For the Metropolitan.

THE SOCIETY OF JESUS.

Sint ut sunt, aut non sint, was the sturdy reply of the general of the Order, Lorenzo Ricci, when the envenomed enemies of the Jesuits wished to dictate to them certain changes in their constitutions. "You have heaped injuries upon us," he said, "you have spared no arts, no calumnies, no falsehoods, to make us odious, you have attributed to us the very frauds which you practise upon us, and you would have us confirm your charges by weak concessions, made at your dictation. No, the Jesuits are innocent, 'Let them be as they are, or not be.'—'*Sint ut sunt, aut non sint.*'"

The reader of general history never finds himself more perplexed than in assigning to this wonderful Order a proper and due position; he sees a notice of it on every historic page since nearly the outbreak of the Reformation, and in every writer he finds warm friend or bitter foe; nowhere is the name of Jesuit announced in terms of common-place indifference. We believe there are few persons, Catholic or Protestant, who take the pains to supply themselves with accurate knowledge concerning this or any other of the various religious orders which have arisen, as if by a special Providence, at different periods, within the fold of the Church, yet their history is not only important, but it is generally also very interesting. It is true, one picks up facts here and there which give a bias to opinions, but without some little research it is impossible to put a due estimate on facts, or to separate the true from the false. We have known a number of gentlemen of fair intelligence, sit in grave discussion on the merits, or demerits rather, of the Jesuits, who had drawn their data from the infamous pages of Eugene Sue, coupled with the vague declamation against the order which had filled their minds with *false* facts from childhood. And yet, in spite of the most bitter and the most artful assaults, which bad Catholics, Protestants, and infidels, have combined to make on this very remarkable society, it must and does frequently occur to the intelligent mind of whatever creed, that if genuine apostles have ever lived since The Twelve, Francis Xavier, Peter Claver, Brébeuf, Lallemand, Anchieta, Marquette, Daniel, and "eight hundred martyrs immolated for the faith; eight thousand missionaries of the order whose lives were consumed in the labors of zeal among the savages and infidels" must be admitted among the brightest ornaments of the modern apostolate.

The Jesuits have performed too important a part during the last three centuries to be ignored by either the learned or the unlearned; they have spoken to all men from the prince on his throne to the peasant boy watching his flocks; learned theologians, profound scholars, naturalists, astronomers, mathematicians, travellers, historians, all find in the Society their peers, if not their masters; and yet, abounding thus in full measures of divine and human wisdom, the accomplished Jesuit appears never more in his element than when teaching a class of village boys their catechism, or announcing the first tidings of salvation to the untutored savage.

The Order has now been before the world, whether in prosperity or adversity, since 1540, when it was approved by Pope Paul III, and it certainly is time that men should look upon it dispassionately, as something belonging to history, and not merely as an object of predilection or prejudice. "The Jesuits are to my eyes," says Crétineau-Joly, "what Vitellius, Otho, and Galba, were for Tacitus. I know them neither by injury nor benefit." This is certainly the proper ground from which to view them, and it is just where we would wish the reader to place himself.

Who are the Jesuits? When did they come into existence? What is the object of their Order? What is their theory? What their practice? What is their history?

What a variety of answers may be given to these questions! Every fiery bigot in the ranks of rebellion feels himself fully prepared to answer them by saying that the Jesuits are the most wicked of men, who sprang up at some time of the dark ages to keep the world enslaved in ignorance. Their theory is to do evil that good may come of it; their practice is to do evil only, and their history is but a chain of evil deeds.

Every witness, of course, must be prepared for some cross-questioning; it may be therefore asked of this one, if he has passed some portion of his life among them. He answers, no, emphatically, with almost a look of horror. Perhaps, then, he has read their writings? Why, no—yes—extracts from their writings, which have satisfied him of their principles. Have these extracts been presented to him by their friends, or their enemies?—By persons who wished to expose their errors! Did it ever occur to the witness that the Bible may be made to say by an extract, "There is no God"? The witness makes no answer. Has the witness ever seen a Jesuit, or conversed with one? No—yes—has seen many popish priests, supposes they are all Jesuits, never conversed with any, but knows they all deny it.

Has not every man who has mingled with the world met with just such witnesses who have gathered all their information from garbled extracts, calumny, and their own depraved conceptions? We have met them, over and again, and among people too of tolerable information on all points, religious history excepted. Even our eminent lexicographer, Noah Webster, could not define the word Jesuit, without an insult and a sneer.

But what is a Jesuit? He is a religious of the Society of Jesus, founded by Ignatius of Loyola in 1534, and approved by the Holy See in 1540. He is bound to devote himself to the salvation of souls in such manner as shall be appointed for him by an acknowledged authority in his Order (subject always to the Holy See) whether in the instruction of youth, in the conversion of infidels and heretics, or otherwise in the propagation of the faith, according to his vows. We will follow rapidly here the introduction of a candidate into full membership with the Society; we will trace him, step by step, so that the reader may judge whether he

will be trained to that lofty position, so rare in the world, which combines eminent learning with great piety. *Boni simul et eruditi pauci inveniuntur*, was a maxim before the days of St. Ignatius; it was his earnest wish, and it has ever been the aim of the Order, to combine the two, learning and virtue in their members.

We will suppose a young man of good dispositions and religious turn of mind, whose education is pretty well advanced, presenting himself as a candidate. Such is the ordinary character of candidates, as we ourselves, viewing from without, have generally noticed them. As the Society excludes honors and wealth, it is clear that human ambition cannot be a motive cause to induce them to seek membership. The candidate being admitted into the noviciate, passes through the course of *Spiritual Exercises* as an introduction to the new life in which he is about to engage. These exercises last four weeks, each week having its special considerations. The title comprises the great objects contemplated by the Exercises thus: "Spiritual Exercises for learning to conquer one's self and regulating the whole of one's life without taking counsel of any disordered affection."

What a marvellous epitome is comprised in these few words! During the first week of the Exercises the novice passes in review his previous life; he contemplates deeply the enormity of sin, and the crime of rebellion against God; he reflects upon the ends of life, he learns to look up ever to heaven, he searches the depths of his own soul, he takes counsel with his conscience; by day and by night he gives himself to prayer and reflection; an hour at midnight is given to devotion to elevate and purify the soul while the world is wrapped in silence and repose. "Happy night that which is added to the days best filled up!"*

During the second week the candidate contemplates the life of our Lord, and the mysteries of the Gospel history as if passing before his eyes. He devotes himself boldly and generously to Christ as his leader and commander, he sees "the acts of the Man-God ever working the redemption of the world—they are not merely remembrances and histories of the past; their truth and their infinite power live and last ever present, ready to heal, ready to regenerate at every time the docile soul."

The Exercises however are not merely for contemplation and prayer; they indicate action; the novice endeavors to discover and elect the grade of perfection to which God in his providence calls him.

St. Ignatius says, as the *exercises* of soldiers are only to prepare them for the day of battle, so these exercises prepare the soul for the battle of life. The novice has presented before him, as it were, two armies in array; upon the banners of the one are inscribed, *Riches, Honor, Pride*—the commander full of brilliant but lying promises, is the ancient enemy of mankind, ever enlisting souls to their own destruction. Upon the banners of the other, *Poverty, Reproaches, Humility*, are the device which the lowly, yet lovely Saviour offers to those who would follow Him. Not the novice only, but every man, whether he will or not, is obliged to join the ranks of the one or the other; his own soul pays the forfeit if he choose the dazzling delusions of Satan; it is saved when he becomes a true soldier of the Redeemer. The novice is urged to pray humbly and faithfully to be admitted into the ranks of the Saviour; and he implores the aid of the blessed Virgin to assist him in entering upon the devoted service of her Divine Son.

During the third and fourth weeks the novice has before him for contemplation the loftiest thought that can fill the heart of man, *the Divine Love*. And now as at all times he contemplates the cross and its trials. Affliction, sorrow, and grief

*This hour of meditation is now generally transferred to some hour during the day

are man's inheritance; crosses meet him every where, and the true disciple, who is willing to devote himself to ignominy and death for his master's sake, seeks rather to meet and embrace them, than to fly from them. And what is to support him under trials and affliction—what is his reward for self-denial and mortifications? Earth answers not, but a small, sweet voice whispers to him, "*The Divine Love.*"

After four weeks of such training, under an experienced director, when the recesses of the inner life have been explored, it is clear that the postulant must find himself a new being. He has seen his own soul reflected as in a mirror; he has contemplated vice and virtue, good and evil, face to face. He has learned the most difficult lesson in life, that is, to know one's self.

When the candidate has passed through the Exercises, the requirements and duties of the Society, according to the Constitutions, are placed fully before him, and it is demanded of him whether or not he is willing to comply with them; will he devote himself, as required, to poverty, humiliation, and suffering, to the dangers and fatigues of foreign missions; will he bear injuries, false testimonies, reproaches for Christ's sake; will he obey his superiors in all things in which there is no sin, will he accept and desire, with all his powers, what Jesus Christ, our Lord, loved and embraced?

Assenting to all these things, he passes through the two years of the noviciate, occupied with prayer, recollection, self-denial, correction of evil inclinations, and the practical study of perfection. At the end of the two years, having gone through a trying ordeal, he is examined and admitted then to binding vows.

At this time, with heart corrected and pride subdued, he commences a prolonged course of rigid studies. Four years or more are given to rhetoric and literature, philosophy, the physical and mathematical sciences; then comes the *regence*, or the teaching of the classes in a college. The young professor passes from four to six years of his life in teaching; beginning with the grammar classes, and rising year by year. After this, a term of from four to six years is devoted to theology, to the study of the Holy Scriptures, of the canon law, of ecclesiastical history, and perhaps of the Oriental languages. When the religious has passed through these courses, he undergoes a close examination, after which, if duly prepared, he is admitted to the priesthood. Matured thus by long courses of study and prayer, the Jesuit is supposed to be prepared for the most trying duties of life; he is armed as well with the lights of the age as with the zeal of his order, which does all things "*ad majorem Dei gloriam.*" He is what St. Ignatius wished his disciples to be, "who in every thing, in history, in physics, in philosophy and literature, as in theology, do not remain behind their age, but are able to follow, or even aid its advances, yet without ever forgetting that they are vowed to the defence of religion and to the salvation of souls."

But the Jesuit has not yet gone through with his schooling; it is true, he is now a ripe scholar, a tried man, and a consecrated priest; yet once more has he to return to a year of contemplation and prayer. Apart from the world, apart from books, he enters the tertianship, or the third year of probation. Once again *in scholâ affectûs* he humbles himself before God, and seeks in retirement and prayer, purity of heart and entire devotion in the service of his omnipotent Master. At some period after this year has expired, (perhaps one, perhaps many years,) the Jesuit, if he has given the proper evidences of his entire fitness, is admitted to the last vows of the Society—he receives from the Father-General the *gradus*, and he is now fully *professed*.

"The day of action at length arrived, for the greater glory of God, for the service of his brethren, the Jesuit will be more than ever indifferent to all places, all employments, all situations. He will only repel from him, and that with an invincible refusal, honors and dignities. He respects and admires them in others, as the height of devotion and of a glorious servitude. He too devotes himself, but always to obey, never to command—without reserve, without exception, without return.

"The class of the seventh form at College, the laborious superintendence day and night within the walls of a study room, or a dormitory; China, the Indies, the savages, the unbelievers; the Arabian, the Greek; republics, monarchies; the heat of the tropics, the ices of the north; heresy, unbelief; the country, the cities; the bloody resistance of the barbarian, the polished struggles of civilization; the mission, the confessional; the pulpit, studious researches; prisons, hospitals, lazarettos, armies; honor, ignominy; persecution, justice; liberty, dungeons; favor, martyrdom; provided that Jesus Christ be announced, the glory of God propagated, souls saved, all is to the Jesuit equally indifferent. Such is the man whom it has been the object of the constitutions to give to the apostolate. Doubtless we may lament before God that we do not always attain this end with the persevering courage which he demands; at all events it must be confessed the end is great and to consecrate thereto one's life, is perhaps to give it some value."

We have thus hastily traced the Jesuit's life from his initiation in the Society to the last vows which he takes as a professed member, which covers a term of from fifteen to twenty years. It is obvious that men thus trained, who have undergone such stringent probation, must be prepared to make a powerful impression on the world, and that they must naturally bring upon themselves, from different sources, almost equal measures of love and hatred. They are men to be in the world, but not of it, therefore the world will hate them. They are not strangers to this. They have bound themselves to suffer persecution for justice' sake; nay, their founder looked upon persecution as their shield and their safe-guard. He therefore prayed that it should follow the Order always as a perpetual blessing. If the faults or errors of some individuals among them have brought obloquy on the Order, more intense hatred has sprung from the inflexible adherence to duty of others. When Mad. de Pompadour wished to have her appearance at court legalised as *dame du palais* of the queen, she wished to deceive the latter by pretensions of repentance and virtue, and she chose the Jesuit De Sacy as her confessor, expecting to find in him a flexible agent to conceal and promote her designs. She was mistaken. De Sacy declined taking upon himself the direction of her conscience unless she would break off from the king, and turn really to solitude and repentance. He did his duty as a Christian priest, but the king's mistress, and her confederate Choiseul, took revenge upon the Order, by obtaining their banishment from France, against the wishes of the whole body of bishops of that monarchy.

We will sketch in the briefest manner the government of the Society, and point out the land-marks of its history. A thorough system of discipline pervades the Order throughout. "Obedience is the first duty of the soldier" is a military axiom; the Jesuit also acknowledges it. He is bound to obey his superiors in all things which are in themselves lawful. The officers of the Society are the Father-General, resident at Rome, elected by delegates or electors, two from each province, (chosen by the professed members throughout the world,) for life; but subject to impeachment, which, however, has never yet taken place, and probably never will. The general has a number of consultors, drawn from different nations, with whom he has to take counsel; and an admonitor, who stands by him to admonish

him in regard to personal affairs. These are all appointed by the Society. The general has the authority over the Society that the commander-in-chief has over an army, subject however to the Holy See, just as the commander of our army is subject to the president.

The other officers, (appointed for a term of years) are Provincials or superiors of the Order in their respective provinces, and a local superior over every religious house of the Order. These officers have likewise their Counsellors and Admonitors. They are bound to hear advice on all grave questions, but to act each on his own judgment and decision.

"Such is the form of government of the Society; the unity of power, with multiplicity of consulting opinions. Wisdom possesses thus all its light, and action all its force."

The Society dates from 1534, when it was founded by St. Ignatius of Loyola, whose conversion from the soldier and the worldling as he lay wounded in the castle of his father, to a soldier of the cross and a servant of Christ, is so familiar to the world. His illustrious companions *ab origine*, are all historical names, Lainez, Salmeron, Bobadilla, Francis Xavier, Rodriguez, and Pierre le Febvre.

St. Ignatius is the author of the *Spiritual Exercises* and the *Constitutions*, which have given to the Jesuits their distinctive character. Pope Paul III, by a special Bull, formally established the Society in 1540, with extraordinary privileges. By the Constitutions the members are bound to special obedience to the Holy See, to poverty, chastity, and obedience, as all the other orders, but to something more than ordinary obedience, that is, to be ready at all times to go without warning, without preparation, and without recompense, wheresoever their services may be deemed most useful, as missionaries among infidels, heretics, or heathens; and to devote all their powers to the services of the Church, if necessary, at the sacrifice of all temporal goods, and even of life itself. Thus a chivalrous devotion has ever marked their steps; they have always been found in the front ranks in times of trial and danger.

St. Ignatius was elected the first general, and he lived to see a great and rapid extension of the Society. After him followed two master-spirits, Lainez and Aquaviva, two of the greatest men of their age. Under their administrations the Society prospered beyond all expectation; the most successful missions were planted in every part of the world. But as the Society came into the world during a great convulsion of Christianity, so it lived in perpetual strife with the enemies of the faith under whatever guise they appeared, who kept constantly on the *qui vive* by these devoted champions, determined to destroy by insidious means, those with whom they could not cope in open war. In the course of years, a Pope, Clement XIV, was induced to suppress the Society, in 1773, upon grounds which do not admit of brief discussion. It is a certain fact that the Catholic world felt their loss grievously; nineteen Popes had given their earnest sanction to the Society, the Council of Trent had eulogized their constitutions, and showed so much deference to the Order that when Lainez (who had been sent with Salmeron to sit as theologians with the council) was taken sick, the sittings were suspended and were resumed when he was able to be present. "At the same time these two men, consummate scholars, poor and faithful religious, lodged at Trent in the hospital, swept the rooms, served and attended the sick, catechised the children, and asked alms for a living. Ignatius had so directed them, to present apostolic humility united with zeal and learning."

We cannot speak here of the brilliant colleges and schools established every where with unprecedented success; we have seen whole states suffering to this day from their suppression.

In 1814, the Society was re-established by Pope Pius VII, and it is once more in vigorous life and action.

NOTE.—This article supposes throughout a thorough course pursued from admission into the noviceship to the full profession. It may be proper to state however, with more precision, that there are in the Society three different degrees; the highest being that of the *Professed Father;* the next that of *Spiritual Coadjutor*, which is the degree of the great majority of the Fathers; and the last that of *Temporal Coadjutor*, held by lay-brothers. The condition of novices, scholastics, etc., is a state of preparation only for degrees to be obtained in the future. We have indicated in the text the complete course of studies prescribed to attain to the full profession, but not necessary to the second degree; indeed it very commonly happens that from scarcity of priests, or from other circumstances specified in the Constitutions, a candidate is ordained to the priesthood, and admitted to the second degree, without ever being prepared for the *gradus* of the professed. During the course of studies a very wise regulation gives a prolonged course, when practicable, to that branch for which the student shows particular talent or aptitude, so that as a general rule, the greater the talent, the longer the study.

TO THE LILY OF THE VALLEY.

SWEET flower, why dost thou love to dwell,
Like some fair nun within her cell,
  Afar from public sight?
Why seek the quiet water's side?
Why seek those drooping bells to hide
  So delicately white?

Thou needst not shun thy sisters gay,
Thou art as beautiful as they,
  Though not so richly drest;
Thy simple robe might please a mind
To innocence and peace inclined,
  Or charm a sterner breast.

True emblem of humility,
Oft do I wish to live like thee
  In some secluded spot;
Then would I listen to the song
Of nature's warblers all day long,
  And bless my happy lot.

Then would I only quit my home,
O'er the delightful glade to roam,
  Or o'er the meadow green;
Then would I sit beside some brook,
And ponder o'er a fav'rite book,
  By mortal eye unseen.

Lily! I'll place thee in my breast,
And when by vanity possest,
  On thee I'll fondly gaze,
And meekly strive to imitate
Thy modest unassuming state,
  Thy carelessness of praise.

C. C. Harper.

For the Metropolitan.

THE PRETTY PLATE.*

BY MARY VINCENT.
(Author of "Stitches in Time," and other *similar* works.)

When I was a little girl my father lived in East Broadway. I had only one sister, Annie, who was two years older than myself, and half a dozen brothers, some older and some younger. My father was very much occupied with his business, and had very little time to bestow upon his children, especially upon us girls. If we obeyed when he spoke to us, he was satisfied and did not trouble himself about any thing further. But my dear mother did what she could. In the midst of her household duties, taking care of the little ones and sewing for us all, she was sure to find time to teach us our prayers, to talk to us about obedience and truth, and to remind us that God saw us even when we were alone and that we should one day have to give an account to Him of every thing we did. She tried to make us useful and to teach us to help her, and we were fond of taking care of the baby, but it was hard work to keep two little girls quiet in the midst of four or five boys. New York was not so crowded in those days as at present, and we had attached to our house a large old-fashioned wood-shed, and a famous yard to play in, besides mother's garden which was neatly turfed in the centre and bordered round with rose-bushes and other favorite plants. How well I remember watching my opportunity to steal out of mother's room that I might run into the yard with the boys. And then what romping and shouting! we were as ready for "tag" or "follow the leader" as any of them, and little recked the trouble that mother would have in mending our torn frocks. And when we had tired ourselves out with climbing over the fences and wood-pile, how we enjoyed sitting in the shed, or under

*In the introduction to the Christmas juvenile, "*The Pretty Plate, by John Vincent, Esq., Redfield: New York*, 1853," there is an allusion to *another* story of "The Pretty Plate," by Mrs. Vincent, wife of the author, written upon the same real incident, without any mutual concert. We believe that it was the original intention of our friend Vincent to publish both the stories together in one volume, but for some reason or other this design was abandoned.

"It is told with such natural simplicity and touching grace," continued John, "I am sure mothers and children will like it best."

Mary Vincent put her hand upon his mouth. "I will never consent, so you need say no more about it, John," said she with a deep blush.

Whether the reason here assigned may or may not have been the true one for withholding Mrs. Vincent's story, in connection with her husband's, neither it nor any other that we know of, hinders it from being published separately, especially in a Catholic periodical; and as it really seems to us to contain some touches of nature which a man's version of a feminine history must necessarily want, we have determined to give it in the Metropolitan, with a couple of illustrations from Mr. Redfield's beautiful volume, although the latter are more exactly suited to the story in which they first appeared than to the present. Doubtless many of our readers have young children to whom it may be interesting, and in fact, we do not envy the adult who cannot find some point in it to interest his feelings or his fancy. With all its feminine simplicity, it does not want a shrewd humorous sense of the situation, nor picturesqueness of description, nor truthfulness to child-nature, though it would have been unfair to place it side by side with a story on the same subject by the hand of a practised, and as one may say, professional novel-writer, like Mr. Huntington.

the old poplars that bordered the garden wall and hearing my brothers tell stories. What a handsome, merry, witty fellow was my brother John! he could keep us laughing all day with his droll stories; he was the oldest but one, and so kind to us girls!

So it went on till I was about six years old, and mother found that with all her household cares she could not make us learn any thing at home, we were growing up like wild weeds, wilder and more rough every day, and it was at length resolved to send us to school. That was an era in my life! I had never seen so many little girls together before, except in church, and these were very different in appearance and behaviour from those. Indeed, they stared at me so that I was almost frightened, though I tried not to show it, and the first half day I had a strange painful feeling of loneliness which I had never felt at home, not even when I had been locked up in the closet for some naughty thing that I had done. But when I found that my sister Annie, with her great black eyes and her bright curling hair, began to attract their attention, my shyness gradually changed into pride. Some of them, to be sure, seemed not to like her any the better for her pretty face, but they could not help admiring it. Certainly, there was no little girl there half so pretty as she was.

What charges mother had given us to come straight home! (William, our oldest brother, had come with us in the morning to show us the way,) and not to stop and speak to any children whom we might see in the street, and to watch carefully to keep out of the way of the horses as we cross the streets. We had to pass a good many shops, the goods exposed in which seemed to our childish eyes very grand. What beautiful calicoes! much prettier, we agreed, than any which we had: and the books, printed on purpose for children with large easy print, and beautiful painted pictures! Many a day afterwards did we stand gazing at these books, reading down the first page and wishing that the leaf would turn over so that we might see what came next. How we used to loiter at that little candy shop, looking till our mouths watered at the long sticks of molasses candy with great knots at one end. But what chiefly engrossed our attention that first day and every day in our walks to and from school, was a large shop where they sold crockery. All around the sidewalk on each side of the door were great piles of heavy plates and basins and pitchers, and in the windows beautiful cups and saucers, and just in front close to the glass, a long row of brightly gilded and painted mugs, marked Ann, Julia, Maria, and a dozen other names. I was looking earnestly one morning in loitering home at these beautiful mugs, and wishing that I had the one marked with my name, to drink out of at dinner, when Annie suddenly called out,

"Oh Maria, come here!" She was standing nearly in front of the door out on the sidewalk, close to the great piles of coarse ware with which the stands on either side were loaded, and pointed out to me as I ran up to her, around and between some of these piles, resting on their edges, and so disposed as to attract the attention of passers by, five or six beautiful little plates, gaily painted and with various fanciful devices in the centre. "Are they not beautiful?"

"Lovely! and they are all different! this one has a little verse of poetry in the middle. O beautiful! Would it not be nice if we could each have one to eat our supper from?"

"Yes, indeed: but only look at this one! This is much more beautiful than the others. See, she is teaching that little thing to walk. Oh! what a pretty picture! Ah me! if we could only have this *one!*"

We stood gazing at it till we were afraid to stand any longer, and all the way home we talked about it and agreed that if we could only have that *one*, we would not so much care for the rest.

The next day as we went to school we stopped again to look. "Ah, that plate! that dear little plate! if we could only have it!" and so again coming home, and the next day, and every day, going and coming, we stopped to feast our covetous eyes on that "dear little plate."

There certainly never was such a beautiful plate before, "And don't you think, Annie, that perhaps father would buy it for us if we asked him?"

"O dear, I don't know; and I never should dare to ask him.—And mother would only scold us for stopping at all to look at it."

So it went on from day to day. The more we looked at the little plate, the more we coveted it. It was agreed that there was no such thing as asking father for it, and that it was equally impossible to do without it. Have it we must, somehow. So finally, one of us, I don't remember which, proposed that we should "take it."

"Don't you think we might manage to do it?"

"Oh, if we only could without any one's seeing us!"

"I think perhaps we might; there is scarcely ever any body in the front part of he shop."

STEALING THE PLATE.

"But the people in the street."

"O well, we could watch our opportunity."

We thought about it and talked about it, at home and at school, whenever we found ourselves alone; we whispered about it after we were in bed at night, softly, for fear mother would hear us. She asked us once what we were whispering about, and I don't remember what we told her, but she did not perceive any thing wrong. We tried to talk one another's courage up, but it was no use talking to Annie; she said that I must be the one to take it: she *could* not do it. So one day—I shall never forget it,—one day coming home from school, while Annie watched, I took it: and then we ran.

Nobody saw me. When we had turned the first corner, we stopped to look at our prize. Oh dear, how delighted I was to think I had got it! And Annie—her great black eyes sparkled. I never had seen them look so bright before. And the plate—I thought it was the prettiest thing I ever had seen. It was more beautiful even than we supposed it had been: that dear little creature just tottling alone, and her mother holding her by the strings under her arms.

We crept home rather than walked, our arms round each others' waists as little girls do, hardly minding our steps, and taking the longest way, that we might have more time to examine and admire our newly acquired possession. How beautiful it was! it satisfied us completely; and it ought to be beautiful, for we had suffered a good deal of discomfort while longing for it, and planning how we should get it, and fearing lest some one should see us. But now it was ours at all events, and no one had seen us. I wonder it never entered our heads that God had seen us, but it did not seem to, or if it did, we thought it very unlikely that God would tell our mother of us, and so we easily shook off the unpleasant idea.

We were just within sight of our home, when suddenly my sister's bright face became slightly shaded. "I hope none of the little ones will be coming to meet us," she said; "I hope no one will see us go in." But no: every thing seemed prosperous; we went in alone, and stole unobserved up stairs to the room where we usually laid aside our bonnets.

"Where will you put it, Annie?" I asked softly, and with a sensation of uneasiness.

"Oh, we will find a place."

But it would not do to lay it in the drawer where we kept our shawls, for mother kept little Hal's pin-a-fores there, and very likely she would come before dinner to get him a clean one. So till we could find a better place, we crowded it into a drawer full of balls and blocks, and little broken horses and toys of all descriptions, and ran into mother's room to have our hair brushed, and our hands and faces put in order for dinner. The meal concluded, we both ran up stairs.

"Maria," said my sister, breathless with running, "it never will do to leave that plate in that drawer; the children will be sure to see it; and she hastily drew it from its hiding place." While we were considering where we should put it, we heard John calling us to come out into the yard—it was Thursday afternoon, and we did not return to school—and fearing that if we delayed he would come to seek us, we hid the poor little plate on the book-case behind a row of books, and went down stairs. We had a game of romps, and that over, Annie grew uneasy again about "the plate:" "some body would go to the book-case and see it." So she went up stairs to fetch it, and unobserved by our brothers hid it under one of the rose-bushes in the garden. This made us comfortable for a while; we should be sure to know if any one went into the garden, and nobody ever did, at that hour of the day.

But as it drew towards sunset, we began to consider that the garden was not a safe place: mother might go out there, or William, and see it under the rose-bush; so it was again drawn forth and taken to a more secure shelter. I can't remember all the places where we hid the unfortunate little plate during that day. Now it was in mother's rag-bag, now in my own drawer lying between the folds of my only silk dress; then it was under the bolster of our own little bed, and finally down in the China closet in a large drawer between two table cloths.

There it remained all night, and a most uncomfortable night it was for us. Perhaps Annie rested better than I did, but whenever I was fortunate enough to fall asleep, it seemed to me that my bed was laid all over with beautiful little painted plates, and I could not find an easy place to lie.

Early the next morning we were up, much earlier than our wont, and the first thing to be thought of was our ill-gotten treasure, of which we were already half weary. What good had it done us so far? We were sick to death of hiding it about, and perhaps we should end after all our pains by being discovered. However, we dared not leave it for all day in the China closet, so bringing it once more to the light, we racked our poor little brains in contriving a place in which we could venture to put it till we returned from school at noon. We finally decided upon the cellar, and Annie carrying it down, hid it in a dark corner behind a barrel of potatoes. We went to school, and almost feared as we passed the crockery store, that the man would come out and seize us for a pair of little thieves; but nobody thought half so much about us as we did about ourselves, naturally, and we reached school unmolested. Either he had not missed the plate, or he never thought of two innocent looking little girls having taken it. We were as miserable at school as we had been at home, and tormented ourselves all the morning with conjecturing various accidents which might discover our stolen treasure. Perhaps father would go into the cellar with a light as he often did, or the cook might take a fancy to pull out that very potato barrel, or a thousand other things might happen. At last that long, long forenoon came to an end, and we for once went straight home without loitering at the windows of the bookstore, or the little candy shop. We were home so much earlier than usual, that dinner was not ready, and Annie found an opportunity to go into the cellar to see if all was safe. She quickly returned with the plate—the miserable little plate—I began to detest it. No one could have seen it, for it was just where she left it; "and now, Maria, where can we put it?"

"Oh, I don't know; I wish we had never taken it, it makes me miserable."

"Might we not hide it on that high shelf in the closet?"

"O no, mother will be sure to see it."

"What shall we do with it?—She will see it any where." Annie's face was as perplexed as possible.

"Do let us carry it back," I said.

"After all the trouble of getting it!"

"But it is a much worse trouble to keep it, and we shall certainly be found out at the last. Oh Annie, *do* carry it back."

She was a little reluctant at first, and afraid to carry it back; but after some coaxing, and when she found I was ready to take that part of it upon myself, she consented. So that very afternoon as we returned to school, I put the beautiful, much coveted little plate upon the stand from which I had stolen it only twenty-six hours before. O how thankful we were when it was fairly out of our hands. We began to breathe again. We resolved that we would never steal any thing again as long as we lived. We congratulated ourselves on having so quietly got out of a great difficulty, and there we supposed the affair ended. In a day or two our sense of shame and guilt wore off.

It will readily be inferred that up to this time we had never been to confession. I was young to go, and Annie—I don't know why she had never been sent: perhaps she was waiting for me. Mother, occasionally, as she put us to bed, asked us questions intended to draw out a confession of any little faults which we had

committed during the day, but this was an unfrequent occurrence, and we never dreamed of telling her about "the plate." Annie could not have told without exposing me to blame, and I am sure that either of us would have cut off our fingers rather than have told of the other. Not a great while after this, mother said that we ought to begin to go to confession. I had heard her say so once or twice, and at length one day we were sent, Annie and I, to the Sisters of Charity to be instructed and prepared for our first confession. We went more than once; I don't remember exactly about that; but I remember that there were a good many other children to be prepared at the same time, and that the sisters told us that we must tell the priest every thing that we could remember to have done or said in our whole lives, that we thought was wrong, and that we must be very diligent and careful in trying to recollect every thing. *I thought about the plate;* and all the shame and terror which I had felt while we were hiding it about the house came back again. One of the days as we were coming home after instruction, I said to my sister:

"What shall we do, Annie? Sister Frances says we must tell *every thing;* shall you tell about 'the plate'?"

"Oh yes," said Annie, "I suppose we must."

The next day we went again, and that was the last day. After the instruction we were to go from the Sisters' house to the church, only a few steps, to make our confession. The Sisters were more particular than ever in making us understand our duty: they repeated what they had said so often before, that we must be careful to confess *every thing*, and told us how wicked it would be not to wish or try to remember, and what a fearful sin it would be to keep back any thing important because we were afraid or ashamed to confess it: perhaps God would never, never forgive us. "O dear, what should I do!" I thought. I would have given a thousand worlds that I had never touched that plate—but it was too late to help it now. As we went in at the gate, which led to the basement of the church, I contrived to whisper again to Annie:

"Shall you tell about the plate?"

"Yes," said Annie, "we must tell *every thing*." She was very pale and quiet, and held my hand very fast.

I waited my turn in a fever of excitement. I kept my eyes fixed on my little prayer book—but I thought more of "*that plate*" than I did of my prayers. I would gladly have died, if I had thought I could go to heaven, to be saved from that confession; I was afraid to confess it, and much more afraid to keep it back. At last my turn came.

I don't imagine that I went very devoutly to my new and much dreaded duty; but however bad I was, I was not so bad but that I received grace to make a full confession. I don't know what else I mentioned, but I confessed that, I was very much surprised to find how light my heart felt after I had told of it, but what astonished me the most, was the kindness and gentleness with which the priest treated me. I! a little thief! as I had for two days felt myself to be, to be spoken to so kindly and lovingly—it brought the tears to my eyes; and as he talked to me, I began to be really sorry for my sin, which I am sure I had never been before. I could hardly believe as I left the confessional, that I was the same person who had but a little while before gone in; every thing seemed so strangely bright and quiet in me and all around me.

As I knelt down in my place among the other girls, a slight tumult on the opposite side of the chapel attracted my attention, and looking round, I saw the

two sisters who had come with us, almost carrying my sister Annie from one of the confessionals, out into the open air, and then one of the girls who sat near the door passed through from the sacristy, bringing a glass of water. In a minute more Annie came back, walking, and went again into the confessional. I turned round to say my penance, and the prayer after confession which I found in my little book, but my heart beat so that for a little while I could only look at the altar and the pictures of Jesus and Mary which hung on either side of it, and think how happy I was. By and by Annie had come out and we had both finished our prayers, and then Sister Frances sent us home by ourselves without letting us wait for the other children.

HIDING THE PLATE UNDER THE ROSE-BUSH.

As soon as we got into the street, my cheerfulness began to run over in talk.

"What was the matter with you, Annie? Did you tell about 'the plate?' Was it that that made you faint?"

"Yes," said Annie, "it was that. O yes, I told."

She was quiet and not inclined to talk. She seemed to feel the shame more than I did. She never said much about it, either then or afterwards, but I have told a great many people about my stealing that little plate, and about Annie's fainting at confession.

It cured us of taking what did not belong to us. I don't think that either of us after that, ever again stole so much as a pin.

Translated for the Metropolitan.

THE MISSION OF WOMAN.—MEANS TO ACCOMPLISH IT—II.

To accomplish her sublime mission, the woman who understands it and feels the courage to devote herself to it, must, in the first place, maintain in her soul the spirit of faith, by a fervent life, by continual prayer and the constant practice of every Christian virtue. She should carefully study the great truths of Christianity, attentively meditate upon them as well as the duties which derive from them. Not unfrequently females content themselves with a superficial knowledge, which leaves their mind unprotected against the objections which they will one day be forced to hear, and their heart exposed to the seductions which they will find in their path. Moreover, it is only the woman of solid religious knowledge, that can assume in the family the place belonging to her, and exercise that salutary influence which the actual wants of society require at her hands.

She should be able to command the attention of her husband and children, and give to her words a power and authority which will render them efficacious even in regard to them who are not disposed to listen. If the exhortations of a wife or a mother, are so often powerless; if far from having the desired effect, they give rise to a sort of contempt in the heart of those to whom they are addressed, it is because they want a support; they carry not with them that sanction which is imparted by a deep knowledge of the truths of Christianity.

Man does not like to obey. A command is always repugnant to his nature; and even when he yields to the influence exercised over him, he likes to persuade himself that he does nothing but what is demonstrated by his own reason. Now, the advice of a woman whose religious instruction has been neglected, has the appearance of a command, since she cannot adduce the reasons on which it rests. This solid instruction is the more necessary to women as men generally believing themselves far superior to them, and having a low idea of their intellect, distrust their teaching, and receive it, if not with contempt, at least with an indifference which looks very much like it, and which has the same practical result.

But a well instructed and truly superior woman always knows how to occupy in the family and in society the place that belongs to her; and once her superiority recognized, she can say and do things which not even a man of eminent merit could perhaps do or say. It gives to her words and admonitions a peculiar authority which the most prejudiced men cannot resist, because they carry with them a character of mildness and benevolence impressed on every thing proceeding from the soul of woman; whilst the more rigorous and closer demonstrations of man bear an appearance of constraint and violence which shocks the pride of those whom he addresses.

Must then a woman become familiar with all the controversies that have arisen on the subject of religion, in order to be able to refute all the objections by which it may be attacked? This is not our meaning. The religious instruction of a woman need not be so extensive as that of a man, because her nature and her mission are different. It is not the critical part and the logical connection of Christian truths that women ought to study, but they should view religion in its magnificent *ensemble* and beautiful unity. This part is understood by the heart as well as by the mind; it excites admiration and enthusiasm still more than it forces conviction; it is directed to that faculty which is the source of noble instincts and generous sentiments.

This department of Christian knowledge is neither the least beautiful, nor the least important. The mind of woman presents a singular contrast. In practical things it perceives the details better than the mind of man, but it cannot embrace the whole series of objects so well. In intellectual operations it is just the contrary. A woman is not as able as a man to follow a reasoning to its last consequences; she will not perceive like him the flaw of an argument and the defect of a conclusion, because reason and intellect are not the highest qualities of her soul, and she has no more patience in her mind than in her heart and will. But she has no need of following up a close argumentation, since she beholds at a glance in the principle all its consequences, or rather the principle strikes her mind in such a manner by its grandeur or its force, that she cannot help admitting it immediately. The female mind is not logical, it is intuitive. Woman does not reason, she contemplates; she is not convinced, but carried away. Eloquence has more power over her than philosophy. She is more vividly impressed by the beauty and grandeur of ideas than by their truth. And persons charged with the education of females should not forget this disposition of their minds; otherwise their lessons would be without fruit, because instruction can be received only according to the form which God has given to our understanding.

Religious instruction would be of little use in a woman, were it not accompanied with serious habits and grave manners. To give to others a high idea of her intelligence is by no means sufficient. She should consider it a matter of much greater importance to elicit respect for her character, and admiration for the qualities of her heart. If women understood well the greatness of the mission, I might almost say of the apostleship, which God has confided to them in our days, they would watch with scrupulous attention all their movements and all their words, for fear of opposing in the least the success of that mission.

To succeed in their noble undertaking the first condition for them is to forget themselves, to deny themselves, and to give their whole soul to the object they wish to accomplish. They should have nothing in view but the glory of Him who has sent them, and the advantage of those to whom they are sent. They should seek in those holy conquests not the satisfaction of self-love, not a means of displaying the qualities of their minds and attracting the attention of others, but a means of communicating the light which God has vouchsafed to them, and diffusing the love of Him to whom they have dedicated their lives.

Unfortunately the vanity of females frequently endangers the success of their apostleship. They find it a difficult task to renounce altogether that secret desire of pleasing which lies in the depths of their nature, and is unconsciously the hidden spring of nearly all their actions. Sincere piety and perpetual vigilance alone can, I will not say, eradicate that instinct, but check its growth and arrest its fatal consequences. A woman who unites solid instruction with a perfect exemption from self-seeking, and a great fidelity to the inspirations of grace, would be in the hands of God an instrument of mercy and salvation, whose power it would be difficult to calculate. She is to convert others, not to herself, but to God; not herself, but God and His truth are to be rendered acceptable. She has no power or strength for good, except when she acts, not in her own name, but in the name of Him from whom all "our sufficiency" is derived. God communicates His virtue to our words and works only in as far as we speak and act in His spirit and for His glory. If we act for ourselves, He withdraws Himself, and our actions are unproductive.

A woman light in her conduct, frivolous in her taste, trifling in her conversation, always and every where intent on pleasing, occupied with herself, with the adjustment of her face and manners, without modesty and simplicity; a woman who does not consider piety as the only thing essential, which ought to regulate her life and direct all her thoughts and acts; a woman who thinks herself religious because she performs every day a few exercises of piety; a woman who is not deeply humble and entirely devoted to God and His glory, is not fitted for the apostleship of which we speak. If she undertakes it, she will make very few conquests to truth, or rather instead of bringing souls to God, she will allow her own to be misled, and may become the slave of those she intended to subdue.

But if, on the contrary, she possesses a lofty sense of her mission, and all the qualifications necessary for its accomplishment, the good she is called to do will be immense. She will be the tutelary angel of the family; she will reign in her house, not however to establish her own sway, but to introduce the reign of God. Her words imbued with the heavenly unction which fills her soul, will carry peace and joy into the souls of others. Her countenance beaming with benevolence mingled with gravity, will inspire those around her with respect, and will prevent many unbecoming words and unpleasant discussions. She will understand how to direct the conversation so as to render it serious and instructive, without being fastidious and monotonous. She will now and then season it with wit to give it an additional charm, will sustain it when beginning to flag, moderate its excesses, and put a stop to it when the occasion requires. By the sweet authority she exercises over the mind and the heart, she will prevent discussions or objections unfavorable to religion, speak a few brief words calculated to persuade those whom she addresses, or induce them to be more just, impartial and dispassionate in their discourse.

Her advice always dictated by charity will be well received by those she intends to correct. Her reproaches even, blended as they are with kindness and compassion, will increase in the soul of a brother, a husband, or a son, the respect and confidence which she had inspired. They will seek counsel from her before beginning an action, encouragement after having commenced it, and praise or reproof after having performed it. When her reason is not consulted, her heart will be, and her admonitions will be listened to with respectful confidence, if she guards against that enthusiasm, exaggeration, and precipitation of judgment so ordinary in women whose instruction has been neglected, or whose minds are not matured by experience; and by watching her own heart and that of others she acquires that wisdom, prudence, moderation, and temper of mind which give so much weight to counsels, so much force and persuasion to words.

Such is the portrait of a woman fully qualified to execute the mission which has been assigned to her by Providence. To her belongs the power to do good, to elevate and sanctify all that surround her. Other women fancy they reign; they are slaves. They think that they have influence, but they have none; because they have not gained the respect and veneration in which all the strength of woman consists.

For the Metropolitan.

SIR CONSTANTINE.

Beneath the stars in Palestine seven knights discoursing stood,
But not of war-like work to come, nor former fields of blood,
Nor of the joy the pilgrims feel prostrated far, who see
The hill where Christ's atoning blood poured down the penal tree;
Their theme was old, their theme was new, 'twas sweet and yet 'twas bitter,
Of noble ladies left behind spoke Cavalier and Ritter,
And eyes grew bright, and sighs arose from every iron breast,
For a dear wife, or plighted maid, far in the widow'd West.

Toward the knights came Constantine, thrice noble by his birth,
And ten times nobler than his blood was his high out-shining worth,
His step was slow, his lips were moved, though not a word he spoke,
Till a gallant lord of Lombardy his spell of silence broke.
"What aileth thee, oh Constantine, that solitude you seek?
If counsel or if aid you need, we pray thee, do but speak.
Or dost thou mourn, like the rest, a lady-love afar,
Whose image shineth nightly through yon European star?"

Then answered courteous Constantine,—"Good sirs, in simple truth,
I chose a gracious lady in the hey-day of my youth,
I wear her image on my heart, and when that heart is cold
The secret may be rifled thence, but never by me told,
For her I love and worship well by light of morn or even,
I ne'er shall see my Mistress dear, until we meet in heaven,
But this believe, brave Cavaliers, there never was but one
Such lady as my Holy Love beneath the blessed sun."

He ceased, and passed with solemn step on to an olive grove,
And kneeling there he prayed a prayer to the lady of his love.
And many a Cavalier whose lance had still maintained his own
Beloved to reign without a peer, all earth's unequalled one,
Looked tenderly on Constantine in camp and in the fight;
With wonder and with generous pride they marked the sighting light
Of his fearless sword far gleaming through the unbeliever's ranks,
As the angry Rhone sweeps off the vines that thicken on its banks.

"He fears not death come when it will, he longeth for his love,
And fain would find some sudden path to where she dwells above,
How should he fear for dying when his Mistress dear is dead?"
Thus often of Sir Constantine his watchful comrades said,
Until it chanced from Zion's wall the fatal arrow flew,
That pierced the out-worn armor of his faithful bosom through;
And never was such mourning made for knight in Palestine
As thy loyal comrades made for thee, beloved Constantine.

Beneath the royal tent the bier was guarded night and day,
Where with a halo round his head the Christian champion lay;
That talisman upon his breast—what may that marvel be
Which kept his ardent soul through life from every error free?
Approach! behold! nay, worship the image of his love,
The Heaven crowned Queen who reigneth all the sacred hosts above;
Nor wonder that around his bier there lingers such a light,
For the spotless one that lieth there, *was the Blessed Virgin's Knight.*[*]

New York, *Lady Day, August,* '53. T. D. M.

[*] In "the Middle Ages," there were Orders of Knights especially devoted to our Blessed Lady, as well as many illustrious individuals of knightly rank and renown. Thus the Order called Levites in France was known as *les esclaves de Marie*, and there was also the Order of "Our Lady of Mercy" for the Redemption of Captives; the Templars too, before their fall, were devoutly attached to the service of our Blessed Lady.

MEMOIR OF CARDINAL MEZZOFANTI.—II.

On the 2d of February, 1831, Cardinal Capellari was chosen to occupy the chair of Peter, and took the name of Gregory XVI. Previously to his elevation to the pontifical throne, he had filled the important office of prefect of the college of Propaganda, and in that capacity had had frequent occasion to enter into relations with the Bolognese linguist. He had in this way learnt to appreciate not only the professor's talents, but also his simplicity of character and perfect disinterestedness. An opportunity had presented itself, of which Cardinal Capellari had not been slow to avail himself, of offering to Mezzofanti a considerable sum of money by way of acknowledgement for the many valuable services he had rendered to the college. But the gift was declined, with a request that it might rather be appropriated to the use of the foreign missions. And this is only a sample of his general habits during the whole of his life in all that concerned the goods of this world. No man ever coveted them less, or made a more generous use of such as fell to his lot. During the eight years that he was canon of St. Peter's and prefect of the seminary attached to that basilica, all the revenues of his stall were expended on the improvement of the seminary, and the support of poor ecclesiastics whose means were insufficient to enable them to pursue their theological studies to the end. A crowd of beggars never failed to besiege him on his passage from the church to the library, or from the library to the seminary, and seldom or never went away empty. Indeed his charity sometimes exceeded the limits of prudence, so that he was obliged to borrow money from his friends to relieve the wants of his numerous petitioners; among his brother canons he was commonly known by the name of Monsignor the Almoner; and even when a cardinal, it is said that a wealthy banker from whom he had rented a modest suite of apartments, never required him to pay any rent for them, as knowing that all his money was spent upon the poor. But we are somewhat anticipating the chronological order of events. We have said that the Abbé Mezzofanti was not unknown to Gregory XVI whilst yet a cardinal. One of his first acts, when he was made Pope, was to write to Cardinal Opizzoni, Archbishop of Bologna, with a view to bringing the professor to Rome. Ultimately, however, his visit to that city arose out of the political troubles of the period; he was appointed one of the deputation which was sent from Bologna to his Holiness after the rebellion in that city had been subdued, and Gregory was wont to say in his gay, humorous manner, that this was the only advantage he ever derived from the Bolognese insurrection. It was not without considerable difficulty that the Pope succeeded in overcoming the professor's reluctance to leave his native city; he himself described it as having been a most laborious siege; at length however, towards the end of October, 1831, the Abbé Mezzofanti—or Monsignor Mezzofanti rather, for he had been raised to the dignity of a prelate on the occasion of the aforesaid political deputation at an earlier period in the same year—returned to Rome, never again to leave it. We have already mentioned some of the principal posts which he filled before his admission to the Sacred College of Cardinals: he was made canon of St. Peter's, prefect of the seminary of that basilica, first librarian at the Vatican, &c. &c.; and both his learning and his reputation as a linguist increased rapidly by his diligent use of the advantages he enjoyed as a resident in the Eternal City. Gregory XVI amused himself one day by letting loose upon him unexpectedly in the gardens of the

Vatican a number of the students of the Propaganda, all of whom began to speak at once, each in his own language, overwhelming the canon with a multitude of questions. It was a perfect Babel of sounds, utterly unintelligible even to those who knew some of the languages spoken; Mezzofanti however, without a moment's perplexity, answered them all in turn, each in his own tongue, and without making any mistake either in his choice of words or in his pronounciation of them, whilst passing thus rapidly from one language to another. It was the first time the Pope had witnessed any exhibition of his powers, and it seemed in its results almost like a re-enacting of the miracle of the day of Pentecost.

On the 12th of February, 1838, Mezzofanti was made cardinal; and it need hardly be said that there was but one opinion as to the merits of this appointment. His elevation was celebrated with special enthusiasm in the city of Bologna and in the college of Propaganda. The students of this college—the great missionary college of the world—offered their congratulations to his Eminence in poems composed in forty-three different languages; and as the newly-created cardinal, surrounded by a few chosen friends, listened to the recital of these numerons productions, and received the homage of each student who had repeated them, he entered into familiar conversation with them all, according to the language in which they had severally spoken. It was only natural that of all the new duties which his promotion to the cardinalate imposed upon him, he should take a most lively interest in every thing connected with this college. Many of our readers will have heard of the way in which the feast of the Epiphany is kept there; not only by the celebration, in the chapel of the establishment, of the mysteries of our faith according to all the various rites which the Church allows in various portions of the world, but also by the public recitation, on certain days within the octave, of poems or other pieces composed for the students in their several tongues, Syriac, Armenian, Persian, Arabic, Hindostanee, Singalese, Peruvian, Brazilian, Coptic, Ethiopic, Tartarian, Chinese, &c. &c. To prepare or revise these compositions, and to superintend the rehearsal of them, was the favorite occupation of the cardinal each year, as the season came round; indeed the greater portion of them were written by himself; it frequently happened, however, that his modesty forbade his assisting at the public recitation, where he was conscious that he should himself be the principal object of interest, instead of his students. His Eminence was in the habit of visiting the college very constantly, but more especially at the hour of their return from walking; he would stand in the gallery at the head of the staircase, and address a few words to each student as he passed in his native tongue. Padre Bresciani, who was at that time rector of the Propaganda, tells us that the year after Mezzofanti was made cardinal, some Albanian youths arrived at the college from Scutari, Sapia, and Antivari, and he applied to his Eminence to hear their confessions. He replied that he was not able to do so at once, for he did not yet know the language; but if they would give him a dictionary and grammar, he would come and hear their confessions in a fortnight. The books were found, and within the promised period the language was learnt and the confessions heard. It is said indeed that no student ever came to the college after he was made cardinal, bringing with him a strange language, that his Eminence did not succeed in making himself master of it with similar if not with equal rapidity. This instance however, is especially remarkable, because the language of Albania has no recognisable affinity with any other known language, either European or Asiatic. With the exception of a few Greek, Turkish, and Illyrian words, that have been introduced into the vocabulary by means of the intercourse the Albanians have

had with those nations, their language is said to bear no resemblance whatever, either in the sound and formation of the words or in the grammatical construction of the sentences, to any other language with which Mezzofanti could have been already acquainted;* yet even the difficulties of such a language as this he was enabled to overcome in ten or twelve days. Certainly it is not without reason that the Germans have coined a word to denote the powers of so extraordinary a linguist, calling him *Sprachenbändiger*, or tamer of languages! And it was not only that he learnt enough of each language to be able to read a book in it, or to carry on a conversation in it with some hesitation and difficulty; he made himself so completely master of each language which he took in hand, that he could both converse in it with fluency, and compose even poetry with correctness. He learnt all its varieties also, whether of idiom or of pronunciation, so that he could at once distinguish the district or province of the country, from whence his visitors came. It was not only that he knew an Englishman from a Scotchman, or both from an Irishman, but even the dialects of Devonshire or Lancashire were not unknown to him. A native of Florence had no chance of passing himself off in his presence as belonging to the neighboring city of Siena, any more than a Piedmontese for a citizen of Milan, or an inhabitant of Forli or Ravenna for a Roman. In whatever dialect a stranger began his conversation, the cardinal never failed to carry it on in the same; and each one found it difficult to persuade himself that he was not talking to a compatriot. It is to be observed too that this extraordinary accuracy extended to no less than seventy-eight languages. Mithridates, whose knowledge of languages has caused his name to become almost proverbial, and synonymous with polyglot, scarcely knew more than a fourth part of this astonishing number. The Christian cardinal had this advantage also over the barbarian king, that whereas the one had only learnt the languages, and so acquired reputation as a linguist, the other studied also the literature of the several countries, and so stored his mind with infinite treasures of learning. He was familiar with the works of Klopstok, Goëthe, Schiller, and Schlegel; could recite whole passages from Bossuet, Bourdaloue, and Massillon, or from Racine, Molière, and Corneille; and so also with the principal Spanish, Portuguese, English, Russian, or other European authors. He had studied the Sanscrit monuments of Persia, and the philosophical and mythological systems of the Brahmins and Buddhists of India; was deeply read in the works of Confucius, and all the most learned mandarins of China down to the present day; in a word, the whole range of ancient and modern literature lay open before him, and his industry and ability enabled him to appropriate no small portion of its stores. History, the laws and institutions and the religious systems of all ages, were what he specially delighted in studying; and in all these branches of knowledge there was no one, however eminent he might be in any of them, who did not feel that there was much which still remained for him to learn, and which Cardinal Mezzofanti was able to teach him.

Yet with all this extent and variety of learning, nothing could exceed the unaffected modesty and simplicity of his conversation and manners. When questioned by Father Bresciani as to the means whereby he had acquired so many languages, he used to answer that he believed that God had been pleased to grant him so great a gift because he had sought it, not for any vain-glory and desire of

* He was himself of opinion that this singular isolation of the Albanian language would continue to be a source of perplexity to all scholars, until we should succeed in obtaining some knowledge of the old Pelasgic tongues, from whence he believed it to be derived.—See *Civiltá Cattolica*, No. xli, vol. vii, p. 572.

worldly reputation, but for the salvation of souls; and then he would relate the history we have already given of his attendance in the hospitals of Bologna, and his distress at finding himself unable either to hear the confessions of those strangers who were Catholics, or to labor for the conversion of those who were Protestants; that he therefore set to work with all diligence, until he found himself able to understand something of the language when spoken; and then with this imperfect knowledge, he would go and sit for hours among the sick, administering the consolations of religion to one, and conversing with another, and so by degrees adding to his vocabulary, until at length he had learnt the dialects of the various provinces; that the presence of certain ex-Jesuits in Bologna, Spaniards, Portuguese, and Mexicans, was a great assistance to him; that he never lost an opportunity which presented itself of getting a strange lexicon or grammar or of conversing with a foreigner; and that by these means, God having blessed him with eery flexible organs of speech, he had been enabled to attain his present degree of skill and perfection in speaking languages.

But not only was it for charitable and religious purposes that this wonderful extent of knowledge was first desired and aimed at; it was also on works of charity and in the service of religion that its noble-minded owner most delighted to exercise it. One of the religious establishments, therefore, in Rome in which he took an especial interest, was the *Casa de' Catechumeni,* in which a number of persons, varying from twenty to fifty perhaps, Jews, Turks, Moors, or Pagans, are always to be found, placed there to receive instruction in the mysteries of the Catholic faith. The assistance of so eminent a linguist in a house of this kind was of course invaluable; and the cardinal was never happier than when he was engaged in teaching these poor people the very first elements of Christianity. He was also the constant friend and protector of the celebrated Mère Macrina and her Basilian sisters, and frequently visited their convent to hear their confessions, and render them every other assistance which they so much needed in their exile, and which his knowledge of their language enabled him to supply more readily and more effectually than any other stranger could have done it. In fact, it was notorious to every body that his gift of tongues (so to call it) was valued by him mainly as an instrument of charity; and no one, therefore, ever scrupled to have recourse to him for assistance under circumstances in which his powers could be made useful for such purposes. M. Mouravieff, a Greek schismatic, and the historian of the Russian state-Church, bears willing testimony to this fact, and mentions as an instance of it the patient devotedness with which he continued to visit several times a week a poor Russian maid-servant, who had been taken into a convent in Rome with a view to her instruction in the faith, but whom the good nuns were unable adequately to assist through their ignorance of the language. But the time would fail us to tell of all the charitable offices which the pious and humble Cardinal Mezzofanti was ever ready to perform when called upon; and it is obvious that in a city like Rome, the metropolis of the Christian world, he was liable to be called upon very frequently, and with reference to all classes of society. He was not indeed selected to be the interpreter in the celebrated interview between Gregory XVI and the Czar of Russia in 1845, the Pope choosing rather, perhaps from motives of policy, to have the assistance of an English cardinal, Cardinal Acton. The Emperor, however, was determined not to leave Rome without making the acquaintance of one of whom he had heard so much; he therefore requested the honor of a visit from the cardinal, and after conversing with him both in Russian and Polish, declared that he spoke the former as correctly as himself or as any

native. The cardinal was unable to return the compliment with regard to the latter language, but on the contrary complained that the Emperor's Polish was far from being perfect. At the beginning of the present Pope's reign Mezzofanti was required to act the part of an interpreter between his Holiness and Kekib Effendi, the Ottoman ambassador sent to congratulate him on his accession to the throne; and during the month that the Turk's visit was prolonged they had several interviews, in the course of which he expressed his amazement at the facility with which his Eminence spoke not only the ordinary language of Turkey, but also the most difficult dialects of the most distant provinces of the empire.

When the political troubles of Rome had come to their crisis, and his Holiness was an exile in the kingdom of Naples, the college of cardinals was dispersed in all directions; only two or three remained in Rome, and of these Mezzofanti was one. The laborious studies of a life which had exceeded the ordinary limits of the span of human existence, had already impaired the natural strength of his constitution; and now the mental anxiety and sorrow which the disturbed state of public affairs necessarily occasioned him, greatly accelerated the progress of his disease. For some time past he had been unable to leave his apartments, and with difficulty contrived to celebrate Mass in his private chapel; but in the month of February, 1849, he was attacked by pleurisy, under which he sank gradually until the day of his death, the 15th of March. He retained his senses to the last, and edified all around him by the fervor with which he performed all his devotions, praying earnestly both for himself and for the necessities of the Church, and joining with his chaplain, attendants, and relatives, in the prayers provided by the Church for the use of the dying. On the morning after his death, Signor Gherardi, Minister of Public Instruction, himself a native of Bologna, called on the relatives of the deceased to propose that a certain number of students from the University should follow his remains to the tomb; this was declined, however, for the Cardinal had expressly desired that his funeral might be conducted with the utmost privacy; and certainly, if the usual honors with which members of the Sacred College are wont to be buried in the time of peace were not to be permitted, he would never willingly have received new honors, or what were intended to be such, at the hands of rebels and traitors, who were then holding the reins of government in Rome. His wishes were scrupulously obeyed: his body was carried, on the evening of the second day after his death, to the church of St. Onofrio, of which he had been the titular patron during life; only members of his own household followed him to the grave, amid the insolent jeers and imprecations of the *brave and intelligent republicans* who stood by; and a very modest inscription from the pen of Monsignor Laureani marks the spot—not far from the last resting-place of Tasso—where the remains of this extraordinary linguist and exemplary Christian were consigned to the dust.—*Rambler.*

JOURNEY IN TARTARY, THIBET AND CHINA.—IV.

BY THE ABBE HUC.

We had not advanced an hour's journey on our way when we heard behind us the trampling of many horses, and the confused sound of many voices. We looked back, and saw hastening in our direction a numerous caravan. Three horsemen soon overtook us, one of whom, whose costume bespoke him a Tartar mandarin, addressed us with a loud voice, "Sirs, where is your country?" "We come from the west." "Through what district has your beneficial shadow passed?" "We have last come from Tolon-Noor." "Has peace accompanied your progress?" "Hitherto we have journeyed in all tranquillity. And you: are you at peace? And what is your country?" "We are Khalkhas, of the kingdom of Mourguevan." "Have the rains been abundant? Are your flocks and herds flourishing?" "All goes well in our pasture-grounds." "Whither proceeds your caravan?" "We go to incline our foreheads before the Five Towers." The rest of the caravan had joined us in the course of this abrupt and hurried conversation. We were on the banks of a small stream, bordered with brushwood. The chief of the caravan ordered a halt, and the camels formed, as each came up, a circle, in the centre of which was drawn up a close carriage upon four wheels. "Sok! sok!" cried the camel-drivers, and at the word, and as with one motion, the entire circle of intelligent animals knelt. While numerous tents, taken from their backs, were set up, as it were, by enchantment, two mandarins, decorated with the blue button, approached the carriage, opened the door, and handed out a Tartar lady, covered with a long silk robe. She was the Queen of the Khalkhas repairing in pilgrimage to the famous Lamasery of the Five Towers, in the province of *Chan-Si*. When she saw us, she saluted us with the ordinary form of raising both her hands: "Sirs Lamas," she said, "is this place auspicious for an encampment?" "Royal Pilgrim of Mourguevan," we replied, "you may light your fires here in all security. For ourselves, we must proceed on our way, for the sun was already high when we folded our tent." And so saying, we took our leave of the Tartars of Mourguevan.

QUEEN OF MOURGUEVAN.

Our minds were deeply excited upon beholding this queen and her numerous suite performing this long pilgrimage through the desert: no danger, no distance,

no expense, no privation deters the Mongols from their prosecution. The Mongols are, indeed, an essentially religious people; with them the future life is every thing; the things of this world nothing. They live in the world as though they were not of it; they cultivate no lands, they build no houses; they regard themselves as foreigners travelling through life; and this feeling, deep and universal, developes itself in the practical form of incessant journeys. . . . . At last, we entered upon the plains of the Red Banner, the most picturesque of the whole Tchakar.

Tchakar signifies, in the Mongol tongue, *Border Land.* This country is limited, on the east by the kingdom of *Gechekten*, on the west by *Western Toumet*, on the north by the *Souniot*, on the south by the Great Wall. Its extent is 150 leagues long, by 100 broad. The inhabitants of the *Tchakar* are all paid soldiers of the Emperor. The foot soldiers receive twelve ounces of silver per annum, and the cavalry twenty-four.

The *Tchakar* is divided into eight banners—in Chinese *Pa-Ki*—distinguished by the names of eight colors: white, blue, red, yellow, French white, light blue, pink, and light yellow. Each banner has its separate territory, and a tribunal, named *Nourou-Tchayn*, having jurisdiction over all the matters that may occur in the banner. Besides this tribunal, there is, in each of the Eight Banners a chief called *Ou-Gourdha*. Of the eight *Ou-Gourdhas* one is selected to fill at the same time the post of governor-general of the Eight Banners. All these dignitaries are nominated and paid by the Emperor of China. In fact, the Tchakar is nothing more nor less than a vast camp, occupied by an army of reserve. In order, no doubt, that this army may be at all times ready to march at the first signal, the Tartars are severely prohibited to cultivate the land. They must live upon their pay, and upon the produce of their flocks and herds. The entire soil of the Eight Banners is inalienable. It sometimes happens that an individual sells his portion to some Chinese; but the sale is always declared null and void if it comes in any shape before the tribunals.

It is in these pasturages of the Tchakar that are found the numerous and magnificent herds and flocks of the Emperor, consisting of camels, horses, cattle, and sheep. There are 360 herds of horses alone, each numbering 1,200 horses. It is easy from this one detail to imagine the prodigious number of animals possessed here by the Emperor. A Tartar, decorated with the white button, has charge of each herd. At certain intervals, inspectors-general visit the herds, and if any deficiency in the number is discovered, the chief herdsman has to make it good at his own cost. Nothwithstanding this impending penalty, the Tartars do not fail to convert to their own use the wealth of the Sacred Master, by means of a fraudulent exchange. Whenever a Chinese has a broken-winded horse, or a lame ox, he takes it to the imperial herdsman, who for a trifling consideration, allows him to select what animal he pleases in exchange, from among the imperial herds. Being thus always provided with the actual number of animals, they can benefit by their fraud in perfect security.

Never in more splendid weather had we traversed a more splendid country. The desert is at times horrible, hideous; but it has also its charms—charms all the more intensely appreciated, because they are rare in themselves, and because they would in vain be sought in populated countries. Tartary has an aspect altogether peculiar to itself: there is nothing in the world that at all resembles a Tartar landscape. In civilized countries you find, at every step, populous towns, a rich and varied cultivation, the thousand and one productions of art and industry, the incessant movements of commerce. You are constantly impelled onwards, carried away, as it

were, by some vast whirlwind. On the other hand, in countries where civilization has not as yet made its way into the light, you ordinarily find nothing but primeval forests in all the pomp of their exuberant and gigantic vegetation. The soul seems crushed beneath a nature all-powerful and majestic. There is nothing of the kind in Tartary. There are no towns, no edifices, no arts, no industry, no cultivation, no forests; every where it is prairie, sometimes interrupted by immense lakes, by majestic rivers, by rugged and imposing mountains; sometimes spreading out into vast limitless plains. There, in these verdant solitudes, the bounds of which seem lost in the remote horizon, you might imagine yourself gently rocking on the calm waves of some broad ocean. The aspect of the prairies of Mongolia excites neither joy nor sorrow, but rather a mixture of the two, a sentiment of gentle, religious melancholy, which gradually elevates the soul, without wholly excluding from its contemplation the things of this world; a sentiment which belongs rather to Heaven than to earth, and which seems in admirable conformity with the nature of intellect served by organs.

You sometimes in Tartary come upon plains more animated than those you have just traversed; they are those whither the greater supply of water and the choicest pastures have attracted for a time a number of nomadic families. There you see rising in all directions tents of various dimensions, looking like balloons newly inflated, and just about to take their flight into the air. Children, with a sort of hod at their backs, run about collecting argols, which they pile up in heaps around their respective tents. The matrons look after the calves, make tea in the open air, or prepare milk in various ways; the men, mounted on fiery horses, and armed with a long pole, gallop about guiding to the best pastures the great herds of cattle which undulate, in the distance all around, like waves of the sea.

TARTAR ENCAMPMENT.

All of a sudden these pictures, so full of animation, disappear, and you see nothing of that which of late was so full of life. Men, tents, herds, all have vanished in the twinkling of an eye. You merely see in the desert heaps of embers, half-extinguished fires, and a few bones, of which birds of prey are disputing the possession. Such are the sole vestiges which announce that a Mongol tribe has just passed that way. If you ask the reason of these abrupt migrations, it is simply this:—the animals having devoured all the grass in the vicinity, the chief had given

the signal for departure; and all the shepherds, folding their tents, had driven their herds before them, and proceeded, no matter whither, in search of fresh fields and pastures new.

After having journeyed the entire day through the delicious prairies of the Red Banner, we halted to encamp for the night in a valley that seemed full of people. We had scarcely alighted, when a number of Tartars approached, and offered their services. After having assisted us to unload our camels, and set up our house of blue linen, they invited us to come and take tea in their tents. As it was late, however, we stayed at home, promising to pay them a visit next morning; for the hospitable invitation of our new neighbors determined us to remain for a day amongst them. We were, moreover, very well pleased to profit by the beauty of the weather, and of the locality, to recover from the fatigues we had undergone the day before.

Next morning, the time not appropriated to our little household cares, and the recitation of our breviary, was devoted to visiting the Mongol tents, Samdadchi-emba being left at home in charge of the tent.

We had to take especial care to the safety of our legs, menaced by a whole host of watch-dogs. A small stick sufficed for the purpose; but Tartar etiquette required us to leave these weapons at the threshold of our host's abode. To enter a man's tent with a whip or a stick in your hand is as great an insult as you can offer to the family; and quite tantamount to saying, "You are all dogs."

Visiting amongst the Tartars is a frank, simple affair, altogether exempt from the endless formalities of Chinese gentility. On entering, you give the word of peace *amor* or *mendou*, to the company generally. You then seat yourself on the right of the head of the family, whom you find squatting on the floor opposite the entrance. Next, every body takes from a purse suspended at his girdle a little snuff-bottle, and mutual pinches accompany such phrases as these: "Is the pasturage with you rich and abundant?" "Are your herds in fine condition?" "Are your mares productive?" "Did you travel in peace?" "Does tranquillity prevail?" and so on. These questions and their answers being interchanged always with intense gravity on both sides, the mistress of the tent, without saying a word, holds out her hand to the visitor. He as silently takes from his breast-pocket the small wooden bowl, the indispensable vade mecum of all Tartars, and presents it to his hostess, who fills it with tea and milk, and returns it. In the richer, more easily circumstanced families, visitors have a small table placed before them, on which is butter, oat-meal, grated millet, and bits of cheese, separately contained in little boxes of polished wood. These Tartar delicacies the visitors take mixed with their tea. Such as propose to treat their guests in a style of perfect magnificence make them partakers of a bottle of Mongol wine, warmed in the ashes. This wine is nothing more than skimmed milk, subjected for awhile to vinous fermentation, and distilled through a rude apparatus that does the office of an alembic. One must be a thorough Tartar to relish or even endure this beverage, the flavor and odor of which are alike insipid.

The Mongol tent, for about three feet from the ground, is cylindrical in form. It then becomes conical, like a pointed hat. The wood-work of the tent is composed below of a trellis-work of crossed bars, which fold up and expand at pleasure. Above these, a circle of poles, fixed in the trellis-work, meets at the top, like the sticks of an umbrella. Over the wood-work is stretched, once or twice, a thick covering of coarse linen, and thus the tent is composed. The door, which is always a folding-door, is low and narrow. A beam crosses it at the bottom by way of

threshold, so that on entering you have at once to raise your feet and lower your head. Besides the door there is another opening at the top of the tent to let out the smoke. This opening can at any time be closed with a piece of felt fastened above it in the tent, and which can be pulled over it by means of a string, the end of which hangs by the door.

INTERIOR OF A TARTAR TENT.

The interior is divided into two compartments; that on the left, as you enter, is reserved for the men, and thither the visitors proceed. Any man who should enter on the right side would be considered excessively rude. The right compartment is occupied by the women, and there you find the culinary utensils: large earthen vessels of glazed earth, wherein to keep the store of water; trunks of trees, of different sizes, hollowed into the shape of pails, and destined to contain the preparations of milk, in the various forms which they make it undergo. In the centre of the tent is a large trivet, planted in the earth, and always ready to receive a large iron bell-shaped caldron that stands by ready for use.

Behind the hearth, and facing the door, is a kind of sofa, the most singular piece of furniture that we met with among the Tartars. At the two ends are two pillows, having at their extremity plates of copper, gilt, and skilfully engraved. There is probably not a single tent where you do not find this little couch, which seems to be an essential article of furniture; but, strange to say, during our long journey we never saw one of them which seemed to have been recently made. We had occasion to visit Mongol families, where every thing bore the mark of easy circumstances, even of affluence, but every where alike this singular couch was shabby, and of ancient fabric. But yet it seems made to last for ever, and is regularly transmitted from generation to generation.

In the towns where Tartar commerce is carried on, you may hunt through every furniture shop, every broker's, every pawnbroker's, but you meet with not one of these pieces of furniture, new or old.

At the side of the couch, towards the men's quarter, there is ordinarily a small square press, which contains the various odds and ends that serve to set off the costume of this simple people. This chest serves likewise as an altar for a small image of Buddha. The divinity, in wood or copper, is usually in a sitting posture, the legs crossed, and enveloped up to the neck in a scarf of old yellow silk. Nine copper vases, of the size and form of our liqueur glasses, are symmetrically arranged before Buddha. It is in these small chalices that the Tartars daily make to their idol offerings of water, milk, butter, and meal. A few Thibetian books, wrapped in yellow silk, complete the decoration of the little pagoda. Those whose heads are shaved, and who observe celibacy, have alone the privilege of touching these prayer-books. A layman who should venture to take them into his impure and profane hands would commit a sacrilege.

A number of goats' horns, fixed in the wood-work of the tent, complete the furniture of the Mongol habitation. On these hang the joints of beef or mutton destined for the family's use, vessels filled with butter, bows, arrows, and matchlocks; for there is scarcely a Tartar family which does not possess at least one fire-arm. We were, therefore, surprised to find M. Timkouski, in his Journey to Peking,* making this strange statement: "The sound of our fire-arms attracted the attention of the Mongols, who are acquainted only with bows and arrows." The Russian writer should have known that fire-arms are not so foreign to the Tartars as he imagined; since it is proved already, as early as the commencement of the 13th century, *Tcheng-Kis-Khan* had artillery in his armies.

The odor pervading the interior of the Mongol tent is, to those not accustomed to it, disgusting and almost insupportable. This smell, so potent sometimes that it seems to make one's heart rise to one's throat, is occasioned by the mutton grease and butter with which every thing on or about a Tartar is impregnated. It is on account of this habitual filth that they are called *Tsao-Ta-Dze* (Stinking Tartars) by the Chinese, themselves not altogether inodorous, or by any means particular about cleanliness.

Among the Tartars, household and family cares rest entirely upon the woman; it is she who milks the cows, and prepares the butter, cheese, &c.; who goes, no matter how far, to draw water; who collects the argol fuel, dries it, and piles it around the tent. The making of clothes, the tanning of skins, the fulling of cloth, all appertains to her; the sole assistance she obtains, in these various labors, being that of her sons, and then only while they are quite young.

The occupations of the men are of very limited range; they consist wholly in conducting the flocks and herds to pasture. This for men accustomed from their infancy to horseback is rather an amusement than a labor. In point of fact, the nearest approach to fatigue they ever incur is when some of their cattle escape; they then dash off at full gallop, in pursuit, up hill and down dale, until they have found the missing animals, and brought them back to the herd. The Tartars sometimes hunt; but it is rather with a view to what they can catch than from any amusement they derive from the exercise; the only occasion on which they go out with their bows and matchlocks are when they desire to shoot roebucks, deer, or pheasants, as presents for their chiefs. Foxes they always course. To shoot them, or take them in traps, would, they consider, injure the skin, which is held in high estimation among them. They ridicule the Chinese immensely on account of their trapping these animals at night. "We," said a famous hunter of the Red

* "Voyage à Peking, à travers la Mongolie, par M. G. Timkouski," chap. ii, p. 57.

Banner to us, "set about the thing in an honest straight-forward way. When we see a fox, we jump on horseback, and gallop after him till we have run him down."

With the exception of their equestrian exercises, the Mongol Tartars pass their time in absolute *far niente*, sleeping all night, and squatting all day in their tents, dozing, drinking tea, or smoking. At intervals, however, the Tartar conceives a fancy to take a lounge abroad; and his lounge is somewhat different from that of the Parisian idler; he needs neither cane nor quizzing-glass; but when the fancy occurs, he takes down his whip from its place above the door, mounts his horse, always ready saddled outside the door, and dashes off into the desert, no matter whither. When he sees another horseman in the distance, he rides up to him; when he sees the smoke of a tent, he rides up to that; the only object in either case being to have a chat with some new person.

The two days we passed in these fine plains of the *Tchakar* were not without good use. We were able at leisure to dry and repair our clothes and our baggage; but, above all, it gave us an opportunity to study the Tartars close at hand, and to initiate ourselves in the habits of the nomad peoples. As we were making preparations for departure, these temporary neighbors aided us to fold our tent and to load our camels. "Sirs Lamas," said they, "you had better encamp to-night at the Three Lakes; the pasturage there is good and abundant. If you make haste you will reach the place before sunset. On this side, and on the other side of the Three Lakes, there is no water for a considerable distance. Sirs Lamas, a good journey to you!" "Peace be with you, and farewell!" responded we, and with that proceeded once more on our way, Samdadchiemba heading the caravan, mounted on his little black mule. We quitted this encampment without regret, just as we had quitted preceding encampments; except, indeed, that here we left, on the spot where our tent had stood, a greater heap of ashes, and that the grass around it was more trodden than was usual with us.

TO BE CONTINUED.

For the Metropolitan.

SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.

X.—Don't mind what the Priests say; they have their trade as well as others.

Answer. Do you mean to say that priests are impostors? that they discharge their holy ministry, preach, baptise, celebrate mass, hear confessions, etc., and do not believe in what they say or do? that in performing these great functions they only seek some sordid interest? If you mean this, you not only insult the priest, but you calumniate him.

The priest of Jesus Christ an impostor! How do you know it? How can you make such a charge? How can you prove your accusation? Will you attempt to do so by citing the name of some bad priest? But do you not see that the exception supposes the rule? A bad priest would not be noticed if the immense majority were not pure, holy, and venerable men. An ink spot is easily seen on a white garment; it would scarcely be noticed on a black or dirty one.

Thus it is with the Catholic priesthood to whom impiety pays here an involuntary homage.

That there are unworthy clergymen is not to be wondered at; remember there was a Judas among the apostles. As the apostles who were the first priests and first bishops of the Church, cast off the unfaithful apostle and were not answerable for his crime, so the Church condemns the guilty priest who dishonors his sublime functions. She endeavors to bring him back to a sense of duty by mildness and the offer of pardon. Priests as well as other men are entitled to mercy. But if they do not amend, if they persevere in their evil ways, she cuts them off from her communion, strikes them with her anathemas, and forbids them to exercise the sacred ministry.

No, no; priests are not what the wicked would wish them to be; and this is the reason why priests are the objects of their aversion and hatred. They see in them the representatives of God who condemns their vices, the messengers of Jesus Christ whom they blaspheme and who will judge them. They see in them the personification of the law of God which they constantly violate, and they dislike the minister because they do not like his Master.

"It is their trade!" Yes, indeed, it is the admirable and sublime profession of the priests of Christ to endeavor to save the souls of their fellow-beings. The priest is called an evangelical laborer, because the mission he has received from the Saviour imposes on him a difficult and painful task. The common laborer works in material things; the priest works for the soul. As much as the soul is above matter, so much does the labor of the priest exceed all earthly toil. The priest continues on earth the great work of the salvation of the world. Jesus Christ, his God and his model, led the way; His priests only continue His work through succeeding ages. After His example the priest goes about doing good. He is the servant of all; his mind, his heart, his time, his health, his cares, his purse, his life, belong to all, especially to the lowly, the poor, the forlorn, the young, those who weep and have no friend.

He expects nothing in return for his self-devotion. Frequently his services are requited by insult and unworthy treatment. He answers by continuing his kind offices. What a life! What superhuman abnegation! In public calamities, in civil wars, in contagious diseases, during the cholera, the yellow fever, when pretended philanthropists run away, we see him exposing his health and his life to relieve and save his brethren. Such was Archbishop Affre on the barricades of Paris; such were Bishop Belunce and St. Charles Borromeo during the prevalence of the pestilence in Marseilles and Milan; such were all the clergy of Paris and of many other cities during the cholera of 1832 and 1849. Such are the clergy of New Orleans during the present dreadful ravages in that devoted city. Such is the profession, or as it is impiously termed, the trade of the priest.

How ungrateful are the people that would revile those whom they will call to assist them on their death-bed; those who blessed the first moments of their existence, and who are incessantly praying for them! All misfortunes follow from the non-observance of what is taught by priests. If France had known and practised the lessons inculcated by the ministers of God, she would not have been convulsed by three or four revolutions in the course of fifty years, and her only hope of salvation is in listening to the messengers of Him who SAVES the world. Priests are the salvation of the world. Without religion society must be destroyed. The enemies of the priesthood, therefore, are the enemies of their age and their country.

TO BE CONTINUED.

LAWRENCE, OR THE LITTLE SAILOR.

CHAPTER III.

Lawrence executes his project.

The rain soon after ceased. A beauteous rainbow spanned the firmament, which became soon of an azure blue, and the sun shone out in all his gay splendor along the valley. "Let us hasten our pace," said the courageous little Lawrence, as drenched as if he had been dragged through a torrent; "let us hasten our pace that we may recover the time we have lost in the storm." And both sped along with the nimbleness of young lambs careering through green meadows. In less than an hour they had reached the foot of the hill. They could already see the little white house which rose behind a thicket of pine and beech-trees, and this was the end of their journey. But oh! the pain and the surprise! a frightful obstacle opposed all of a sudden their further progress and rendered abortive their anxious wishes. The river had swollen to a great height, and none dare attempt its passage without being exposed to a horrible and inevitable death. The grief of the children was excessive. "Patrick," said Lawrence, "you see that we cannot risk ourselves in this frightful torrent without certain destruction. Do you therefore, brother, return to Nice; as for me, I am determined, with God's help, to seek my fortune elsewhere." "Brother! brother!" exclaimed the desolate Patrick, "do not listen, I implore you, to such a wicked thought. Why should you leave me thus alone? who will weep with me, who will cheer and console me, if you abandon me? Oh Lawrence! oh my brother! I conjure you again and again, not to leave me!" and continuing in a similar strain of feeling and expression, he threw his arms around Lawrence, who was so affected with the despair of his poor little brother, that it was with great difficulty he replied: "Well, I will make this sacrifice. Let us return together, but if our step-mother punish us this evening, I assure to you, brother, it shall be the last time. Let us go forward then." And Lawrence led on Patrick. They slowly measured back the way which, a short time before, they had travelled with such rapidity. It was six o'clock when the poor children, exhausted from fatigue, drenched with rain and faint from hunger, re-entered the house. The terrified Patrick, to conceal himself from his step-mother, cowered behind Lawrence, who boldly said to Magdalen: "The river was so swollen from the rain that rushed down in torrents from the mountains that it was impossible to pass it, and this only is the reason why we have returned with empty hands." "Ah! ah! little rogue," cried Magdalen, in a passion, (for it was always on Lawrence that she wreaked her hatred, whether it was because he was the elder, and consequently the stronger, or because she felt some sort of tenderness for Patrick,) "ah! ah! little rogue, it is thus that you obey me! you are only a little hypocrite who prefers praying in churches to working." And seizing a whip she scourged Lawrence. As to Patrick he had absconded. "Oh father and mother," cried out Lawrence, bitterly weeping, "you see from the top of heaven where you now live, that I cannot endure longer so much hatred and misery. It is too much, I must escape from it." Pronouncing these words in a firm tone, Lawrence ascended the stairs that led to the garret where he used to sleep. Patrick was hidden there under a pile of hay. When Lawrence had entered the apartment he knelt down and prayed aloud: "Lord! Lord! I offer you this new punishment, but

And seizing a whip, she scourged Lawrence.

my patience is exhausted. Pardon me, then, if to escape the wretchedness of my position, I wander alone at the mercy of chance, having no support, no protector, but you. Have pity also on the poor child whom I leave under your holy protection." He then wept a long while, watering his bed with his burning tears. As to Patrick he was so terror-stricken of Magdalen, that he buried himself as deep as could be in the hay, so that he heard not the fervent prayer of Lawrence. Collecting however courage after some time, he ventured to look out and seeing no danger nigh, he went and threw himself on his brother's neck, whispering to him, "I am hungry, I am hungry." His voice then died away and he sank into a peaceful slumber. Lawrence, who could not sleep, so bent was he on realizing the project he meditated, packed up in the dark the little of clothing he possessed. Having done this, he flung himself on the mattrass, but sleep avoided him as carefully as before. At the first cock-crow, the poor man's only clock, Lawrence bounded on his bed. Day was struggling through the crevices of the garret, while within and without every thing was lapped in silence. It is not time yet, thought the courageous child, lying down again; Magdalen may hear me. He fixed his eyes then on Patrick, who lay sleeping at a little distance from him. The sight of this unhappy little creature, so calm at that moment, violently agitated every pulsation of his heart. The trace of a sweet smile might be marked among the child's half opened lips, as if God had visited him with pleasing dreams whose reflected happiness then beamed on his countenance. His arms were extended as if they would embrace some one, or perhaps retain the brother who was going to abandon him. Lawrence at this picture felt his courage nearly fail him; he shed a torrent of tears. "Poor child!" thought he, "long shall my heart bleed with the remembrance of your despair and your wretchedness.—Poor Patrick! you have so much need of my tender care and sympathy, but you are better loved than I am by this woman; and I leave you, poor blessed angel, to the protection of God. I will pray to Him for you, dear Patrick. Ah! if you were not so weak, so little, I would say to you, 'Come, brother, follow me,' but you would only shackle my efforts, and from this act of courage no good could result either to you or to me.

Adieu, brother, adieu. Patrick be then tranquil; and if I shall ever succeed in gaining a morsel of bread, be assured that I will come and share it with you." At these words which Lawrence uttered in a loud voice he arose; for the moment appeared favorable to flight. The footsteps of Magdalen were heard descending the stairs, and the door turning on its grating hinges gave a loud bang that echoed through the whole house. Lawrence rose from his bed guarding as much as possible against the least noise. He did not wish to wake Patrick, for he feared, sensitive child, that his resolution would fail before the tears and entreaties of his brother; but Patrick continued still to sleep. After having cast a last and rapid look at the sleeping child, Lawrence descended in haste the ladder and forthwith stood in Magdalen's chamber. Palpitating and trembling from fear that redoubled at every sound from without, Lawrence seized a large loaf; then fastening his little parcel to the end of his stick, he placed it on his shoulder, and fled his father's house with the agitation and fear of the criminal who seeks to escape the requisitions of human justice. He darted into the street almost breathless and bewildered. The poor little fugitive flew through Nice like a frighted bird; the apprehension of being met by Magdalen supplying him with wings. Exhausted from fatigue in the space of an hour, Lawrence fell rather than sat on a stone by the way-side. He was then on the frontiers of France; he passed the bridge of Var, with his eyes fixed on the Italy he was leaving; then with a voice almost choked with sobbing he cried out: "Adieu, beloved Nice! adieu, sweet climate! adieu fair land in which my unhappy infancy has been passed! adieu, holy visions in which my mother comforted me! adieu, my father's house! Patrick, adieu!" And overwhelmed with an excess of trouble the afflicted child lowered his head on his bosom and poured forth a torrent of unrestrained tears. "I shall lose the strength and courage of which I have need," he suddenly exclaimed, "if I allow myself to be carried away by the emotion I experience. No, I will weep no longer." And then a sad smile sparkled through his tears, like a pale sun-beam glancing through dark clouds. He arose, took his stick with his little bundle, and resumed his journey. He was then fast leaving behind him, poor little pilgrim as he was, the smiling plains of Italy, the orangery with its golden fruit, the lovely flowers, the roses that blushed every where on his way, the ever green olives, the cactus and the prickly-leaved alves. The poor, little fugitive shut out from his mind, though not without violent efforts, every thing that was dear to him, and entwined with his most cherished associations. A few steps more, and he would no longer tread his natal soil; his feet would then press the land of France, this sister of Italy which he loved; this at least was some small consolation to the poor child. He took his first repast in the vicinity of the little village of St. Lawrence, the confine of the two countries. Seating himself on a tuft of grass, he cut a slice of bread and commenced his meal. "My provisions will not last long," thought he, casting a look on the loaf which he so vigorously attacked; "but happily there are charitable souls in the world who will not see me want. I shall blush a little, it is true, to ask alms of any one, to accept any thing that I shall not have earned by my own labor; it makes no matter, I must gain the end I have proposed to myself; I must reach Toulon. In this great port I shall assuredly find vessels ready to put to sea, vessels as large as houses, with their big sails unfurled, as I saw them the Sunday I lay stretched on the sea-shore at Nice. With what pride of triumph I shall ascend the deck!" And at this seductive hope his heart bounded with sweet joy; and he arose and pressed forward with haste, as if he were to finish his journey that day and go on board the vessel in which he was to em-

bark as sailor. This rapid pace he continued for some days, halting only at farm-houses or little villages on the way to procure either a little nourishment or a small place in a stable in which to pass part of the night. After a fatiguing march of four days, during which the poor little traveller had to undergo frequent humiliations and refusals, he arrived at Pignano, where he hoped that his distress would win the sympathy of some compassionate hearts. But there as every where else he had passed, his prayers were unheeded; he was treated as a little vagabond and rogue. His Italian accent induced the belief that he fled from his country because his conduct had been marked with bad antecedents. "Go back to your own country," did people say to him, "you are only a little villain that has been chased from it by your crimes. Go back then, lazzarone!" The unhappy little Lawrence felt for the moment his courage abandon him. "Oh! God punishes me," he exclaimed sobbing, "God punishes me for having quitted Patrick and the paternal roof." And then as he was remote from the people who had treated him with such brutality, he knelt down, raised his eyes towards heaven, and with clasped hands cried out in a most melting tone: "Lord, Lord, do not abandon me, do not withdraw from me your holy and powerful protection! I will redeem my faults by good actions and by the exact observance of all your holy commandments. Oh Lord, guide me, protect me, enlighten me in the dark path into which my pride perhaps has drawn me. Have pity, oh Lord, on an orphan, on a pilgrim child! Have you not said, oh Lord, that you love especially little children? Oh then, I am weak, I am little, I am perishing of hunger, protect me, protect me!" Having thus raised his heart to God, Lawrence resumed his route, and despite the weakness of his body and the pangs of hunger, he felt his heart bound with new hope, and under its inspiring influence he quickly sped over the leagues that still separated him from Cuers. On his arrival at this latter place, our little pilgrim exhausted from fatigue, heat and hunger, stretched himself beneath a broad-leaved fig tree and yielding to the lethargy that stole over his senses, his heavy eye-lids closed and he sank into a deep sleep.

CHAPTER IV.

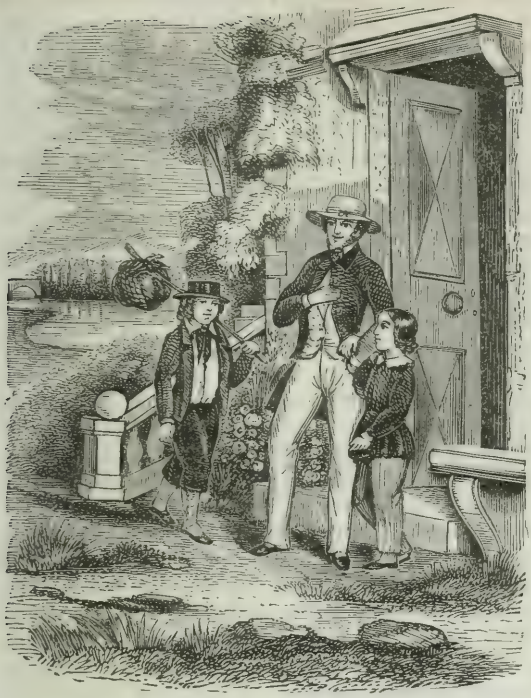
The young Octavius—Lawrence receives succor and protection.

In the village of Cuers at which Lawrence had arrived, there lived a family whose circle of duties seemed to embrace only the love and practice of religion and virtue. Octavius was the only son of virtuous parents, who reared him with the tenderest care and watched over his spiritual well-being with the most anxious solicitude. The greatest and purest of pleasures consists in dispensing wealth, when we are blest with it, in acts of beneficence. M. Gestin never experienced greater joy than when he had it in his power to succor the wretched by his money as well as by his protection and advice. Governed by such happy principles, each day that furnished him with an opportunity of doing dood to his fellow-creatures, would he say to his wife, who shared his sentiments: "Behold, another day well spent. Life is short, time flies with rapidity; not to diffuse beneficence which costs the possessor so little, is to ignore the will of God and to stray wide of the rich man's mission on earth."

The little Octavius, though yet scarcely seven years of age, had already imbibed the precepts of his family; which, being daily put in practice, were to a child

endowed with native sensibility, an example that fructified in his young heart and intelligence. M. Gestin was called by the whole country around the father of the poor. To show how beloved and respected he was, it may suffice to state, that fervent wishes were offered up that his example might find imitators who, like him, would call forth in the hearts of the people the hallowed feelings of affection and veneration. Octavius had been engaged at study three consecutive hours, when his mother, imprinting a loving kiss on his brow, said to him: "Go, my child, take some recreation, I am satisfied with you." The child, light as a butterfly, was soon sporting along the green meadow, which at this season of the year was beautified with red-poppy blue-bells and smiling little daisies that seemed to say, come and cull me.

Octavius began to form a large bouquet of all these flowers, to which he added the timid hyacinth that scented all around with its odoriferous breath, then to vary his innocent amusement, he wove them into a crown which he placed on his pure white brow. Thus adorned the charming child, with heart overflowing with joy, frolicked through the surrounding fields. The attention of Octavius was suddenly arrested at the sight of a young boy, who lay sleeping under the thick shade of a fig tree. His walking stick was at his side, while the little bundle that contained his all, answered as a pillow for his head. His long hair fell in disorder over his shoulders and his face, which was still moist from the tears he shed, ere sleep subdued him. Octavius continued some moments contemplating this child who appeared quite a stranger to the country. His little imagination exhausted itself in conjecturing who he might be or what he himself ought to do. Wherefore was it that, while all were at work, this little boy was so sluggishly sleeping? Suddenly the object of his attention gave a slight move. Lawrence, for it was he, gave a deep sigh, quickly arranged his dress, and brushing away sleep from his eyes, fixed them on the child that stood before him with a crown of flowers on his brow, like a blessed angel of the Lord—an angel of hope and of consolation. The two children regarded each other for some time without speaking, they then smiled like old acquaintances; Octavius first broke silence—"You sleep very soundly," said he. "It is because I am extremely fatigued and very hungry, young sir," replied Lawrence. "You are hungry!" resumed Octavius, with an air of sadness, he did not know yet what misery was, "you must be then very poor." "Yes, yes, very poor, I have not eaten any thing since yesterday." "Is it possible!" exclaimed Octavius, "you have then no home, no mother to supply you with bread and dainties." "Alas," said Lawrence, shedding some tears, "I have no home but the wide world, and as to my mother, she is above." And he pointed his finger to the blue sky over him, sobbing bitterly at his bereaved condition. "Oh! do not weep thus," cried Octavius, deeply touched at the spectacle; and he wiped the tears that in silence coursed down his beautiful, pale countenance. "Do not weep, but follow me; come, my mamma, I assure you, is very good to me; my papa is charitable, I am certain that they will give you your dinner; have no fear, follow me." "I must not," answered Lawrence, "I will not be a beggar." "Will you then render me disconsolate?" gravely replied Octavius, "This is not right—you do not then care about giving pain to others; you see that I too weep." And the amiable child endeavored to raise Lawrence. He seized his stick, and parcel, and pulled him along by the vest. Lawrence could not long resist such a pressing invitation, and preceded by the little Octavius he soon crossed the hospitable threshold of M. Gestin. Oh! how happy was our poor little traveller, when after having answered all the questions of this kind-



Well, my child, since you so ardently desire to become a sailor, it is in my power to secure you the means.

hearted man, the latter said to him: "Well: my child, since you so ardently desire to become a sailor, it is in my power to secure to you the means. I will write to one of my best friends, the commandant of a frigate which is now about to sail; I doubt not but that at my request he will admit you among his crew." Lawrence wanted language to express to M. Gestin his deep-felt gratitude, but the tears of its emotion glistened in his eyes, and the father of Octavius was not slow to understand this mute language of the heart. "Be without uneasiness," added he, "remain here a few days with me to repair your strength that has been shattered by fatigue and harrowing hunger, and never doubt the protection of God. Providence is a kind mother who watches over all her children." Conducted by Octavius, who was his first protector and the instrument which God used to mark out for him a more easy and less rugged path, Lawrence entered an apartment where a substantial repast was served up to him. After he had satisfied the imperious demands of nature, and had been furnished with a letter of recommendation to a naval officer by M. Gestin, Lawrence who had received no education but that of the heart, understood full well that it would be the height of indelicacy to abuse so much kindness by remaining longer in this hospitable mansion. "I am going to depart, sir," said he to M. Gestin, "carrying with me the recollection of your goodness and benefactions. I long to embark on board some vessel in order to prove to those who have been good enough to protect me, that I am not unworthy their confidence and care." "Take then this purse, my child," said M. Gestin to him. "Oh! do not blush, I have never felt more joy at being able to do a kindness than to-day. I hope, yes, I am sure that my benevolence has been exerted on a deserving object." "I accept it," said Lawrence, "this money will conduct me to happiness. May God bless your holy house, sir." Saying this, the little traveller took his stick and bundle, and taking a tender leave of Octavius, and bowing a a profound adieu to M. Gestin and his wife, he went forth with joyous soul and contented heart. Our young exile, who so suddenly passed from the depths of

despair and wretchedness to the fullness of joy and of hope, flew over rather than walked the road that led from Cuers to Toulon; such was the anxiety of Lawrence to see this wonderful port, on which his mind had been so long fixed and of which Nice only gave a very faint idea, if the report he had heard were true. In fact, the port of Nice is always deserted; no vessels save large fishing smack to interrupt its solitude or float on its waters. How can it be compared with that port, whose roadsteads are perpetually floating forests; with Toulon, that war-port flanked on either side with two impregnable towers. And wholly occupied either with thanking God for His visible protection, or thinking of M. Gestin and the young Octavius, or counting the money which the purse contained (twenty francs) our dry land sailor, as we say, heeded not the vegetation that bloomed on his path. Having arrived at the village of Valette, he caught a distant glance of the sea which, like a vast mirror, reflected the burning sun above. The child was dazzled at the sight and felt as if seized with the vertigo; yet did he urge on his flying footsteps, so that in a quarter of an hour after he at last entered Toulon by the Italian gate. The movement along its crowded streets of so many people from all parts of the world, the soldiers ranged in battle array parading the city in every direction, the martial music that never ceased clanging, all this din in fine of a war-city rung bewilderment on the ears of our little Nicadian. He traversed the streets of Toulon without knowing where to stay. Having arrived at the Place au Foin, he saw a group of gentlemen seated at the door of a coffee-house. With his cap in one hand and the letter of recommendation from M. Gestin in the other, he advanced respectfully to these men, who appeared to belong to the most respectable class of society. "Messieurs," said the poor little child, falteringly, "will you be so good as to read the address of this letter and point me the house to which it is directed." "By Jove, my little friend," said the naval officer, smiling, to whom Lawrence tendered the letter, "some good genius has inspired you to address me." Having then opened the letter and perused its content, he affably said to Lawrence, "Follow me, my child, I am M. Gestin's friend." Lawrence quite astonished followed Captain Duraset to his house. "You appear to me a very determined little fellow," said M. Duraset, looking at him very searchingly. "But tell me what is the true cause of your having left Nice? Tell me, in fine, why at so tender an age you have quitted your family? Know you, my poor little fellow, that a vocation to sea requires a very determined resolution, or rather a complete ignorance of the severe discipline that is exercised towards sailors, else whence is it that while yet so young, you so freely expose yourself to its rude chastisements? For you must know, my dear child, that once on board of a vessel, you cannot expect indulgence from any person, no allowance is made for age, for weeping or capricious children; the chiefs are stern and inflexible, they obey themselves but duty, nothing but duty. All the sailors, young and old, must obey their superiors, as the ship obeys the helm that steers it. There is nought then but obedience always and for all." While the Captain was speaking, Lawrence, though paying great attention to him, had framed an answer to the first question, and when the Captain had finished said to him: "M. Gestin has not then informed you that I was an orphan, and that I fled my father's house on account of the harsh treatment I received from a step-mother who hated me. Oh! every thing I tell you, sir, is the exact truth. If this woman, whom I should have been willing to call mother, had testified the least affection for me, never, oh! never would I have left my country; never, above all, would I have abandoned my poor brother, whom I so love, and for whom I am so anxious to labor. Yes, my vocation to sea must

be very strong, irrevocably fixed, since I could tear myself from my adored brother Patrick. As to your apprehension, sir, regarding the discipline of the ship, I pray you to be satisfied on this point; for I assure you nothing can terrify me. Be convinced that if I shall merit punishment, be it ever so harsh and severe, I shall bear it with unmurmuring resignation, as being the just consequence of my transgressions." Thus spoke Lawrence; doubtless in other terms, but his firm and decided tone very much pleased M. Duraset. Through the clumsy exterior of this child of humble birth, the Captain saw a strong and energetic soul susceptible of the greatest courage and devotion. He tacitly promised to protect him if he should realise the hopes he conceived of him. "All right, my brave lad," said he, blandly patting the blushing cheeks of Lawrence. "I entertain a good opinion of you; let your actions realise its truth, and you will have reason to congratulate yourself on my bearing towards you; but," added he, "let me have the address of your step-mother. I must have the obituary certificate of your parents. Indeed, without this, my lad, no embarcation." "Oh! heaven," exclaimed Lawrence, in despair, "I would prefer being overwhelmed with the greatest calamities rather than renounce the hope of becoming a sailor; and if my step-mother should oppose my enrollment and recall me to Nice, oh sir! oh! oh! my protector! . . ." And Lawrence wrung his hands, and his eyes became brimful of tears. M. Duraset was much affected at it. "Child," said he, "you are free. The only persons in the world that could exercise right over your person, were your father and mother who, unhappily for you, are now no more. Fear nothing then and confide to me the care of your future lot. You shall never leave me." And M. Duraset forthwith sat down to write to Magdalen.

TO BE CONTINUED.

ASPIRATION.

What is sunshine? what is dew?
Gentle rain, or balmy air?
Herbs and weeds, as well as you,
Get their share.

What is clothing, shelter, food?
Birds and beasts, with little care,
In the field or pathless wood,
Find their share.

What is treasure—gems and gold?
Can they have a charm for thee?
Shallow men, and women bold,
Rich may be.

What the idle breath of fame,
On the idle lips of men?
Soon, like withered leaves on flame,
Cold again.

Can you be content with this—
Which the birds and weeds enjoy?
Cheat thyself and call it bliss,
Delight, and joy?

What is shared by men unjust
Cannot be the highest prize;
From thy feet shake off the dust,
And higher rise!

Human wisdom, vain and proud,
Can but hide the light of love;
As the changeful, drifting cloud,
The sun above.

From the mountain's crown of snow,
Earth is wider seen, 'tis true;
But the heavens *darker* grow
To the view.

Wealth and knowledge, fame and power,
So tempting to the toys of time—
Fail to purchase for one hour
The height sublime—

Where sit enthron'd the higher gifts
Of Charity, and Hope, and Faith:
Which soothes, sustains, and guides, and lifts
O'er life and death.

Oh! more than sunshine, food, or praise,
Or all this fever'd world can give—
Aspire to; and to Him upraise
Thine eye and live!

21st March, 1853. PORTE CRAYON.

THE PROPHECIES OF MALACHI.—III.

LEO XII. CANIS ET COLUBER.—A DOG AND A SERPENT.

Malachi speaks of the new Pontiff as "*Canis et Coluber—a dog and a serpent.*" All of us have read and heard a good deal of the *sagacity* of the dog and "the *wisdom* of the serpent." We will therefore see whether Leo XII, was remarkable for these attributes or not. Scarcely was his coronation over, when he began the great work of his reign, the rectifying of abuses, and the restraining of excesses. He applied the pruning knife to both Church and State. He began with the customs and the revenue, in both which departments much peculation and embezzlement was carried on. He trusted no one, but examined the returns and the balance-sheets himself, and more than once he suddenly appeared here and there *in propria persona* at times and in places where he was but little expected. In one or two religious houses, some laxity of discipline had crept in, and the rule was not very scrupulously followed. He at once had the superiors into his presence, questioned them, pointed out the irregularities, and insisted on amendment. He learnt that in one community the church was kept in a filthy condition, and that the altar linen was not sufficiently clean for the sacred purpose to which it belonged. He accordingly visited the church, and was received with as much solemnity as the suddenness of his coming would allow. He knelt for a short time before the altar of the Blessed Sacrament in prayer, then rose, went up to the high altar, which was coated with dust, and with his finger he traced upon it these words, "Leone XII, Papa." He then turned and left the church without further remonstrance. Nor was more required; Italians are not slow to take a hint, and this was one sufficiently broad for the clergy of the church to understand thereby, that for the future they would be expected to keep things in better order. Every one who has visited Rome must have seen the hospital of the Santo Spirito. It lies on your left hand as you go from the bridge of St. Angelo to St. Peter's. It is probably the finest foundation of the kind in the world, as provision is there made for receiving thousands of invalids, and no patient is ever turned from its gates. Relays of nurses, men and women, succeed each other alternately night and day, so as never to leave the sufferers for a moment unattended by some one. There are priests likewise attached to the hospital, to afford the consolations of religion to the sick, and to prepare the dying for their last passage. In every ward a confessor is stationed during the brightness of the day and the silence of the dark, and a constant vigil is thus kept over the sufferers "from the morning watch even until night." It would seem, however, that in Leo's time, some little remissness had crept into this department also, and whispers reached the Vatican of a soul having past to its account not fortified with the last comforts of the Church. To know of the existence of an abuse was to remedy it. The *Canis et Coluber* however took a means of his own to effect this. He did not institute a commission of enquiry, nor allow room for prevarication by examining witnesses third hand, he determined to visit the hospital and judge for himself. But he gave no notice of his intention, for that would be but to defeat his own ends. It was midnight; the nurses snored melodiously in their easy chairs; the night-porters had ensconced themselves in the cosiest corners; and the abbates were dreaming in the recesses of their blankets. One priest, however, "slumbered not nor slept" in the hospital; with a purple stole about his neck, hanging over fevered lips, receiving the outpourings of a contrite heart, and

comforting the dying sinner, sat the high-priest of the Catholic world, Pope Leo XII. At a few yards distance knelt a young ecclesiastic, holding in a silver vessel the holy oils used by the Church in conferring extreme unction. This was Monsignor Altieri, now a Cardinal priest. When the confession was finished, he arose and assisted his Holiness, repeating the responses, while he administered to the passing soul the last offices of the Church. One thing only was now wanting to complete his work, the patient must receive the viaticum to fortify him against the terrors of his last journey. Leo had now no further reason for concealing his presence in the hospital, he had examined for himself, and had found facts confirming but too strongly what rumor had asserted. No one was at his post; the poor invalids were left quite helpless and alone to wrestle with death; it was leaving the dead to bury their dead. Having thus satisfied himself, Leo took the following means of beginning a reproof, which ended in the dismissal of all the officials. He desired Monsignor Altieri to go back to the Vatican, and to bring the Blessed Sacrament from the private chapel, but he told him at the same time to care for having it conducted with due solemnity from the palace. Altieri departed to execute his commission, and during his absence Leo sat by the sick man's bed-side, praying with him, and preparing him to make his communion. In a short time, however, the darkness of the night was illumined by the flaring of flambeaux; by the ruddy glare you could see the surpliced priest, the acolyte with the processional lantern, and the Swiss body-guard with his quaint uniform and his gleaming halberd; you might hear the prancing of horses and the clattering of sabres, as a troop of the noble guard defiled into the cortile of the Santo Spirito. Then came three state carriages drawn by Arabian steeds, and all who saw their gilded wheels and red panels, knew them to be the Pope's carriages. The last drew up at the great entrance, and from it emerged Monsignor Altieri, carrying the Blessed Sacrament, and as he passed from the carriage to the hospital, he was covered by the Conbrellino, and the tinkling of a bell gave notice of his approach. No more remains to be told. The negligent priests came hurrying in half dressed to see what was the matter. Nothing was said to them; the only reproof they received just then was the cold silence which they met with. The next day more diligent successors were provided for them; and it will be safe to suppose that during the remainder of that pontificate, at least, the patients of Santo Spirito received better attention.

One instance more, and we leave Malachi's prophecy in the hands of our readers. But in introducing the following anecdote, we must preface it by a couplet from the Lay of the Last Minstrel:

> "I know not how the truth may be,
> I tell the tale as 'twas told to me."

Because, as there are many events in the lives of all great men, that never find their way into the pages of written history, so with the Popes; many of their actions are related from mouth to mouth among the seven hills, but make their way no further. The following trait of character is of this class. It was often told to the writer during a visit to Rome, and although it is not to be found in the pages of Rooke, still there is very little doubt of its authenticity, and this proviso is made, simply because we do not wish to commit ourselves to an unqualified statement, in whose defence we cannot quote chapter and verse. Annually, at Shrove-tide, the Romans hold a great merry-making called the Carnival. Their object in this is to celebrate a kind of farewell to enjoyment before plunging into the austerities of Lent,

In order to give some idea of how the Carnival is carried on we will transcribe a description of it from a modern book of travels.—And if the reader finds it rather long, he will probably find it sufficiently graphic and interesting to repay perusal; and we introduce it with less scruple, because the following anecdote of Leo XII turns upon an attempt by some scrupulous individuals to "put it down" as a very demoralizing custom.

"The Corso is the great fountain-head and focus of the Carnival. But all the streets in which the Carnival is held, being vigilantly kept by dragoons, it is necessary for carriages, in the first place, to pass, in line, down another thoroughfare, and so come into the Corso at the end remote from the Porta del Popolo, which is one of its terminations. Accordingly, we fell into the string of coaches, and, for some time, jogged on quietly enough; now crawling on at a very slow walk; now trotting half a dozen yards; now backing fifty; and now stopping altogether, as the pressure in front obliged us. If any impetuous carriage dashed out of the rank, and clattered forward with the wild idea of getting on faster, it was suddenly met, or overtaken by a trooper on horseback, who, deaf as his own drawn sword to all remonstrances, immediately escorted it back to the very end of the row, and made it a dim speck in the remotest perspective. Occasionally, we interchanged a volley of comfits (a compound of sugar and lime) with the carriage next in front, or the carriage next behind; but, as yet, the capture of the stray and errant coaches by the military, was the chief amusement.

"Presently, we came into a narrow street, where, besides one line of carriages going, there was another line of carriages returning. Here the sugar-plums and the nosegays began to fly about pretty smartly; and I was fortunate enough to observe one gentleman, attired as a Greek warrior, catch a light-whiskered brigand on the nose with a precision that was much applauded by the bystanders. As this victorious Greek was exchanging a facetious remark with a stout gentleman in a doorway—one-half black and one-half white, as if he had been peeled up the middle—who had offered him his congratulations on this achievement, he received an orange from a house-top, full on his left ear, and was much surprised, not to say discomfited.

"Some quarter of an hour of this sort of progress brought us to the Corso; and any thing so gay, so bright, and lively as the whole scene there, it would be difficult to imagine. From all the innumerable balconies; from the remotest and highest, not less than from the lowest and nearest; hangings of bright red, bright green, bright blue, white and gold were fluttering in the brilliant sunshine. From windows, and from parapets, and tops of houses, streamers of the richest colors, and draperies of the gaudiest and most sparkling hues, were floating out upon the street. Shop fronts were taken down, and the windows filled with company, like boxes at a shining theatre; doors were carried off their hinges, and long tapestried groves, hung with garlands of flowers and evergreens, displayed within; builders' scaffoldings were gorgeous temples, radiant in silver, gold, and crimson; and in every nook and corner, from the pavement to the chimney-tops, where woman's eyes could glisten, there they danced, and laughed, and sparkled like the light in water.

"The carriages were now three a-breast; in broader places four; often stationary for a long time together; always one close mass of variegated brightness. In some, the horses richly caparisoned in magnificent trappings; in others, they were decked from head to tail with flowing ribbons. Some were driven by coachmen with enormous double faces; one leering at the horses, the other darting its extraordinary eyes into the carriage; and both rattling again, under the hail of sugar-plums.

Others were attired as women, wearing long ringlets and no bonnets, and looking more ridiculous in any real difficulty with the horses (of which, in such a concourse, there were a great many, than tongue can tell or pen describe. Carriages delayed long in one place, would begin a deliberate engagement with other carriages or with people at the lower windows; and the spectators at some upper balcony or window, joining in the fray, and attacking both parties, would empty down great bags of comfits, that descended like a cloud, and in an instant made them as white as millers. Still, carriages on carriages, dresses on dresses, colors on colors, crowds upon crowds, without end. Men and boys, clinging to the wheels of coaches and holding on behind, and following in their wake, and diving in among the horses' feet to pick up scattered flowers to sell again; maskers on foot (the drollest generally) in fantastic exaggerations of court-dresses, surveying the throng through enormous eye-glasses and always transported with an ecstasy of love, on the discovery of any particularly old lady at a window; long strings of Policinelli laying about them, with blown bladders at the ends of sticks; a wagon-full of madmen, screaming and tearing to the life; a coach-full of grave Mamelukes, with their horse-tail standard set up in the midst: a party of gipsy women engaged in terrific conflict with a ship-full of sailors; a man-monkey on a pole, surrounded by strange animals with pigs' faces, and lions' tails, carried under their arms, or worn gracefully over their shoulders: carriages on carriages, dresses on dresses, colors on colors, crowds upon crowds, without end. Not many actual characters sustained, or represented, perhaps, considering the number dressed; but the main pleasure of the scene consisting in its perfect good temper; in its bright, and infinite and flashing variety; and in its entire abandonment to the mad humor of the time—an abandonment so perfect, so contagious, so irresistible, that the steadiest foreigner fights up to his middle in flowers and sugar-plums, like the wildest Roman of them all, and thinks of nothing else till half-past four o'clock, when he is suddenly reminded, to his great regret) that this is not the whole business of his existence, by hearing the trumpets sound, and seeing the dragoons begin to clear the Corso for the horse-race."*

We would gladly extract the description of the horse-race and the Moccoletti, but our digression has been long enough already, and we must return to Leo in the Vatican, for he is hearing a complaint against the immorality of the Carnival. But before quitting our author we will have his opinion of its innocence or otherwise, and we must bear in mind that he has declared that he has "no sympathy with the Catholic faith." He concludes his account thus: "I shall always remember it as a brilliant and most captivating sight: no less remarkable for the unbroken good humor of all concerned, down to the very lowest, than for its innocent vivacity. For, odd as it may seem to say so of a sport so full of thoughtlessness and personal display, it is as free from any taint of immodesty as any general mingling of the two sexes can possibly be; and there seems to prevail during its progress a feeling of general, almost childish simplicity and confidence, which one thinks of with a pang when the Ave Maria has rung it away, for a whole year."

In an ante-room of the Vatican, waiting for an audience of his holiness the Pope, stood a little man, rather advanced in years. He was as dissimilar to the courtier crowds about him as any one could well imagine. Purple and golden embroidery and silken robes formed their attire, while he was clad in the coarse garb of a Capuchin friar. Though low in stature, he was rather stout: from his shoulders to his ancles he was enveloped in a habit of coarse brown serge, a rope encircled his waist, and a pair of sandals, fastened with leather thongs, protected the soles of his

* From Dickens' "*Pictures from Italy.*"

feet from the roughness of the road, leaving the upper part, however, exposed to the roughness of the weather. His head was shorn, so as to leave merely a ring of hair encircling it like a crown; a noble beard descending to his waist completed the portrait. He appeared to notice nothing that was going on around, but sat with his eyes quietly cast down, waiting for his turn to come to enter the presence. At either end of the room stood a body of the noble guard, with drawn swords; in the next apartment was a company of the civic guard; and throughout the various waiting-rooms were distributed groups of the Swiss body-guard, with their quaint uniform and glittering battle-axes. Now and then a Cardinal glides by, sweeping the vast hall with his scarlet train, and encircled by the various officers of his household. Now it is a messenger despatched to some public office; now a dragoon clanks by, bearing the order of the day; and the banging of distant doors, the ringing of bells, and all sorts of bustle, make it a sufficiently animating scene. At last a curtain, at the farther end of the large hall, in which we are supposed to have stationed ourselves, is raised, and forth issues the General of the Jesuits from an audience. His arms are filled with papers, for the business he has been transacting has reference to the affairs of the Order in every quarter of the habitable globe. He is very tall and slender, and never raises his eyes from the floor as he passes along. Still, he manages to see every thing somehow, for he returns with punctilious courtesy every salutation he has received; and they are pretty numerous too. Our little friend stands rather in the rear; but still the General of the Jesuits perceives him among all the throng, and salutes him with a deeper reverence than the others, showing at once that he is a man of some mark. He is, in fact, the General of the Capuchins, which is the most numerous and most popular order of friars in Rome, being entirely devoted to the service of the poor. And now, if the truth must be told, the Father-General of the Capuchins is about to wait upon the Pope, to entreat him to abolish the Carnival, as being a festival that encourages a deal of licentiousness and immorality among the people. A week before he had an audience, and had presented the same request; but the Pope, with his usual caution, had taken a sufficient time to think about it, to enquire, and determine upon a line of conduct. The friar has returned to urge his petition again; but he is too late for this year, because the Carnival has already begun, and while he stands in the waiting-room, the Corso is thronged with maskers. And now a *Cameriere* approaches him, and by a graceful gesture gives him to understand that it is his turn to appear before the Pope. He enters the audience-chamber, genuflects thrice as he approaches the throne, kisses the jewelled cross on Leo's slipper, and begins to speak. But Leo interrupts him for a moment by ringing a small bell; an officer enters, and the Pope informs him that no more audiences will be given that day, and that all who are waiting must return the next morning; and before the Capuchin has time to say more, Leo addresses him: "I have considered the matter which you mentioned to me last week, and I am decidedly of opinion, that if the license exists which you represent, the sooner the Carnival is abolished the better." Here a smile breaks out over the features of the friar; he fancies he has succeeded. The Pope continues: "It would, however, be a grave matter to deprive the people of their amusement inconsiderately; and, in cases of this kind, I always make it a rule to judge for myself." The smile gave way to a look of doubt; he wondered what Leo was driving at. All uncertainty, however, was remarkably soon cleared up, when the Pope went on to say; "In order, therefore, to enable me to come to a fair conclusion, I have determined to be present at the Carnival myself. For this purpose I have here two dominoes; (he produced them) you shall wear one, and I will put

on the other. In this disguise it will be quite impossible for any one to know us, we can mingle in every thing; and I shall be able to judge much more correctly than by questioning third parties." To use a conventional phrase, the friar began *to look rather blue* on hearing this, and he at once proceeded to expostulation. "Oh, no, Holy Father; that would be very dangerous. Consider what a scandal it would bring on religion if it became known that one in my position mingled in such dissipation." "Set your mind at rest on that head," said Leo: "so long as I am with you, you will not get into very bad company; and where I go, you need not hesitate to accompany me." In fact, he had made up his mind, and objection was worse than useless. After a few necessary orders had been given, they proceeded to an inner apartment, and in half an hour's time, a carriage drove across the Piazza Rusticucci, bearing towards the Corso two maskers, enveloped in black dominoes. The taller of the two sat remarkably at his ease, but a close observer might have seen that a pair of very brilliant eyes shot their glances from beneath his mask, and seemed to be taking stock of every thing and every body as they passed along. The other masker seemed very fidgetty and uncomfortable for a holiday maker: and fidgetty and uncomfortable as he was, he would probably have been rather more so, had he been aware that he carried on his back a large paper label, furtively pinned there by his companion, which bore upon it the following words, in very legible characters:

"Questo è il Padre Generale dei Cappucini."
This is the Father-General of the Capuchins.

As they passed along, they attracted no notice; there were so many similarly dressed, and all bent on the same errand. However, when they entered the Corso, the fun grew fast and furious. Every one was on the look-out for something to make fun of. At last, one lucky wight happened to cast his eye on the fatal ticket, and as he read it aloud, his words reached the trembling ears of the poor friar: "*Questo è il Padre Generale dei Cappucini:*" Long live the Father-General of the Capuchins!

He started, like a guilty thing, and ejaculated: "*Ma che! hai sentito, Santo Padre?—Oh! Did you hear that, Holy Father?*"

Oh yes! he had heard it well enough; and they very soon heard more of it. For a chorus of voices took up the burden of the song, and the word passed from mouth to mouth,—"Three cheers for the Father-General of the Capuchins!" Of course nobody suspected who it was in reality; but they raised the cry, as the maskers are always ready to enter into the spirit of any character. Thus, when a doctor appears, he is sure to meet a patient before he has gone many yards; clients propose knotty questions to *pseudo*-lawyers; and on one occasion, the writer remembers to have seen a fine tall bandit, "bearded like a pard," and evidently not a little proud of his figure, suddenly buried in the embraces of a grisly dwarf, who pretended to weep for joy at having at length found his long-lost son! It was in this spirit the cry was raised that so terrified the poor friar; he begged and entreated Leo to leave the Corso; but the Pope was not to be turned from his purpose, till he had seen what he wanted. We have no record of his opinion, but the fact of his allowing the Carnival to be continued, is proof sufficient that he discovered no very great amount of depravity to result from it.

Such were the means invariably adopted by Leo XII, to arrive at the truth of all facts on which he was called upon to judge. During his short pontificate, he reformed many abuses in discipline and government; perhaps too many to suit some

people. His death was very sudden; and a curious fact connected with it, is a presentiment he seems to have had that his day was drawing near; for he sent for a skilful worker in brass one day, and dictated to him an epitaph. He desired him to inlay it with brazen letters in white marble; it was merely half a dozen words, declaring himself to be the most humble client of St. Leo the Great, his heavenly patron, and begging his powerful prayers. He desired that it might be done by a certain day, and he gave orders that after his death, he should be buried beneath the pavement of the Church, before St. Leo's altar. In a fortnight he was no more; and as the visitor to St. Peter's stands admiring the *alto-relievo* which represents the Great Leo in the act of rebuking the savage Goth, let him look beneath his feet, and he will find that he is standing on the grave of Pope Leo XII, *canis et coluber.—Lamp.*

CRYSTAL PALACE AT NEW YORK.

Reservoir Square on which it is erected, lies at the northern extremity of the city of New York, west of the Croton Distributing Reservoir, and between that vast erection and the Sixth Avenue. The precise distance from the Reservoir to the Sixth Avenue is 445 feet; and the width, north, and south, from Fortieth to Forty-second street, is 455 feet.

This piece of ground is nearly square. The shape is unfavorable for architectural purposes. In other respects, no better spot for the purpose could be found in the city. The Sixth Avenue rail road runs directly past it; the Fourth Avenue rail road runs near it; and it lies immediately in the vicinity of the Fourth, Fifth and Sixth Avenues—the principal thoroughfares of that part of the city.

The main features of the building are as follows: it is, with the exception of the floor, entirely constructed of iron and glass. The general idea of the edifice is a Greek cross, surmounted by a dome at the intersection. Each diameter of the cross is 365 feet 5 inches long. There are three similar entrances: one on Sixth Avenue, one on Fortieth street, and one on Forty-second street. Each entrance is 47 feet wide, and that on Sixth Avenue is approached by a flight of eight steps. Over each front is a large semi-circular fan-light, 41 feet wide and 21 feet high, answering to the arch of the nave. Each arm of the cross is on the ground plan 149 feet broad. This is divided into a central nave and two aisles, one on each side; the nave 41, each aisle 54 feet wide. The central portion or nave is carried up to the height of 67 feet, and the semi-circular arch by which it is spanned, is 41 feet broad. There are thus in effect two arched naves crossing each other at right angles, 41 feet broad, 67 feet high to the crown of the arch, and 365 feet long; and on each side of these naves is an aisle 54 feet broad and 45 feet high. The exterior of the ridgeway of the nave is 71 feet. Each aisle is covered by a gallery of its own width, and 24 feet from the floor. The central dome is 100 feet in diameter, 68 feet inside from the floor to the spring of the arch, and 118 feet to the crown; and on the outside, with the lantern, 149 feet. The exterior angles of the building are ingeniously filled up with a triangular lean to 24 feet high, which gives the ground plan an octagonal shape, each side or face being 149 feet wide. At each angle is an octagonal tower 8 feet in diameter and 75 feet high.

Ten large and eight winding staircases connect the principal floor with the gallery, which opens on the three balconies that are situated over the entrance halls, and afford ample space for flower decorations, statues, vases, &c. The ten principal staircases consist of two flights of steps with two landing places to each; the eight winding staircases are placed in the octagonal towers, which lead also to small balconies on the tops of the towers and to the roof of the building.

The building contains, on the ground floor, 111,000 square feet of space, and in its galleries, which are 54 feet wide, 62,000 square feet more, making a total area of 173,000 square feet for the purpose of exhibition. There are thus on the ground floor two acres and a half, or exactly 2 52-100; in the galleries one acre and 44-100; total, within an inconsiderable fraction, four acres.

There are on the ground floor 190 octagonal cast-iron columns, 21 feet above the floor, and 8 inches in diameter, cast hollow, of different thicknesses, from half an inch to one inch. These columns receive the cast-iron girders. These are $26\frac{1}{2}$ feet long and three feet high, and serve to sustain the galleries and the wrought-iron construction of the roof, as well as to brace the whole structure in every direction. The girders, as well as the second story columns, are fastened to the columns in the first story, by connecting pieces of the same octagonal shape as the columns, 3 feet 4 inches high, having proper flanges and lugs to fasten all pieces together by bolts. The number of lower girders is 252, besides 12 wrought-iron girders of the same height, and 41 feet span over a part of the nave. The second story contains 148 columns, of the same shape as those below, and 17 feet 7 inches high. These receive another tier of girders, numbering 160, for the support of the roofs of the aisles, each nave being covered by 16 cast-iron semi-circular arches, each composed of four pieces.

The dome will strike every one as the grand architectural feature of the building. In the first number of Putnam's admirable Illustrated Record, which was issued on the 14th inst., we find a full description of this splendid portion of the structure, from which we copy some interesting statements. Its diameter is 100 feet, and its height to the springing line is nearly 70 feet, and to the crown of the arch 123 feet. It is said to be the largest, as well as almost the only dome hitherto erected in the United States. It is supported by 24 columns, which rise beyond the second story, and to a height of 62 feet above the principal floor. The system of wrought-iron trusses which connect them together at the top, and supported by them, forms two concentric polygons, each of 16 sides. They receive a cast-iron bed-plate, to which the cast-iron shoes for the ribs of the dome are bolted. The latter are 32 in number. They are constructed of two curves of double angle-iron, securely connected together by trellis-work. The requisite steadiness is secured by tie-rods, which brace them both vertically and horizontally. At the top, the ribs are bolted to a horizontal ring of wrought and cast-iron, which has a diameter of 20 feet in the clear, and is surmounted by the lantern. As in the other roofs of the building, the dome is cased with matched lead and tin sheathing. Light is communicated to the interior through the lantern, and also in part from the sides, which are pierced for 32 ornamental windows. These are glazed with stained glass, representing the arms of the Union and of its several States, and form no inconsiderable part of the interior decoration.

The external walls of the building are constructed of cast-iron framing and panel-work, into which are inserted the sashes of the windows and the louvres for ventilation. The glass is one-eighth of an inch thick, and was manufactured at the Jackson Glass-works, New York, and afterwards enamelled by Cooper and

Belcher, of Camptown, N. J. The enamel, with which the whole of it is covered, is laid upon the glass with a brush, and, after drying, is subjected to the intense heat of a kiln, by which the coating is vitrified, and rendered as durable as the glass itself. It produces an effect similar to that of ground glass, being translucent, but not transparent. The sun's rays, diffused by passing through it, yield an agreeable light, and are deprived of that intensity of heat and glare which belongs to them in this climate. In the absence of a similar precaution in the Crystal Palace of Hide Park, whose roofs, as well as walls, were enclosed with transparent glass, it was found necessary to cover the interior of the building with canvas to produce the required shade.

At each angle of the building there is an octagonal tower, 8 feet in diameter and 76 feet in height. These contain winding stairways, which lead to the galleries and roofs, and are intended for the use of the officers and employés of the Association. Twelve broad staircases, one on either side of each entrance, and four beneath the dome, connect the principal floor with the gallery. The latter are circular in part, and consist of two flights of steps with two landing places. The flooring of the galleries is made of closely matched planks, while those forming the floor of the first story are separated by narrow intervals, in the same manner and for the same purpose as in the London building. Over each of the principal entrance halls, the galleries open upon balconies, which afford ample space for placing flowers, vases, and statues for decoration. Above the balconies, the ends of the naves are adorned with large fan-lights, corresponding with the semi-circular arches within. On each side of the entrances, there are ticket offices, and adjacent to them, rooms are provided for the officers of the Association, telegraph, &c.

The rapid and unexpected increase of the applications of exhibitors induced the Association to erect a large addition to the building already described. It consists of two parts, of one and two stories respectively, and occupies the entire space between the main building and the Reservoir. Its length is 451 feet and 5 inches, and its extreme width is 75 feet. It is destined for the reception of machinery in motion, the cabinets of mining and mineralogy, and the refreshment rooms, with their necessary offices. The second story, which is nearly 450 feet long, 21 feet wide, and extends the whole length, is entirely devoted to the exhibition of pictures and statuary. It is lighted from a skylight 419 feet long, and 8 feet 6 inches wide.

The decorations of the building have been entrusted to Henry Greenough, Esq., of Cambridge, brother of the lamented sculptor of the same name. Mr. Greenough has made art his study, and in its pursuit has resided long in Italy. The leading idea in the plan of decoration has been to bring out the beautiful construction of the building—to decorate construction rather than to construct decoration. To do this, and at the same time to preserve a general harmony of effect, has given Mr. Greenough ample opportunity to display his knowledge of the resources of his art. The result is surprisingly beautiful.

The decoration was commenced only on the 27th of April, but as soon as the progress of the construction would permit. The colors employed on the exterior are mixed in oil, the base being the white lead manufactured by the Belleville Company. The exterior presents the appearance of a building constructed of a light-colored bronze, of which all features purely ornamental are of gold.

The interior has a prevailing tone of buff, or rich cream color, which is given to all the cast-iron constructive work. This color is relieved by a moderate and judicious use of the three positive colors, red, blue, and yellow, in their several tints

of vermilion, garnet, sky-blue, and orange, (certain parts of the ornamental work being gilt,) to accord with the arrangements of colors employed in the decoration of the ceilings. The only exceptions to the use of oil colors are the ceiling of the American lean-to and the dome; these decorations are executed in tempera on canvas.

The effect of the interior of the dome (designed by Sr. Monte Lilla) is particularly splendid. The rays from a golden sun, at the centre, descend between the latticed ribs, and arabesques of white and blue, relieved by silver stars, surround the openings.

The building is supplied with gas and water in every part. The gas is designed for the use of the police in protecting the property by night, but is so arranged that, should it be deemed expedient to open the building in the evenings, there will be ample light. The water is accessible at numerous points, with convenience for drinking—also for the attachment of hose, in case of fire.

The whole quantity of iron employed in the construction amounts to 1,800 tons—of which 300 tons are wrought and 1,500 tons cast-iron. The quantity of glass is 15,000 panes, or 55,000 square feet. The quantity of wood used amounts to 750,000 feet, board measure.

To complete the explanation of the construction of the building, we recapitulate its

PRINCIPAL DIMENSIONS.

From principal Floor to Gallery Floor.....	24 feet.	
From principal Floor to top of 2d tier of Girders.....	44 "	$4\frac{3}{8}$ inches.
From principal Floor to top of 3d tier of Girders.....	59 "	10 "
From principal Floor to ridge of Nave.....	67 "	4 "
From principal Floor to top of Bed-plate.....	69 "	11 "
From principal Floor to top of upper ring of Dome...	123 "	6 "
From Sixth Avenue curb-stone to top of Lantern.....	151 "	
From Sixth Avenue curb-stone to top of Towers.....	76 "	9 "
Area of first floor.....157,195 square feet.		
Area of second floor..... 92,496 square feet.		
Total Area.....249,691 square feet, or $5\frac{3}{4}$ acres.		

The magnitude of these proportions alone is calculated to excite feelings of profound awe in the spectator's mind; and when we see added the gorgeous but subdued chromatic decoration with which the interior is ornamented, and the innumerable works of art and industry with which it is already partially filled, we may well be proud of an erection which is destined to confer lasting honor on the American name.

THE PASSAGE OF THE RED SEA.

Pope described the following lines as the finest he had ever read in the English language:

When Egypt's king God's chosen tribe pursued,
In crystal walls the admiring waters stood;
When through the desert wild they took their way,
The rocks relented and poured forth a sea.
What limit can Almighty goodness know,
When seas can harden, and when rocks can flow?

CORRESPONDENCE—NOVEL WRITING.

We have received from the accomplished author of "Alban" the following letter, in which he remonstrates against a portion of our remarks in the August number of the *Metropolitan*, respecting the character of certain passages in his work. In publishing this communication we deem it necessary to state, that literary usage does not in general confer upon an author the right to reply, through the pages of a periodical, to the critical notice which it may have taken of his productions: but in the present instance we are induced to lay before our readers the views of the talented writer, as they will afford us an opportunity of stating still more explicitly the principles of Catholic ethics against which "Alban" offends, and by so offending becomes a dangerous publication. After alluding to certain criticisms which appeared in other journals, Dr. Huntington says:

"It was not worth while losing my time and temper by a serious response to what was obviously unfair, hypercritical or personally abusive; but the notice in the last Metropolitan is too kind in its spirit; too sincere, manly and discriminating, to allow to pass by any misconception it may contain in a similar silence.

"Is there misconception then? Yes, and first of my object, and of the class of literature to which my book belongs. 'Alban' is not intended for a *religious* but a *secular* novel. I don't like religious novels, I disapprove of them altogether, I consider the whole mongrel species as illegitimate in literature. 'Alban,' then, being a secular story, a fiction on artistic principles, a picture of life, dramatized, idealized, with the primary aim of *pleasing*, naturally contains what you call 'worldly pictures' and 'a sprinkling of romantic courtship.' I am a layman and a *litterateur;* I write not for Catholics exclusively or especially, but for general readers. The mere literary men unite in praising my books for their literary qualities, but they object to their avowed 'sectarianism,' as they call it; no literary book (they virtually say) shall assume the truth of the Catholic religion, or look at life from a Catholic point of view:—do you agree with them in this? Then I shall be compelled to ignore Catholicity in my future works—a course to which thousands (*literally*) are urging me, old grey-beards in letters, and enthusiastic young men who have been captivated by the romantic element and the worldly pictures you dislike. I can't think of letting a talent lie idle that God has given me, and moreover, I shall starve if I do. If I would or could devote myself to nursery literature, (such as I suppose my Catholic friends would recommend,) I could not live by it. *They* are the worst book-buyers in the world. Few of them, comparatively, are readers, and *those who are such, read Protestant literature by preference*. They do not read your *Geraldines* and *Lazarines*, your *Canon Schmids*, &c., but they *do* read Currer Bell, and Bulwer, and Dickens, and Hawthorne (whom Mr. Brownson recommends as an edifying writer.) All these are heretical, anti-Catholic writers. Not one of them whose whole drift is not against the Church, her faith, her morals, whose whole theory is not heathenish. Surely it is something that *one* secular novelist of repute and power does *not* ignore the Church, nay, loves and defends her, and takes her stand-point as far as he knows it. You refer me to Canon Schmid as a 'model,' but surely I am twice as Catholic as he. It has been said that he habitually ignores the Church and sacraments as the sources of virtue, but it is the very moral of 'Alban,' its one thought from the first page to the last, that the grace of the Catholic Sacraments and the sweet, silent control of the Catholic discipline are the *only* sources and guardians of virtue and goodness on earth. The novel, as an eminent Protestant writer remarks, has lately become an *epos*, in which the soul of man is the hero and its growth in virtue is the action. I admit this idea. I know it to be the pervading one, and indeed the key of the present current literature. It is my peculiarity—*mine* alone—that I ascribe victory in the conflict, which like others I paint, to the aid of divine grace through the sacraments of the Catholic Church.

"And such is the view of my writings (allow me to say) which is taken by many of the highest judges among the Catholic clergy. You observe that 'some of the worldly pictures in *Alban* must be left out, if the work has any pretensions to be tolerated among Catholics.' There are many clergymen, (permit me to reply, and indeed in fairness you ought to publish my statement,) there are many clergymen of the highest character for wisdom, piety, and literary judgment, eminent for station too, who think otherwise. One illustrious prelate wrote to me in regard to the first edition suggesting a few alterations, (that have since been made) but adding that 'he was far from thinking its tendency to be to seduce the reader's imagination,' and the same illustrious, universally

revered person gave it to one of his female penitents to read, bidding her 'not mind what ——— said of it.' Another (for whom I may claim similar rank) found it unexceptionable even *then*, never dreamed of any thing wrong in it, and reading it by himself in the country, had the simplicity to make his meditation from the topics it suggested: but this gentleman knew, what few Catholic priests can, its *truth* as a picture of life. Why, even Mr. Brownson confesses that 'a person must be very fastidious to object to any of the scenes, expressions, or incidents' in the present edition. Catholics and Protestants, clergymen and laics, educated and simple, and some of the purest women I know, have read *Alban* in its present dress, and have not been able to discover in it any thing to which they can object. In short, my dear sir, there is a *difference of opinion* on this point, and the authority on the one side is every whit as good as that on the other. Think of it! such books as you, and Mr. Brownson, and other Catholic critics, and the London Athenæum, the Whig Review, and other secular organs, allow 'Alban,' and its sequel, 'The Forest,' to be in a literary point of view, do not grow on every Catholic tree. Glance your eye over the waste of English literature, rank with poison, with weeds, a howling wilderness thronged with hostile creatures—hostile to the Church. *All these writers are your enemies!* Is it worth while to quarrel with almost the only friend you have among them all? at least the only *imprudent* friend—the only one who dares injure himself for your sake?

"Lastly, permit me to say, that I repudiate absolutely the idea which you hesitatingly ascribe to me, that 'The fictionist has a right to hold up immodest scenes by way of cautioning against them.' That was not my meaning, and to all the remarks you add on that head I cordially subscribe. The writers to whose 'freedoms' I refer, are all considered immodest writers; Hawthorne, who is the freest of them all, has been lauded in Brownson's Review, without the least hint of such an objection, notwithstanding that he is as 'fussy about women's petticoats' and hose, and far more bold and vivid in describing their persons, and dwells on his pictures more pointedly than ever I could venture to do. All that I meant to say was that I did not see why there should be two measures of criticism, why a novelist whose seeming moral is the evil of the indissolubility of marriage should be let off without a reproof, and another whose aim is to show that the will of God and not passion is the rule of the rational creature, should be called to account so severely for the merest trifles.

"Any book (I pretend) which seeks to paint Protestant life as it is, in a young man religiously inclined, and to show how Protestantism failed him, *must* deal with the inefficiency of the system to preserve youthful purity. And this is a topic (I own) which cannot be touched ever so distantly and delicately without danger; and yet that danger may be incurred for the sake of the good and legitimate object in view as all moral theologians teach. And the difficulty is peculiar in a work of fiction, I grant, and yet *no other will reach the Protestant reader.*

"That is my defence. I have said what was necessary to be said, in the only way in which it would reach, or even be comprehended by, the persons for whom it was intended. Thousands have read this truth in *Alban*, who would never touch a Catholic book of controversy. The ablest lay-critic among us (at least he is thought so) who has permitted himself to assail *Alban*, advised me before it was written to do exactly as I have done. I have done it to the best of my poor ability. When the manner was objected to in quarters that I respected, I suppressed the book at a great loss to myself, and altered it at my own expense, consulting my clerical friends as to the alterations, and making *more* alterations than they deemed necessary. I should almost regret having struck out some things which I still consider innocent and beautiful, and which had, in my own mind, an important bearing on the story and the theme, on the action and the moral, or at least on the development of the characters, (as nothing of this sort was gratuitously introduced by me, or ever is,) I should regret having left out such things, I say, to no purpose as it now seems, did I not know that an act of humility is never useless, however it may seem to fail of its immediate object. No one would submit more readily than I would, to a just authority deciding against any book of mine, but so far the authority is balanced pretty evenly, or rather the weight of it, to my apprehension, is decidedly in my favor, and so long as that is the case, I shall continue to believe, as I do, that those who object to it, either misapprehend my meaning, or else unconsciously exaggerate those trivial defects from which no human work is free. With the utmost cordiality and respect, I remain truly yours,

"The Author of 'Alban.'"

To proceed clearly, and as briefly as possibly, in our comments upon this communication, we shall observe that, as a vindication of "Alban" from the main charges against it, it may be reduced to the following argument:

"It is permitted, for a good and laudable end, to write upon subjects connected with the sixth commandment. Now, the scenes and conversations in 'Alban' which are

objected to by critics on the ground of their immodesty, are introduced into the book for a good and laudable end, viz: to show Protestants the inefficiency of their system for the preservation of youthful purity. Therefore these passages in 'Alban' should not be condemned."

Our reply to this syllogism is, that we deny the major proposition as it stands. It is *not* permitted for a writer, simply for a good and laudable end which he has in view, to touch upon the above-mentioned topics. This is lawful only under peculiar circumstances. Theologians, after St. Thomas, lay down the principle that a person may, for the purpose of obtaining a laudable end, place a cause which will lead also to an evil result, provided the following conditions be observed: 1, that the person be actuated by a good intention; 2, that the cause itself be of its nature good, or at least indifferent; 3, that the evil be compensated by the good result which is obtained; 4, that this good effect result from the cause immediately or simultaneously with the bad effect. The soundness of this principle of co-operation will be better understood by illustration than by any profound reasoning on the subject. A general, engaged in a just war, perceives that he must either bombard a hostile city or fall into the hands of the enemy. In such a case he can lawfully attack the city with the engines of destruction, although many innocent people may suffer from it. An intemperate husband threatens to kill his wife or to inflict some serious injury upon her, if she does not hand him a glass of liquor which will intoxicate him. Under these circumstances she can lawfully give him the liquor. In these cases, all the conditions required by Catholic theology are present: and it is easily conceived that the military officer and the poor wife are perfectly justifiable in their acts, although an evil result as well as a good one will be the consequence.

In a similar position, it is also lawful for a writer, the aforesaid conditions being observed, to discuss matters the handling of which is attended with more or less danger in a moral point of view. For instance, the authors of books on medical or ethical science, must exhibit the nature of corporeal or spiritual diseases for the benefit of mankind in general, and particularly for the instruction of those whose vocation in life is to labor for the mitigation or cure of those maladies to which man is subject. Though the writings of a divine or a physiologist may be diverted from their real design by evil-minded persons, and made to serve the purpose of a base and sinful gratification, they do not cease on this account to belong to an important and meritorious class of literature; because in the first place the services which their authors render to society are dictated by a laudable intention; secondly, their efforts are made in a good cause; thirdly, although some evil may accidentally result from their writings, it is far outweighed by the advantages which they confer; fourthly, these benefits do not follow less immediately from their works than the evil consequences to which we have alluded.

After this exposition of the principle, on which all legitimate co-operation towards an evil result must be founded, it will not be difficult to perceive that the major proposition of the argument in favor of "Alban" is unsound; because we have shown, that to be justifiable in placing a cause which will produce an evil effect, it is not enough to propose to oneself a laudable end: it is required, moreover, that the evil be compensated by the good result which is obtained, and that this favorable result must be as immediately the effect of the cause as the unfavorable result. Dr. Huntington's premises therefore being inadmissible, his conclusion falls to the ground.

He will perhaps object that the syllogism by which we have presented a statement of his argument, does not convey the full force of his reasoning: that he is aware of all the conditions required by the principle of co-operation, and is convinced that they have been observed in "Alban;" that he not only proposed to himself a laudable end in writing his work, but that the object has been accomplished: that any evil result to which it may tend, is compensated by its beneficial influence, and that the good effect follows, as closely as the bad, upon the perusal of the book. If the Dr. insists upon all this, he has certainly not proved it in his communication. He supposes that the good effect of his work is to show Protestants the inefficiency of their system for the preservation of youthful morals. Let us see how this will be effected. The author

informs us that "Alban" was written for the benefit of Protestants, for the purpose of "pleasing;" and we know that the great majority of those who read novels, do so only for the pleasure which they afford, and alas! too often for the sinful gratification which is so abundantly provided in works of fiction. Pleasure, therefore, is the chief and direct object in view; instruction something subordinate and accidental. Now, if the ideas of Protestants are not purer than Dr. Huntington supposes them to be, it follows that the indelicate passages to which we have objected in his book, will become proximate occasions of sin for almost all his readers. Here is a positive and great evil. Where is the good to compensate it? Can we believe, without admitting the miraculous, that every reader of "Alban" whose imagination will be deeply sullied with improper thoughts, will change his convictions in favor of Catholic principles? If a few persons acquire sounder views in regard to the superiority of Catholic morality and its defences, it is as much as can reasonably be expected. But, it is preposterous to say that the evil is here compensated by the good effect, or that the latter bears any comparison to the former. The good is at most very limited; while the evil on the contrary is immense.

Again, the author will scarcely contend, that the benefits which his book is expected to confer, will result from it as certainly and directly as the evil effects to which we have just referred. Taking human nature as it is, and especially in the weak and helpless state in which he has depicted it among Protestant youth, the commission of sin will follow, with a moral certainty, from the perusal of the work. This *must be* the case, considering the general character of novel-readers and the influence of obscene narratives. But, who will pretend to say that any one *must* change his views in favor of Catholic principles, after reading merely the assertions of a novelist? Here, then, the evil is certain, while the good is only expected, hoped for. We might go further, and say that the cause of evil which Dr. Huntington has put forth in "Alban," is not something good or indifferent, as theologians require, but *posita fragilitate humana* is a *malum in se*, and consequently never allowable. The Dr. seems to place too high an estimate on the disposition of Protestants, to be favorably impressed by works of fiction written in a right spirit and in a captivating style. It is true that the anti-Catholic novel is the great store-house from which Protestant blindness and prejudice are continually strengthened and increased; but the reason is obvious. Such a book is precisely to the taste of the reader: it chimes in with his preconceived notions, and therefore meets with a favorable reception. It is not so however with the novel whose preferences are for Catholicity. A book of this kind shocks the Protestant mind, because it assails the most deeply rooted ideas, which were imbibed in infancy and have strengthened with the growth of years. Occasionally, indeed, some good result will follow: but it follows more as an accident, than as a necessary effect; and hence it can never be lawful, for the sake of this uncertain good, to employ means the certain result of which, morally speaking, will be the commission of sin.

We have a right to infer from these remarks, that Dr. Huntington's work, entitled "Alban," fails in the conditions which are required in order to render its dangerous tendency permissible, and consequently that it sins against the principles of Catholic theology and against sound morals. If, as he says, some priests and even bishops have expressed to him a favorable opinion of the work, we answer that our observations are by no means directed to the regulation of the author's conscience. When, indeed, the chief pastors of the Church instruct their flocks in regard to the character of a publication, the latter are bound to be guided by their decisions: but when, as in the case of "Alban," no bishop has issued any public instructions, the faithful at large, as well as critics, are bound to be governed by the principles commonly taught by theologians, and illustrated in the general practice of the Church.

We hope that the author of "Alban" will appreciate the spirit and motives of our remarks. If we did not entertain a very high opinion of his rare abilities and of his great zeal to exert them for the glory of God and the salvation of his erring brethren, we would not perhaps have published his letter and accompanied it with the necessary

explanations. But the beautiful and excellent talent which he possesses, which may be made so powerful an auxiliary in the vindication of truth, and in exhibiting the charms of virtue, is too important a consideration to be overlooked, or not to be aided by the suggestions of friendly counsel. Gifted as he is with the exuberant fancy of a Chateaubriand, and actuated by a zeal no less ardent for the honor of true Christianity, let him portray the genius of Catholicity, the beauty of her faith, the spirit of her ceremonial, the labors of her missionaries, the civilizing influence of her institutions, the charities of her religious orders; let him depict these subjects in the glowing colors of which they are susceptible, and which his brilliant pen will so readily furnish. He will then enlighten the mind of his readers, while he pleases their imagination. But as the world is much worse now than it existed in the terrestrial paradise, let no writer, not even the author of "Alban," with a view of raising poor fallen man in the scale of knowledge, tempt him to eat of a forbidden fruit, which will only create an additional obstacle to his discovery of truth, and to his union with the Church of Christ. "BLESSED ARE THE CLEAN OF HEART, FOR THEY SHALL SEE GOD."

LITERARY NOTICES.

The Fine Arts as Agents of Education and Intellectual Development. Washington, pp. 35.

THIS is the title of an address delivered before the Philodemic Society of Georgetown College, at the annual commencement, July 12th, by John Carroll Brent, Esq. The author views the fine arts in their two-fold influence, as agents of intellectual improvement and contributors to the material comforts of man. His observations are rather limited in regard to the latter phase of the subject, because his chief aim is to commend the cultivation of the liberal arts as a means of imparting a knowledge and inspiring a love of the beautiful and true, and thus refining, purifying, and ennobling the popular sentiment and feeling.

"In vain shall we point to our rail roads and telegraphs—in vain boast of our ports teeming with the enriching effects of commerce and industry—in vain refer to our manufacturing and agricultural prosperity—in vain extol the blessed results of our free institutions, if, besides all this, good as it all is, the more refined, intellectual and spiritualising branches of human knowledge are not appreciated and encouraged in our age and country. Physical prosperity may exist, whilst mental occupations are neglected or despised. 'A nation,' says an able Reviewer, 'without literature, however abundant in natural resources, is a nation without true greatness, and however liberal the form of its institutions, without true independence.'

"The annual returns may give abundant proof of our progress in population and resources, exports and imports, railways and steamboats, factories and navigation; and yet, if the mind and heart be not refined, if the intellectual statistics of society be not onward and upwards, the public taste cultivated, and purified from the worship of the golden calf, the advance of our beloved country in the march and scale of nations, is, for the most part, mere external show and delusion. It is only when we see intellectual and gifted men appreciated at their true value; it is only when we find men of means employing their superfluities in rational pleasures, and for the encouragement of taste and genius, and the people are taught by precept and example, to understand and admire the pure and the beautiful—that the heart of the lover of his species is made glad with the hope of a real and durable reform."

Nowhere, perhaps, will the truth of these remarks find a more practical application than among the American people. The utilitarian spirit which characterises them, requires something more than the art of printing to counteract the baleful influence which it exerts when carried beyond the bounds of moderation. The principles of our political system, reverence for authority, respect for the rights of others, are forgotten, although clearly defined in books, because either these books are neglected or their teachings are neutralised by the action of a periodical literature too often venal in its character. Eminently beneficial will be the efforts of those who strive to inform the public

mind by works of art. The towering monument commemorative of noble and virtuous deeds, the painting or engraving descriptive of scenes in our early history, the statue decreed to valor and patriotism, speak a lesson far more impressive and intelligible to the great mass of the people, while it is much more openly and constantly inculcated, than the exposition of their duty on paper. Religion, in consecrating the arts to the instruction and improvement of man, has only acted upon a principle which is deeply implanted in his heart, and her example is worthy of being imitated in the temporal order. Mr. Brent very justly calls upon the national government to do something more worthy of a great and flourishing republic for the encouragement of art, and the perpetuation of our historical recollections.

"Government, within its constitutional limits, should proceed with enlarged and more liberal and judicious encouragement to ornament our Capitol and national halls and edifices with the best productions of our American painters, and sculptors and architects. Hence, the Metropolis of this glorious republic should be converted into an enduring monument of republican taste and liberality; thus, by the artist's brush and chisel, immortalizing and perpetuating the grand national events and men in American history. The original intentions of the enlightened founders of this city should be carried out, to some extent at least, and Washington be made what it is the interest of the people and duty of Congress it should be, a worthy Metropolis of a growing and powerful nation, the centre of science, literature and taste, as well as of government and politics;—if possible, the Rome and Athens of the West. I believe there is no more sure and patriotic mode of making us a refined, intelligent and united people. I believe that it is the interest and duty of Congress to foster and embellish the Metropolis of the nation, and that every true American should feel proud that the seat of government is properly attended to and improved. I trust that the day is not far distant, when these things shall come to pass, and that the people will not be content with mere physical progress and prosperity, but also have reason to point to our artists and men of letters, and, in the spirit of the mother of the Gracchi, exclaim—'These are my jewels.'"

Hymns of the Church. By Rev. M. A. Wallace. Portland: 12mo. pp. 321.

Our last number contained some remarks on the tone of recent English poetry, as it emanated from the non-Catholic muse. Whether the writer considered the productions of Catholic poets of the present day, those of a Faber, for instance, too well known to require notice, we are unable to say, but if it is useful to indicate the spirit of poetry which is furnished by Protestaut pens, it is still more so, we think, to acquaint the public with the inspirations of Catholic writers. The volume before us we cheerfully introduce to our readers as a miscellaneous collection, partly the composition of the author, partly translated by him from other sources. Though he does not display the highest degree of poetical talent, which we conceive to consist in a striking originality of thought, richness of imagery and melody of expression, we cannot deny him a respectable position among the votaries of Parnassus. His flights are not of the loftiest range; but for this reason he may be better followed by the general class of minds. Nearly half of the volume consists of two poems, one of Prudentius, a Spanish author of the 4th, and another of Sannazar, who flourished in the 15th century. The Rev. Mr. Wallace deserves credit for these translations, and we hope that he will be encouraged to undertake other works of the kind.

The Catholic Standard. San Francisco, U. S.

It is gratifying to observe, among the evidences of progress in the new and distant State of California, the establishment of a Catholic periodical, as a means of enlightening the people in regard to the events passing in the religious world, and looking otherwise to the interests of the Church in that region. The miscellaneous character of its population, and the change which has come over every thing, with the ardor that hurries men along in the pursuit of material things, call loudly for the efforts of the press, to explain and vindicate the truth, to animate the zeal and courage of the Catholic people, and to rally them in the necessary provision for the maintenance and increase of the faith. The few numbers of the *Standard* which have reached us, evince ability and give promise that it will render valuable service in the good cause. The neat appearance of the paper reflects the highest credit upon the publishers. It may well compare with the very best specimens of periodical typography in the United States. The *Standard* is

published every Saturday at San Francisco, by S. T. Walsh & Co. at $5 per annum in advance, and has our best wishes for its success.

The Catholic Pioneer. Albany: No. 2.

We have not seen the first number of this weekly journal, which has just been commenced at Albany, N. Y: but the one before us is a well printed sheet, containing an interesting variety of intelligence, and strongly commends itself to the favor of the Catholic community. It is published by Michael O'Sullivan at $2 50 per annum, (quarterly in advance) for country subscribers, and 20 cents per month, or 6 cents per copy in advance, for those in the city. The *Pioneer* has our warmest wishes for a long and useful career.

RECORD OF EVENTS.

New Sees and Bishops.—The following is a list of the new sees erected in the U. States, and of the clergymen who have been appointed to fill them:

The See of Erie is erected, and the present Bishop of Pittsburg, the Rt. Rev. Michael O'Connor, is transferred to it. This translation was not treated of in the Council, or at all anticipated; but subsequently the venerable prelate himself, in his eagerness to have the see erected, offered to become its first bishop, resigning his present more distinguished position: which unexpected event will, we have no doubt, cause universal regret.

The Rt. Rev. Joshua Young, for many years a missionary in Ohio, is appointed to the See of Pittsburg. He is a native of New England, and a convert.

Rt. Rev. John Loughlin, now Vicar-General of New York, is appointed first Bishop of the new See of Brooklyn.

Rt. Rev. James R. Bayley, now Secretary of the Archbishop of New York, is appointed Bishop of the new See of Newark, in New Jersey. He was formerly in the Episcopalian ministry.

Rt. Rev. Henry B. Coskery,* now Vicar-General of Baltimore, is appointed first Bishop of Portland, Maine.

Rt. Rev. Louis de Goesbriand, now Vicar-General of Cleveland, is appointed first Bishop of Burlington, Vermont.

Rt. Rev. George Carell, S. J., now President of St. Xavier College, Cincinnati, is appointed first Bishop of Covington, Kentucky.

Rt. Rev. James Oliver Van de Velde, is transferred, at his own request, from the See of Chicago to Natchez.

Rt. Rev. Joseph Melcher, now Vicar-General of St. Louis, is appointed first Bishop of Quincy, and Apostolic Administrator of Chicago, until the appointment of a Bishop to that See, for which measures are to be taken immediately.

Rt. Rev. Augustus Martin is appointed first Bishop of Natchitoches.

Right. Rev Thaddeus Amat, of the Congregation of the Mission, is appointed Bishop of Monterey, in California, to be vacated by the translation of the present Bishop to San Francisco. This clergyman was President of the Theological Seminary at Philadelphia, when recommended for the Episcopacy; and left this country for Spain on receiving an intimation of it, in the hope of escaping the burden.

The city of San Francisco is made an Archiepiscopal See, the Most Rev. Joseph Allemany, O. P., being its first Archbishop.

A See is erected at Santa Fe, and Rt. Rev. John Lamy, the present Vicar-Apostolic, is appointed its first Bishop.

An Apostolic Vicariate is constituted in Upper Michigan, and Rt. Rev. Frederic Baraga, who for many years has been a zealous missionary among the Indians, is appointed the Vicar-Apostolic with the Episcopal character.

Action is deferred in regard to another See and Vicariate proposed by the Council.

The diocess of Walla-Walla is extinct, its territory being divided between the Archbishop of Oregon and the Bishop of Nesqualy.

The Hierarchy of the United States now consists of seven Archiepiscopal and thirty-four Episcopal Sees, with two Apostolic Vicariates. Two of the Sees are governed by Apostolic Administrators, with the Episcopal character. Besides these prelates the Right Rev. Edward Barron, Bishop of Eucarpia *in partibus infidelium*, is zealously employed in the missions of Florida.

* We understand that this gentleman has declined the appointment.

Archdiocess of Baltimore.—*Religious.*—On the 20th August, at the Convent of the Visitation in this city, Miss Mary Frances Millard, of Texas, and Miss Virginia Williamson, of Pikesville, were admitted to the religious habit, the former receiving the name of Sister Mary Bernardine, and the latter Sister Mary Louis.

On the 1st Sept., at the Convent of the Visitation, Frederick city, Md., Misses Maria Dooley, of Ireland, and Mary Hannagan, of Philadelphia, were admitted to the religious habit, receiving the names of Sister Jane Frances and Sister Mary Alexius. On the same day Sister Mary Augustine made her solemn profession of the three religious vows.

A mission was recently conducted by two Redemptorist fathers, at St. Ignatius' church, Harford co., and was well attended by the faithful of that district.

Rev. Mr. Constant, of Little Texas, has been appointed to reside with the Rev. Mr. Dolan of St. Patrick's church, Baltimore.—Rev. P. Dalton succeeds Mr. Constant at Texas, and Rev. Dr. Damphoux takes the place of Mr. Dalton as chaplain of the Carmelite convent.

Diocess of Philadelphia.—*Confirmation.*—The Rt. Rev. Bishop Neumann confirmed on August 12, in Port Carbon, 94 persons; 14th, Douglassville 7 persons; 15th, in Gosenhoppen, 132; 21st, in West Chester, 96; 22th, in Downingtown, 22.—*Her.*

Dedication.—On Sunday, the 28th of August, the Rt. Rev. Bishop Neumann dedicated to the service of God the new church of St. Thomas, recently erected in Ivy Mills. On the same day the Bishop confirmed 24 persons in the same church. The Very Rev. E. G. Sourin preached at High Mass.

Diocess of Pittsburg.—*New Church.*—The corner-stone of a new church to be erected at Clearfield, Butler co., was laid on the 15th of Aug., by the Rev. Mr. Larkin, assisted by the Rev. Messrs. Cody, Gray, and Tracy. Rev. Mr. Tracy, of Pittsburg, delivered a very impressive discourse to the large assembly that came to witness the interesting ceremony. The Butler choir and brass band deserve much praise for their valuable services on the occasion. The building will be 80 feet long by 45 feet wide, and is expected to be ready for service about the end of next December.—*Cath.*

Archdiocess of New York.—*New Church.*—The corner-stone of the new church of the Immaculate Conception was laid at Williamsburg, on the 11th of Sept., by the Very Rev. John Loughlin. Rev. Mr. McLaughlin preached on the occasion.

Dedication.—Sept. 4th, the new German Catholic church of St. Benedict, at New Brooklyn, L. I., was dedicated to the worship of God by the Rev. Mr. Malone of Williamsburg.

Diocess of Buffalo.—*New Church.*—On the 18th August the Rt. Rev. Bishop went to Scottsville, and laid the corner-stone of a new church which the zealous pastor and his pious congregation are now building. The Bishop preached twice to a large and respectable audience.

Confirmation.—On the 4th of Sept., he confirmed 84 persons at Batavia: on the 8th, 170 at St. Mary's (German) church, Buffalo.—On the 11th, he confirmed 55 in St. Bridget's church, Buffalo.

Ordination.—Sept. 11th, the Rt. Rev. Bishop ordained Mr. Bernard McCool, subdeacon, and Rev. Terence Keenan, priest.

Diocess of Boston.—On Saturday, 28th of August, the Rt. Rev. Dr. Fitzpatrick confirmed 161 young persons in St. Malachi's church, Hopkington, Mass.

Diocess of Hartford.—On the 23d of August, six ladies made their profession in the Convent of the Sisters of Mercy, Providence.

Archdiocess of Cincinnati.—*New Church.*—The corner-stone of the new church of St. Stephen, Hamilton, was placed last Sunday afternoon by the Most Rev. Archbishop. It will be 120 by 60. Addresses were made in German by Rev. David Widman, Superior of the Franciscans, and in English by the Archbishop.

Confirmation.—August 28th, the Most Rev. Archbishop confirmed 22 persons in the church of St. Francis de Sales, Walnut Hills.

Diocess of Louisville.—*Episcopal Visitation.*—On the 7th of August, the Rt. Rev Bishop confirmed 70 persons in the Church of the Immaculate Conception, Louisville. The following Sunday he administered the same sacrament to 18 persons in the congregation of St. Andrew, a few miles from Louisville. On Saturday, August 13th, the Rt. Rev. Bishop of Louisville held an ordination in the cathedral of the Assumption, in which the following gentlemen, all members of the Society of Jesus, were promoted to the holy order of subdeaconship: George A. Watson, Benedict Masselis, James A. Converse, and Joseph Edward Keller. On Sunday morning, the 14th, these same Rev. gentlemen were ordained deacons; and on the following day, the feast of the Assumption, they were promoted to the holy priesthood, together with the Rev. Francis William Van Deutekon, a deacon from North Brabant, Holland, who had accompanied

the Bishop on his recent return from Europe. On the same day, the Rt. Rev. Dr. McGill, Bishop of Richmond, on the invitation of the ordinary, administered confirmation in the cathedral of Louisville to 132 persons, of whom 15 were converts to our holy religion.

Diocess of Vincennes.—*Ordination.*—At Notre Dame du Lac, Indiana, on Thursday, 11th of August, the Rt. Rev. Bishop of Cleveland conferred the order of deaconship on the Rev. Robert Wallace. On the following day Messrs. Edmund Kilroy, Neal Gillespie, Thomas Flynn, John Curby, Joseph Biemons and Peter Monicum received the four minor orders and subdeaconship. On the 15th, feast of the Assumption, six of the aforesaid made their solemn vows, and were entered as Fathers of the Holy Cross.

On Friday, 17th, Rev. Edmund Kilroy and John Curley were ordained deacons by the Rt. Rev. Bishop of Chicago, and on Thursday, Rev. Robert Wallace and Rev. John Curley were ordained priests. Rev. E. Kilroy will be raised to the priesthood in a few months when his age will admit.—*Pilot.*

Archdiocess of St. Louis.—*Dedication.*—On Sunday, August 28th, the new church of St. Bridget was blessed by the Rev. Mr. Fitnam, pastor. The Rev. P. Feehan preached. The church is 90 feet by 37.

Ordination.—On Tuesday, the 6th Sept. Mr. Peter De Meester, S. J., and Mr. James Halpin, S. J., received subdeaconship. On the following morning, the same gentlemen, and Rev. Patrick Meehan, were made deacons.

On the 8th, the following gentlemen were promoted to the priesthood:—Rev. Patrick John Ryan, Rev. James McGill, C. M., Rev. William Fisch, Rev. John Hayden, C. M., Rev. Patrick Meehan, Rev. Peter De Meester, S. J., Rev. James Halpin, S. J.—*Sheph. of Valley.*

Diocess of Chicago.—*Dedication.*—On the feast of the Assumption the new church of St. Francis Assissium, West Chicago, for the Germans, was blessed by the Rt. Rev. Bishop, assisted by several clergymen. The church is 70 feet by 40. On the same day, the corner-stone of another church was laid at Carlinville, Macoupin co., by Rev. Mr. Carroll.

Diocess of Little Rock.—A spiritual retreat for the clergy of this diocess was held at Fort Smith, commencing on the 25th of July and ending on the 31st, where the Rt. Rev. Bishop officiated at High Mass. The Rev. Richard Nagle was ordained priest on the same occasion.

Diocess of Santa Fe.—The public exhibition of the school at Santa Fe, under the auspices of Bishop Lamy, is noticed in a very flattering manner by the *Weekly Gazette* of that place.

Archdiocess of San Francisco.—*New Church.*—On the 17th of July, the corner-stone of a new church, St. Mary's, was laid at San Francisco, by Archbishop Allemany. The dimensions of the building will be 135 feet long by 75 in width.

Confirmation.—The holy sacrament of confirmation was administered by the Rt. Rev. Bishop to 26 persons in Martinez, on the 26th June. On the feast of SS. Peter and Paul, the 29th, 23 persons were confirmed in the little church of Contra Costa, of which the Rev. Maximino Agurto is the pastor. On the 10th July, the Rt. Rev. Bishop visited Stockton, where he confirmed 34 persons. The church which is of good size was crowded on the occasion.

Dedication.—On the 3d July, a new church was dedicated by the Rt. Rev. Bishop, to divine worship, in Sonora, under the invocation of St. Patrick. It is a neat frame building, 25 by 54 feet, built on a lot given by the corporation of the city.

Ordination.—July 17th, Messrs. Sebastian Filoteo and Pedro Bagaria were ordained deacons by Archbishop Allemany, at San Francisco.

Conversions.—Richard Meady, Esq., of Cloudesly Lodge, Bitterne, near Southampton, Eng., lately joined the true Church. His father and brother are both beneficed clergymen of the Established Church.

On the 27th of August, the Rev. Mr. Lyman, late Episcopal minister at Columbia, Pa., abjured Protestantism at the hands of the Most Rev. Archbishop of Baltimore, who on the same occasion administered to him the sacrament of confirmation.

Lately the Catholic newspapers announced the return to the Church of the Count de Degenfield-Schomberg, formerly ambassador of Wurtemburg at the court of Vienna; that of the Princess de Salm-Hoogstraeten, and we since learn the formal abjuration of the Pastor Lutkemuller, of whom we have already spoken in our number of the 9th October, 1852, on the occasion of the appearance of his work on the descent of Jesus Christ into hell. In that book, which he dedicates to the holy Catholic Church, he deduced the truth of Catholicity from one article of the creed—*Descendit ad inferos*—and conjured his co-religionists to refute it, if it were possible

Head-constable Allen has been received into the Catholic Church by the Rev. Mr. Clune, C. C. Lorrah and Durrow. Mr. Allen is a highly respectable man, and a most intelligent scholar; and as an officer, his character has always stood deservedly high in the estimation of his superiors.

Deaths.—July 7th, at Cape Girardeau, Mo., Rev. Richard Hennessy, president of St. Vincent's college in that place.

On the 1st of August, at Mobile, Rev. Anthony Lima, in the 55th year of his age. Born in the Canary Islands, he joined the order of Franciscans, and upon the destruction of religious houses by the impious Espartero he came to the United States, where he labored as a faithful priest for twelve years.

August 12th, at the Male Orphan Asylum, New Orleans, of yellow fever, Brother Joachim, aged 35 years, one of the Brothers of St. Joseph, and a native of Ireland.

August 12th, at the same institution, Brother Ezechias, a Canadian by birth, aged 22 years.

August 14th, Rev. J. Fitzgerald, of Baffana, near Killenaule, Ireland.

August —— the venerable Archdeacon McCarron, parish priest of Waterside chapel, Londonderry, Ireland.

August 15, at New Orleans, of the prevailing epidemic, Rev. N. Blin, assistant priest at St. Augustine's church, in that city, in the 50th year of his age. His zeal, piety, suavity of manners and dignified deportment had won for him the esteem and respect of the clergy and faithful. He was a native of France, and had been about nine years in this country.

August 15th, at Mobile, Al. Rev. L. Dufour, a native of France, who had for several years exercised the holy ministry in Louisiana.

August 17th, at the Ursuline convent, New Orleans, after a long and severe illness, Sister St. Charles, a choir Sister, in the 72d year of her age. She entered the religious life at Quebec, her native place, in the year 1801. In 1822, she was chosen with several of her Sisters to come to New Orleans, where she discharged for thirty years all the duties of her holy vocation with persevering zeal and fidelity.

On the 17th August, at New Orleans, of yellow fever, Sister Octavia M'Fadden, one of the Sisters of Charity engaged at the Charity Hospital, aged 40 years.

August 23d, at the Male Orphan Asylum, New Orleans, Sister Alphonsa Sheehan, a Sister of Charity, aged 30 years.

On the 24th of August, at New Orleans, of the epidemic, Rev. G. Gauthreaux.

August 29th, at Bouligny, near New Orleans, J. B. Escoffier, of the Congregation of the Mission, in the 40th year of his age. This good and pious priest died in the discharge of his duty.

August 30th, the Rev. Louis Rosi, of Richwoods, was drowned in a creek near St. Genevieve, while attempting to ford it. He was a faithful and devoted missionary.

On the —— of August, at Mobile, Rev. Patrick McMahon.

September 5th, at Natchez, of yellow fever, Sister Francinia Gallagher, one of the Sisters of Charity at the Orphan Asylum.

September 7th, at Natchez, Miss., Sister Mary Chrysostom, Sister-servant at the Orphan Asylum in that city. She died of the prevailing epidemic.

On the — of September, at Baton Rouge, Rev. Anthony Parret, S. J., of yellow fever.

On the — of September, at Vicksburg, Miss., Rev. J. B. Babonneau.

On the — Sept., at New Orleans, of the yellow fever, Sister Lina Griffin, one of the Sisters of Charity at the Charity Hospital, aged 26 years.

Sept. 14th, at Buffalo, Sister Annesia Kreaghnen, one of the Sisters of Charity at St. Joseph's, Emmitsburg.

On the 16th of Sept., at New York, Edward Dunigan, of the firm of E. Dunigan and Brother. We make this announcement with deep regret. The deceased has long been known, in the community in which he lived and throughout the country, as a man of considerable enterprise in the bookselling and publishing business, and of the strictest integrity in all his dealings. We are much indebted to his good taste for the great improvement, which has taken place within a few years, in the mechanical execution of Catholic publications, while his activity contributed largely to the extension of of our literature. The most costly work in this line, ever undertaken in the United States is the illustrated edition of Haydock's Bible, now issuing serially from his establishment. We sincerely sympathise with his family and friends at their loss, and trust that his practical attention to the duties of a Christian life will have found him prepared to receive the reward of the faithful servant.

Miscellaneous.—*Mortality at New Orleans.*—From May 28th to September 8th, there were 10,066 deaths in N. Orleans, of which 7,282 were from yellow fever. The contributions from different parts of the U. States, for the relief of the suffering, caused by the pestilence, amount to $142,488.

First Procession of the Orange Lodges in Philadelphia.—The Orange Lodges in this city, under the assumed name of *American Protestant Association*, made their first public procession 10th September. The preparations for this display gave rise to much speculation, and some excitement as to the probable result of the experiment. They turned out only about 400 strong. Their regalia consisted of *scarlet* velvet sash, trimmed with purple and gold lace, studded with gold stars and eagles, the tie of the sash consisting of a rosette of *red*, *white*, and *blue* ribbon. As some fears were entertained that the affair might give rise to a disturbance, an extra police force was detailed, which kept with the procession throughout the entire route. The day happily passed without any outbreak; but in the evening, whether or not connected with the day's proceedings we are not positively certain, riot and murder occurred in the district of Kensington.

Atrocious.—Under this heading the *N. York Commercial Advertiser* castigates with merited severity the brutal inhumanity of a German paper, published in New Orleans, called the *Staats Zeitung*, which recently contained an assault upon the Sisters of Charity and the Catholic Clergy of that city, even in the midst of their devoted efforts for the relief of their suffering fellow-creatures. There are a set of men, whom the social upheavings of Europe have thrown upon our shores, and who after their arrival in this country, soon begin to show why they were drubbed out of their own. Not satisfied with denying religion, they rave with a kind of demoniac fury against all who profess it, and the more pure and sublime the virtue which Christian faith exhibits, the more savage is the onslaught which they make against it. So radically and thoroughly corrupt is this class of German and Italian infidels, that amidst all the Christianity, civilization and refinement of the present day, they have become more savagely hostile to every thing in the form of social improvement, than the most ferocious tribes of the forest. What must be the profound wickedness of the man who will publish to the world, that the Sisters of Charity, whose heroic benevolence is proverbial throughout the land, are *white she devils, sprung out of hell's deepest and remotest corner!* Such is the language of the *Staats Zeitung*, and it only expresses the sentiment of a large number who have flocked to these shores from Europe, who have their associations under the name of Turners, Druids, &c., and their journals which are constantly vomiting forth the most disgusting infidelity. The *Commercial Advertiser* justly remarks, that the indecent and atrocious conduct of the *Staats Zeitung*, "deserves public scorn, and demands reprehension from every man and every press in this broad Union." It should serve to awaken the attention of Americans to the anti-Christian and anti-social element which is finding its way into our midst, and which, if not effectually checked, will cause trouble on this, as it has already caused it on the other side of the Atlantic.

Trial of Bishop Doane, of New Jersey.—During the last month, the bishops of the Protestant Episcopal Church in the U. States, assembled at Camden, N. Jersey, for the purpose of considering the charges preferred by some of them, against Bishop Doane. These charges were of a very grave character, imputing to him the incurring of extravagant debts, defrauding his neighbor, paying exorbitant interest for money, taking a false, or rash and imprudent oath, acting with violence towards another man, and using spirituous liquors to a considerable excess. Much time was consumed by the court in hearing the argument on both sides, respecting the dismissal of the presentment. In the course of his address before his Judges, Bishop Doane made some admissions in reference to his embarrassment at Burlington, upon which a committee of seven bishops was appointed to confer with the accusers and the accused.

The Committee held a meeting, at which the terms for an abandonment of trial was agreed upon. During the recess of the court, several of the bishops waited on Bishop Doane and desired that he would communicate to them in writing the substance of what he had said in open court, in reference to his embarrassments at Burlington. The bishop at once declared his perfect willingness to do so, and made out for them a short written statement, denying all evil intentions on his part, but acknowledging that in the midst of his difficulties he had done things which were imprudent, and of which he is now deeply sensible. The bishop also declared his conviction that the presenting bishops had not been actuated by any impure motives, but had only acted in the matter from the promptings of duty. This statement was made the basis of a motion of dismissal of the presentment, and the discharge of the bishop, and the court adjourned *sine die*.

The result of this trial is plainly to the advantage of Bishop Doane. All the charges, excepting the improper use of spirituous liquor, admitted of a satisfactory explanation, which was offered; but we cannot conceive how the court could have been satisfied with his vindicatory statement so far as it related to the immoderate use of intoxicating drink,

when the same judges were so stern and inflexible in the case of the two Onderdonks, whose frailty might certainly have claimed a similar exercise of clemency.

HUMBUGS OF THE DAY.—*Anti-Slavery Convention in New York.*—The Anti-Slavery Society held its meeting on Sunday afternoon, August 28th, at Metropolitan Hall. Not more than seven or eight hundred persons were present, among whom were Mrs. Lucretia Mott, Miss Lucy Stone, Garrison and other conspicuous characters. The last mentioned individual remarked, that no book was held in greater respect by Americans than the Bible, and yet that none was so little understood: *rightly interpreted*, however, he knew of no book so valuable. He also stated that nothing was to be expected for the abolition cause from the American Church or its ministers; the ministers of all religions were found on the side of slavery and oppression. Mr. G. introduced Sojourner Truth, an old colored woman, about sixty years of age, who said she was a slave for forty years in that state, gave a brief account of herself, and concluded by stating that she was endeavoring to make a living by selling a little pamphlet, giving a sketch of her life. At the evening session, an address was made by Mr. Johnson, after which he read a poem by Whittier, which was received with mingled hisses and applause. The lines

> "Down with the pulpit, down with teaching,
> And give us nature's preaching,"

were received with frantic applause by the fanatics. Mr. J was followed by other speakers, among whom were Mrs. Mott and Miss Stone. From the remarks of the latter we shall quote freely, to show the character of these reformers, as well as to afford our readers a little amusement. She referred to the Fugitive Slave law, which she called "an act so infamous that no language could describe its blackness." (hisses) "I don't wonder that men hiss so mean a law—it deserves it." (Renewed hisses, laughter, applause.) Miss Stone then gave some well told stories of the workings of the Fugitive Slave Act. The effect of her pathos was considerably weakened by the action of an eccentric gentleman, who had invaded the rostrum, and exactly at the most tender point would walk across the platform, and indulge in a long drink of water. He was always applauded. Miss Stone thought it was strange that men could be found in a N. York audience, who would hiss such poetry as Whittier's. "O shame, where is thy blush?" (Hisses, laughter, and applause.) But a time would come when this same audience would repent such things. The literature of the country was with the cause, and thanks to Mrs. Beecher Stowe and Richard Hildreth, it had spoken out. (Hisses.) Slavery cursed us in every way—in N. York the man who drives woman to market and sells babies by the pound, goes to communion as if he were a Christian; such a man cannot have the first idea of Christianity. (Hisses and applause.) You may as well have burglars and shop-lifters at your communion as slave-holders. [Here our eccentric friend took another drink, amid cries of "turn him out," from the body of the house, and applause from the galleries.] . . . . . The question is now to be settled, whether slavery or freedom shall rule in the land. [Here our eccentric friend was invited to leave the platform, which he did. The applause he received evidently annoyed Miss Stone, who said he was either drunk or an idiot.] She went on with an appeal to the audience to consider which side they would occupy in the great struggle which was soon to come. The question was not whether we should buy cotton or corn cheaper, but whether we would be with God and his people—whether we would adhere to the great truth that justice should be done though the heavens fall, and success would be the reward. Yes, we will be victorious. (Confusion and hisses.) And I want to see the N. York public in their proper position on this subject. I want you to support this New York Anti-Slavery Society, and I desire to say to that society that they must learn to labor and to wait. We can bear to be hissed in so glorious a cause as this. But before you condemn us, you will please to read our platform, which can be obtained from the *National Anti-Slavery Standard*, and I will state to you the principles which this paper supports. It advocates no union with slave-holders. (Hisses and confusion.) We mean to have a new Northern Republic. (More hisses, and the confusion became general.) You may hiss it if you please, but it is like shooting a pop-gun against Gibraltar. (Hisses, cries and laughter.) We go for the abolition of slavery, or the dissolution of the Union. (Cries of "turn her out," and a storm of hisses.) The South must abolish slavery or stand alone; the Union must be dissolved, or slavery must be abolished.

The fair Lucy was now assailed with such a torrent of hisses and expletives, that she retired from the platform. Mr. Culver here came forward amid much confusion. He said: I desire to call your attention—[cries of "put him out," "down with him," and much confusion.] Fellow-citizens—[more noise.] If you occupy too much of my five minutes, you will not be able to hear Mr. Garrison.—[Groans for Garrison, renewed confusion and cries of "Burleigh."]

The President.—You are gentlemen, I trust. You will hear Mr. Culver? [Hisses and cries for Burleigh, who came forward.]

Burleigh.—If any one wishes to hear—[Hisses and "down with him!" "Let us have Miss Brown!" "Give us a lock of your hair."]

As the cause was not likely to advance much by such efforts, the meeting adjourned.

Woman's Rights Convention, New York.—This convention met at the Tabernacle on August 30th, Mrs. Lucretia Mott in the chair. She stated the platform of the convention, and observed that a great deal of religious protest and prejudice might be expected, as it was something new for women to aspire to the highest office, the occupancy of the pulpit. Miss Lucy Stone then read a long string of resolutions, one of which was, "That woman must be recognised politically, legally, socially, and religiously the equal of man, and all the obstructions to her highest physical, intellectual, and moral culture and developement removed, that she may have the highest motive to assume her place in that sphere of action and usefulness which her capacities enable her to fill." Afterwards, Miss Stone proceeded to give a history of the women's rights movement from the time of the first convention, in central New York, five years since. She said that at that time it was averred that women were not fit for anything but to stay in the house; but we have seen, by the example of Harriet Hunt,—she is here, and we shall hear from her—that women can be good physicians. They have also proved that they can be good merchants; and one lady, in Philadelphia, has made herself rich by trade and commerce. And if you say we can't be preachers, we will point to Metropolitan Hall, last Sunday, where the Rev. Antoinette L. Brown had the largest audience in New York. (Hisses and applause.) Yes, those men hiss because they know no better. (Laughter.) I will say to them that a number of sensible men have called Miss Brown to preach for them, and she is to be installed on the 15th of this month. She is of the strictest sex of the Orthodox.

It being moved that only twenty minutes should be allowed each speaker, in the day time, some of the ladies who had prepared long discourses, showed considerable dissatisfaction. Several were in the Bloomer costume. At the afternoon session, Mr. Garrison said, that he would deny to no person of any color or sex, all the governmental rights enjoyed by any other person. No particular intelligence was required for the legislature, and consequently women should be allowed to vote and legislate. If they had this privilege, only a few after all would exercise it, and plenty would be left to cook all the dinners, and mend all the stockings. During the second day's proceedings, Miss Lucy Stone remarked, that the Bible "has been presented as one of the strongest proofs that woman should not enjoy equal rights with men; and when I was a little girl, I believed that woman was to be obedient to her husband; but when I became older, and learned Hebrew, I found that the word 'shall,' could be translated, 'may,' 'might,' or 'would,' and that the truth was, that if woman liked she might obey her husband." . . . . . "I say sometimes to my audiences, said Miss Stone, that the woman who has no husband, is better off than she who has, as the first has a right to the care of her children. She hardly passed through a single town where some mother was not weeping for her children. She thought that the women ought not to be married in their present state of degradation."

At the evening session, one Mrs. Anneke attempted to address the meeting in German, amid the cries and yells of the audience, upon which Wendell Philips came forward: Mr. Phillips.—Ladies and gentlemen, allow me to say one word, [hisses] purely as a matter of self-respect. We are the citizens of a great country—[laughter, and cries of "hey," "hey,"] that has extended to Kossuth a welcome, from Maine to Georgia; and this New York audience—[A voice.—That's it—go it.] And this audience is now looking upon one who stood by his side on the battle fields of Hungary—[a yell, and a cry of "turn him out,"] one who has faced the cannon of Francis Joseph of Austria for the rights of the people, and this is the welcome you give her to the shores of Republican America.—[A voice.—Let us hear her, boys.] She wishes to be heard. [A voice.—We'll hear her; we will beg her pardon.] Mrs. Anneke then recommenced her speech, which was translated by Mrs. Rose. She said that, her sisters in Germany had long waited for their rights, and she wanted the privilege of free speech there, as it was allowed in this country. (A voice, "not too much of it.") She said she fully sympathised with the great cause, and hoped it would go on and prosper, as many hearts across the ocean were beating in unison with those here.

Here there was great confusion, and cries for Greeley, Booth, and others.

Mr. Wendell Phillips then mounted the platform, and his appearance was the signal for a perfect storm of hisses and indignant exclamations. He could only be heard in portions of sentences, and finally gave way to Mrs. Rose.—I call upon the police. (Hisses and laughter.) The Mayor and the police promised to keep order, and I call upon them to ke-p their promise. (More confusion.) Wendell Phillips.—Fellow-citizens—(hisses and cries of "sit down!")—you are making a great deal better speech than I can. (Hisses and confusion.) The time has been when other reformers have been put down. (More confusion.) Mrs. Rose.—I call on this audience to be quiet. (Ha! ha! ha!) Phillips.—We have offered you a chance to answer us; (Voices—"Go

back to Boston," "Dry up," and all sorts of calls.) The best thing you can do for us is to disturb us and disgrace your city. (Hisses and cries of "Turn him out.") I have come here with the expectation of waiting long enough to get an audience who will hear me. (A voice.—Take a drink.) Phillips.—I want to ask you a question. Is not all American law founded on the principle that all persons governed by laws have a right to share in making them. (Cries of "No, no.") My principle is—(voice—"You've got no principles.") My principle is, that unless you give woman an opportunity to help to make the laws, you have no right to expect that they will believe in them. (More hisses.) Such was the confusion that he was obliged to break off in the middle of his speech, after requesting the scoffers to take the platform and answer him. (Hisses and applause.) "Dr." Harriet K. Hunt afterwards read a resolution of thanks to Mrs. Lucretia Mott, the President of the Convention, which was adopted. The people in the gallery amused themselves for some time in giving groans for Phillips, "the white nigger" as they called him, the *Tribune* and Greeley. The lights were lowered, and the audience gradually dispersed. "So ends this strange eventful history."

World's Temperance Convention.—The delegates to this convention assembled at Metropolitan Hall, New York, on the 30th of August, about 500 being present, "rather a slim number," says the Herald, "to represent entire Christendom." Neal Dow, of Maine, was elected president. After the roll of members had been called, G. W. Clarke, a woman's rights man, rose and read the following: "Whereas the cause of temperance is world wide in its divine mission, seeking the highest good of the whole human race, therefore, Resolved, That this convention cordially invite all the friends of humanity, without respect to age, sex, color, or condition, to participate in its deliberations and aid in its glorious work." The reading of these resolutions was greeted with applause and hisses. It was a firebrand in the camp. Mr. Clarke had opened the old sore of the brick church chapel. Old fogies rose to their feet, gave a turn to their white chokers, and coughed up their phlegm, in preparation for the fray. Sojourner Truth and her companions, including Greeley and the bouquet man, loomed up in the distance. Cries of "Lay upon the table!" "Put him out!" "Go it, Clarke!" "Down with the petticoats!" came from every quarter. Every body spoke at the same time. The president was confused, all was disorder, but Mr. Clarke not willing to give it up so, kept waiting an opportunity to speak. One gentleman asked if Mr. Clarke was a member. He answered he was. The questioner wanted the proof. The president soon put him down by calling for his credentials. Every body rose to a point of order; the chair decided against every body and every body appealed from the decision of the chair. Such a fight, from such a cause, the mere hinting of woman's interference! Mr. Marsh moved that this business be suspended till the report of the committee of organisation. This game wouldn't work. The chair declared Mr. Marsh out of order, as Mr. Clarke still stuck to the floor. John C. Simms, "I move we adjourn till Thursday next, to meet in Philadelphia, where we will be free from all this humbug." (Here the speaker looked hard at Antoinette Brown, but she returned the look with "scorn on her lip and defiance in her eye," as much as to say, "who's afeard?") Mr. Simms insisted upon the vote being taken upon his motion. The Chair put it and declared it lost. Clarke still stood upon the stand, "Ever and anon," raising his stentorian voice with, "I demand the right of the floor." The fight went on around him. The Rev. Mr. Patten—"I rise to a point of order." The Chair—"Sit down, will gentlemen be silent?" (but they wouldn't be silent, there was a petticoat among them.) Mr. Patten persevered—"I rise to a point of generosity." As this was something new in parliamentary usage, from curiosity the audience became quiet. "Rev." Antoinette Brown then came upon the stand. As yet there had been only a mere allusion to the petticoat, but now when the real article, the genuine skirts came before them, the old fogies fairly shook in their boots. Antoinette walked to a seat, (which none had the gallantry to offer) and helping herself to a good position, she looked around as if one "born to command." Some hissed, some tried to stare her out of countenance, some indulged in inuendos, but all to no purpose. She no doubt felt "it would never do to give it up so Mrs. Brown." The old grey-beards hitched their chairs a little further from her; those having occasion to go past, walked way around her, as far off as the walls would permit. Neal Dow wouldn't notice her. Antoinette sat alone, dignified, calm, unmoved, and apparently with "her soul in arms and eager for the fray." It was decided by the convention that women should not sit on the platform. On the second day, however, Mrs. Brown appeared with a strong force. After the appointment of various committees a real battle ensued, the fury of which may be imagined from the following: Mr. Phillips—"I wish respectfully to suggest to the Chair that it has been stated that this convention will be ruled by usual parliamentary laws." Chair—"You are out of order." ("So he is;" "Shut up his mouth;" says a half dozen.) Mr. Phillips—Looking savage and defiant. I appeal from the decision of the Chair. ("Don't put it." "He is only here to interrupt." "Let him go back

to the tabernacle with the other niggers." Laughter, applause and hisses.) Mr. Phillips—I wish to debate this appeal. By what rules of parliamentary law are you governed? "By the rule of common sense," says the Chair. ("You left that at home." "You'd better borrow some of that stuff," says many voices.) Mr. Phillips stood upon his seat and here attempted to read from the rules of Judge Cushing—(none would listen)—to prove that the question of a point of order was debateable. At this stage of the proceedings about seventeen rose to different points of order at different parts of the room. The Chair was called in all directions. Like a true heroine, all this while the Rev. Miss Brown sat near her Ajax, Wendell Phillips, looking collected and unconcerned. All was in a state of sublime confusion. There were Phillips men and anti-Phillips men, and each tried to put down the others—some laughed, some hollowed, others screeched and some whistled—some suggested this confusion was the effect of drinking too much cold water. Mr. Phillips attempted to proceed. "State your point of order," said fifty. "I protest against this interruption," says the speaker, "you gave me the floor yourself." The Chair—Mr. Phillips has the floor, preserve order, be silent.

Numerous and long resolutions were now read, after which Rev. Antoinette rose to speak, and the Chair with great urbanity invited her to the stand. No sooner said than done. Instantly Antoinette stood before the swaying sea beneath her, looking as fierce as a lioness, and as eager for fight. Then there was a tumult. Were the convention to yield to the petticoats or not? That was the question. The Chair (poor Neal) had committed himself and given his strength over to the women. Every delegate began to speak for and against—all put in their say. "The rules forbid her going upon the stand." "What are you going to do with that woman up there?" Dr. Snodgrass, her especial shoulder hitter in case of necessity, accompanied her upon the stand. "Kick that fellow off the stand," alluding to Snodgrass. In the midst of all this Mr. Keener rose to a point of order. His point was this: we passed a resolution yesterday in reference to this question. We passed a resolution saying we appreciated the value of woman but expressing it as our opinion that the public platform was not the appropriate sphere for woman. (Applause and hisses.) I think that resolution is in keeping with the spirit of this convention. (Applause and hisses.) Oh go on with your hissing, you can't put me down. ("That's right, old boy." Laughter.) I interrupt no man, ("That's good again,") and think it small and mean to do it. ("So do I." "Come to order; Miss Brown has the floor," &c.) I claim nothing from any one. I ask no odds of any one. ("Chair, will the gentleman come to order? Miss Brown has the floor." It was no use.) I like women as well as any one. ("Oh! you don't say so!" "How old are you?" "Keep still, will you?" Laughter.) But I believe in the sentiments of the resolutions alluded to. My mother was a woman. ("Isn't that wonderful?" "How do you know?" "Who told you so?" Laughter and confusion.) And I think I have as much regard for woman as any one. ("Take your eyes off of Antoinette." "Don't look at him, Anty." "He's only smitten." "Go on." "Come to order." "Won't do it." &c., &c.) But I want woman to attend to the little olive branches around the table. ("Halloo!" "How many have you got?" Laughter. "I rise to a point of order," says one.) All this time Antoinette sticks to the floor like death to the pale horse.—*Abridged from the Herald.*

This is but a specimen of the *temperate* manner in which the cause of temperance was advocated at the convention. The proceedings closed on the third day, in quiet, if not in a way to do any good for the world at large.

Holland.—The law of Mr. Van Hall, on "religious liberty," or rather for the purpose of restricting the discipline of the Catholic Church in Holland, was voted in the second Chamber, and remains to be considered by the higher legislative authority.

China.—According to the latest accounts, bringing intelligence from Chin-Keang-foo, up to the 28th of May, that city which is occupied by the insurgents, was assailed by the imperial forces, in ships, but unsuccessfully. The former are advancing, it is said, towards Hang-chow-fu, one of the richest and most important places in the empire.

England.—Very Rev. Dr. Roskell, provost of Salford, has been appointed bishop of Nottingham, and V. Rev. Canon Goss, of Liverpool, coadjutor in that diocess.

Ireland.—From a report of the committee of the Catholic University of Ireland, we learn that £37,160.13.4d, or about $185,803 were collected for that institution up to the commencement of the present year. Of this sum, £23,508 were collected in Ireland, £3,667 in England, and £7,896 in the U. States. Collections are still to be made in many parts of Ireland, which if they yield on an average as much as other districts, will carry the contributions in Ireland to £40,000. It is highly gratifying to the friends of Ireland, and of the true faith, to witness such successful efforts in behalf of an institution so eminently meritorious.

THE

METROPOLITAN.

Vol. I. NOVEMBER, 1853. No. 10.

For the Metropolitan.

THE WORLD OF SPIRITS.—I.

We have heard a great deal in this country about spiritual rappings and manifestations, tables moving and disclosing the secrets of the unseen world, and it appears that the art by which these extraordinary results are obtained, is now producing quite a sensation on the other side of the Atlantic. Whether, as the distinguished Faraday has said, the tabular movement is the effect of an involuntary muscular power, or as others contend, of an electrical or magnetic influence, we shall not stop to discuss, especially as neither of these hypotheses explains the most mysterious part of the operation, which is the answering of *mediums* to various questions propounded to them. Science has evidently failed so far to account for these strange developments, and we may therefore reasonably suppose them to be produced, to a certain extent, by preternatural agents, and may be governed in practice by this supposition. Although the principles laid down by the Catholic Church for the guidance of her children under such circumstances, are plain, satis factory, and generally known, it may not perhaps be uninstructive or uninteresting to the readers of the *Metropolitan*, to peruse the following article translated from the *Civiltá Cattolica*, an Italian periodical which appears semi-monthly at Rome, and is considered the ablest journal in Europe, as a defender of Catholic truth against the infidelity of the present age. The article is deserving of attention, not only for the lucid exposition of the principles by which Catholics should be governed in reference to the mysterious operations of spiritualism, but also for the argument which is derived from the rapping delusion, in vindication of the Church from the aspersions of her enemies.

"That besides this world which we see and feel, there is another, spiritual and invisible, which sometimes enters into communication with this, is an undisputed opinion, as ancient as time. We can scarcely name a people of the past, whether barbarous or civilized, among whom this idea did not subsist, more or less distinct, but in substance always the same. In regenerating the world Christianity purified this idea from all the falsehood and wickedness which imposture or malice had added to it, and reduced it to something clear and precise by including in it many of its dogmas. It defined what salutary hopes might or ought to be entertained from the protection of the good angels, or what evils could or should be

feared from a mysterious commerce with the bad; fortified the faithful against the influence of evil spirits by prayers and exorcisms, or sacred and sacramental objects; and acknowledged and professed that privileged souls had sometimes, though rarely, been favored with communications from the angels of light. This point therefore is so well settled among Catholics that there is nothing mysterious, we may say, even in that world which is called the world of mysteries: but we mean among simple Catholics who have not been instructed in the fanatical theories of modern progress; such as the devout old woman, the pious child, the simple rustic. For these the catechism, holy water, the blessing of the house, with the legends of St. Anthony persecuted by the demons in his cave, or of his namesake of Padua to whom the angel brought the news of his father's death, while he was preaching, are a true theology, for the belief of which nothing else is required than the simplicity of faith.

"But the unhappy tendency of modern times to obliterate ancient traditions, wrought its effect upon this theory of the invisible world, whether of good or of bad spirits, and thanks to the gross materialism of the past century, it may be said that among the cultivated and enlightened classes the work was completed with greater ease than had perhaps been expected. When men with wondrous audacity rejected the idea of a spirit in the body, whose immaterial acts neither nature could falsify nor consciousness deny, how could they believe in a good angel that protects and a bad one that tempts? Who saw him? Who heard him? Who touched him? The most discreet and sensible thought that they were condescending enough if they only doubted on this point, casting the whole subject into that profound gulf of scepticism, into which we drown all truths which either incommode us, or do not convince us by the evidence of the eye or the hand. This infidelity or doubt arose from the fewness of the cases, in which a preternatural intervention of an invisible being could be maintained against the cavils of a severe and too delicate a criticism. The extraordinary facts that occurred were frequently but the tiresome apings of white and black magic; at one time the hysteric fits of an imaginative and nervous woman; at another the ravings of some cunning devotee: why not say too, the secret arts of some charlatan or juggler, who playing on the credulity of the simple made them see fire-flies through a lantern? Amidst this confusion of folly, of false devotion and of malice, it was very easy to lose sight of the few cases, in which the Church properly so called, or the worthiest of her prelates, had acknowledged the true and real action of a spirit. Hence among those who prided themselves in their knowledge, it passed for an undoubted conclusion, that the spirit we have in our body was enough, without the necessity of admitting others wandering in the open air or squatting amidst half-ruined palaces or in dark caverns.

"This discovery which freed us from so many terrors, was of course a new evidence superadded to the many our age already possessed of its progress in civilization and freedom from prejudice. In fact, the age grew strangely proud and laughed heartily at old men, who allowed themselves to be terrified by invisible beings that existed nowhere out of their own frightened imaginations. In sacred biography all that related to devils that maltreated the saints, or to angels who came to console and comfort them, was expunged, if not from books, at least from the memory or the belief of those strong minds, who did not think them worthy of notice: and the new biographers were obliged to be very cautious, if they wished not to be branded with the writers of the dark ages. As to the rites of the Church regarding benedictions, scapulars, holy water, exorcisms and the like, the age could

not cancel them from the Ritual, much less abolish one of the four minor orders; but it avenged itself by sneers, numbering these practices among the relics of superstitious times, of which the world, as it grows more enlightened and polished, will rid itself in one way or another. Even preachers were obliged to pay tribute to the enlightenment of the age. If they spoke to the promiscuous crowd of the tempting and seducing devil, of the strengthening and defending angel, they dared not do so frequently to an instructed audience, if they would not run the risk of seeing their hearers turn up their nose in disdain. Scarcely had theologians the courage to speak of them openly in the schools; when they did speak on this subject, it was not so much to show in what manner spirits can have intercourse with men, which is certain and taught by St. Thomas in his Sum, as to demonstrate by Scripture and tradition, that there are good and evil spirits that work either for good or evil in men, according to their various conditions. In fine, some thought, if they did not say so, that the stories of devils, obsessions, and exorcisms should be set aside with other old rubbish, as a remnant of the middle ages; nor did they fail to see in this a degeneracy of the Church, who, though she did not err in contending against devils, when every one believed that they existed, does not show much wisdom in continuing this hostility against them, when the learned and enlightened are ashamed to believe in them. Yet notwithstanding this change of opinions the Church has not changed a hair's breadth in her belief and practice, waiting until Providence would conquer the pride of some of her erring children.

"It seems to us that this time is now come, and we will not let the opportunity escape of making a solemn reparation for the insults that have been hurled against the Church of God. Let it not be supposed that in doing this we shall turn the heads of any of our readers, or disturb the placid dreams even of the most timid child. So far as it depends upon us, things will remain just as they are. From our throwing some light on the already known communications of our world with the world of spirits, it cannot follow that a ghost will come to-night to blow out the candle while you are reading, or shake off the counterpane while you are asleep. By no means: we are only discussing a speculative truth, which neither takes from, nor adds to, what spirits can do or are doing among us: but the discussion is of the utmost importance, as well on account of the dangers which would attend the rejection of the truth, as of the necessity of justly apprehending the belief of the Catholic Church, and estimating the pride of our age which boasts of being free from prejudice because it is ignorant. Even the *moving tables* are not altogether foreign to our subject, and more closely perhaps does animal magnetism approach it in some of its most astonishing applications. And why should we not make our readers feel the force of some means of being undeceived, which Providence furnishes us as proper to these days?

"Do you know whence has been derived now-a-days the certainty of this work of the spirits and their mysterious commerce with our world? It has come from the most progressive, the most independent country in the world; a country that is the most enthusiastic on the subject of religious liberty—the United States of America. Yes—the intercourse of man with evil spirits, which has been admitted by the Christian world from the first ages; which has been the object of so much provident caution, and we may say, of so much rigor on the part of the Church; which a modern philosophizing age has ridiculed as the dream of old grey-beards, or the imposture of charlatans, returns to us from America as a new and foreign manufacture, entirely fabricated to our exquisite taste, to be hunted after with curious avidity as a

thing of the very latest fashion. How could the lie be more peremptorily given to the incredulous materialism of the age, or a more perfect triumph decreed (we will use no other word) to the liturgy and prescriptions of the Church?

"In that country whose civilization is not, like that of the old world, due exclusively to Christianity, intercourse with spirits was for some years, if not frequent, at least not rare; and the art of effecting it for oneself and the profession of communicating it to others, was called *spiritualism*. But scarcely five years had elapsed when this spiritualism began to spread and to assume a systematic form; and now it counts its followers by myriads; it has its own journals and associations; in fine, all that can constitute a religious community. And the occasion of this great increase was altogether casual, without any expectation or thought from any one. In a village of New York, called Hydesville, there resided in 1848, a Methodist family of the name of Fox, composed of father, mother, and two marriageable daughters. In the house they occupied were frequently heard raps at the door, on the wall, in the furniture, sometimes also a slight clapping in the air. One evening as the young women were about to retire, one of them by chance cracked her finger joints, and immediately the same sound was heard at her side, without her knowing from whom or how it came. They were not frightened, but they spoke out with firmness: "Whoever you are, strike while we count 1, 2, 3, 4, 5, . . ." No sooner said than done. The mother, to make sure of the mystery, asked the age of her daughters, and in two replies had as many raps as corresponded with their respective ages. If they were of a certain age, it is good to think that the revelation took place in secret: but we do not think that ladies would like to see this sort of play becoming too common. From this time the mother and daughters became mediums, the name which is given in America to persons who have the faculty of communicating with the spirits and placing others in communication with them. Mrs. Fox and her daughters endeavored to give a little method and order to this mysterious commerce, and after a short time they were enabled to obtain replies sufficiently full. The most frequent operation is that of rapping or knocking, which is heard on the furniture or walls, or in the air, and like a sound one might make by striking anything with his knuckle. Hence it was easy to make conventional sounds, and it was determined that three raps should be affirmative; one, negative; two, expressive of doubt. If a name, or a date, or any other species of request, were to be answered, which either could not or at least not easily be answered by a dry affirmative or negative, it was agreed that the interrogator should pronounce or write a series of names, dates or things of the same kind. When the true object is named or written the rap is heard, which advises that it is the true one. Applying this method to the alphabet, words and entire phrases can be obtained. The interrogator names, writes or marks in an alphabet already written, the successive letters, A, B, C, D, &c., and for every letter that must enter into the words of the answers, is heard the usual rap, and that is marked and so on one after another, until we have entire words or phrases. Mrs. Fox having put herself in communication with the spirits, could feel the soul of a little peddler, who had been assassinated in his 31st year, by name Charles Ryan. The mediums were soon made perfect and were able to write with the hand guided by the spirit (*writing mediums,*) and speak whilst the spirit moved the tongue, (*speaking mediums*): things noways different from the pythons and pythonesses of the ancients. Thus commenced in America what are called *spiritual manifestations.*

"These things having been trumpeted abroad, it is easy to imagine how much the public curiosity was excited: especially when we consider that among non-Catholics the matter is more wonderful than among us, who cannot see in it anything else than the work of the devil. If on one side we are sure of the facts, on the other we are strictly prohibited from mingling in such matters voluntarily, and are provided with abundant means against suffering from them involuntarily. But non-Catholics, deprived of both these advantages, throw themselves blindly into the operation, inasmuch as besides the stimulus of curiosity and the expectation of some benefit, they feel their hearts impelled to it, since those spirits announce themselves as the souls of the dead, and make it easy for every one to converse or to think he converses with the spirit of his mother, father, sister or friend. Hence we cannot be surprised, that Mrs. Fox's residence should have been crowded like a market-house from all quarters: that she should have travelled through various states and stopped from time to time in populous cities, and consequently amassed a considerable fortune. However as she was not able to do all the work alone, many were initiated for the same duty, and first of all her daughters. Others learned it of themselves: others again were led to it, as it were, by chance; so that the number of mediums is now beyond all calculation. We read that in the city of Cincinnati alone there are 800; in New York, 1,400; and in the whole Union about 50,000. Even in the supposition that these numbers are somewhat exaggerated, though attested by credible witnesses, and that there are false mediums and impostors, who cannot however be many, since it is so easy to be a real one; there must be in the United States more wizards and witches than the inquisitors found in the whole world for two centuries. Nor should this application of the terms wizards and witches seem rude or insulting when applied to the American mediums, though for the most part they are acknowledged gentlemen and very frequently elegant and accomplished ladies: for with the exception of some rare cases, in which Providence favored the saints with heavenly communications, we know of no other usual commerce with the invisible world, than that which is held with devils. Hence, if they wish us to believe in their assertion that they hold converse with the spirits of their departed friends, (which we are not certainly bound to believe) the case is a very clear one: for either these spirits belong to the number of the elect or to that of the reprobate. Now as the operation is not distinguished by any special marks of divine favor, there remains only the evidence of an illicit commerce with the devils; and the professors of this art amongst us, however genteel their appearance, are never called by any other names than those of wizards, magicians, necromancers, &c.

"But is it worthy of a respectable periodical to touch upon these subjects, the names of which are scarcely to be found in our modern dictionaries? What! Speak to us of such things in the middle of the nineteenth century! Slowly, if you please, for goodness' sake—You must not forget, courteous reader, how and why we have embarked on this muddy stream. These things are actually happening. They come to us from the freest and most progressive country in the world, and precisely for this do we speak of the matter, which is dark enough indeed, yet not to be despised. With a bundle of journals, pamphlets and books under our eyes and speaking of *mediums* that multiply by thousands, how can you ridicule the Catholic Church, which believed for nineteen centuries and still believes that men are the dupes of Satan, although an *enlightened philosophy* qualifies the belief as superstitious.

"You may say that the Church could have good reasons for admitting the possibility and the fact of secret relations with demons, but might perhaps be deceived in prohibiting them so severely, and in treating with so much rigor the professors of those arts which she calls malicious. What evil can there be, for instance, in conversing a little with the soul of a departed friend, or questioning an invisible spirit about what may be useful or convenient to the questioners? Is it not a pleasure to satisfy so eager a curiosity, as that of speaking with mysterious and invisible beings? The Catechism will suffice to answer this question: inasmuch as the first commandment teaches that worship is to be given only to God, and thereby implicitly forbids all service of, or dependence on beings, not ordained by God to receive it, and especially all trust in the devil, the enemy of God and men and emphatically the spirit of lies. It is an insult to God to seek the truth by any other means than those ordained by Him. It is the height of folly to seek it from the father of lies, who was called by our Saviour "the murderer from the beginning." But these arguments belong to the Catechism and we do not wish that any should take occasion from them to say that we have changed an article of a journal into a sermon. We shall now turn to America and seek there the motives for a new justification of the Catholic Church, and of its practices and prescriptions on this head."

TO BE CONTINUED.

For the Metropolitan.

THE SOCIETY OF JESUS.—II.

In a previous article we traced the Jesuit from his first initiation into the Order up to the completion of the long and arduous probation which he has to undergo before he becomes fully *professed*; and we think it must be apparent to every unbiased mind that the remarkable course of training in which wisdom, piety, and learning are so eminently blended, cannot but result in preparing the religious most fitly for all the trying and responsible duties of his apostolate.

It is not practicable in a couple of brief articles to pass, even in the most rapid review, various casuistical and theological views, which have been attributed, unfairly enough, specially to the Jesuits. Probabilism and Tyrannicide have been held up to the world as special doctrines of theirs, whereas it is evident to any one in the least familiar with their history that these subjects have been discussed by them only as all others which have never been absolutely settled; in the established doctrines of the Church, *in necessariis*, the Jesuits, as all other dutiful children of the mother of the faithful, bow in cheerful acquiescence; in all matters which admit of discussion they have taken at times leading parts, but each individual has announced his particular opinion for himself, and not for the Society. Thus it happens that prominent questions have been freely discussed by members of the Society, and as in the case of *probabilism*, have found in different members the warmest advocates and the most able opponents; thus in the doctrine of tyrannicide, while one able Jesuit maintained it, many rose up against it immediately, and the General forbade forever its discussion. After all, what particular charges can rest against the Jesuits in matters such as these, when all reasoning minds have considered them, some for and some against, without any final conclusion?

When probabilism is fairly stated, every one must admit its title to respectful consideration; and as to tyrannicide, it certainly is no easy point of decision for the most profound worldly publicist, to say how far a tyrant may proceed before his own life shall pay the forfeit for the weal of the many. Neither of these doctrines originated with the Society, although both have been discussed by its members, just as by others in preceding centuries, and just as they probably will be hereafter.

It is profitable as well as more agreeable to turn from abstruse theories to practical services rendered in the cause of religion by these devoted apostles. "By their acts ye shall know them," says Holy Writ, and it is but fair that the Jesuits should be tried by their practice exemplified in all parts of the world, beyond cavil or dispute. The impartial reader of their history finds uniformly that the crimes charged upon them are advanced with abundant rancor and bitter invective, but the acrimony of the charges renders them suspicious, even before refutations are produced. But the latter must leave even upon the most prejudiced mind the impression, that the charges are equivocal, uncertain, and exaggerated, if not clearly malignant and false. The great high-priest of modern infidelity, Voltaire himself, has left on record the following testimonial of their morals derived from his own personal experience among them: "*Pendant sept années que j'ai vécu dans la maison des Jésuites, qu'ai-je vu chez eux? La vie la plus laborieuse et la plus frugale; toutes les heures partagées entre les soins qu'ils nous donnaient, et les exercices de leur profession austère: j'en atteste des milliers d'hommes élevés comme moi.*" Undoubtedly thousands upon thousands of their pupils can give the same testimony, and truly, none other.

La Chatolais, their official accuser, admitted in the following terms the injustice to which the Order was subject from prejudiced accusers: "C'est le sort des hommes extraordinaires d'avoir des admirateurs et *des censeurs trop prévenus;* et les jugemens varient selon les différens rapports qu'on envisage."

It was a true saying of Fenelon's that the good may understand the wicked perfectly, but that the wicked can never understand the good. And in fact, good men and evil, are all subject to the same impulses, have the same passions, and the same natural tendencies, but the former are constantly restrained by a corrective principle, by the power of religion, which the latter neither feel, nor believe in, nor comprehend. There are therefore always unbridled spirits, *trop prévenus*, against all men or all orders of men who profess to devote every feeling of the heart, every hour and every moment of life to the service of God; arid and barren of all good as are their own hearts, they cannot estimate or conceive the wide gulfs between one human heart and another. And thus there are found at all times learned and worldly-wise men who are ready to put the worst construction on every act or expression of others, which happens to rise above the range of their philosophy. And when the act is purely good, the motive becomes the object of their impeachment.

We propose now to take a bird's eye view of some of the principal Jesuit missions; to our apprehension the man who does not recognise the true and dutiful servant of God in the Jesuit missionary, denies all confidence in human virtue.

The acorn and the oak, the mustard seed and the tree, are apt illustrations of the origin and growth of these renowned missions; the first general of the Order counted *ten priests* at his disposal, to show the way in after days to twenty thousand others following in their footsteps, through all regions of the earth wherever God's image wandered, whether in the full blaze of civilization and elegance, or in the wild freedom of the forest, or in the hideous abodes of human sacrifice and cannibalism.

St. Ignatius and his followers first cast their eyes upon the Holy Land as a fit place for their labors; but the finger of God directed them to more important fields. The Reformation at that time was desolating the Church of God in Germany, the north of Europe and England; it was sweeping over those lands like a tornado. Who could withstand it; princes, and nobles, and chieftains, and but too often churchmen were carried away by it, for it took the shackles off their passions and yielded them booty from the plunder of religious houses. Here was a call then for the labors of extraordinary missionaries. What arms should they carry to the war? Piety, learning, zeal, courage, unflinching devotion to the Church, to the Holy See. "Now, Ignatius," says the Pope, "your well drilled and disciplined troops must be tried under fire." Joyfully they received the word of command; Lefebvre, Lejoy, and Bobadilla were sent to bear the brunt of battle where the contest waxed most hot, in Germany; the others, save one, were sent to other threatened or contesting Christian lands; *that* one was sent to labor and to die upon a new field where the cross and the Gospel were unknown; he was the Apostle of the Indies, whose fame fills the world.

The success of the new missionaries surpassed all expectation; Almighty God blessed their labors, and Protestant historians say they stayed the Reformation. And some eminent and noble spirited Protestants have not hesitated to do honor to these bold and earnest opponents. The learned Grotius said of them: "Mores inculpati, bonæ artes, magna in vulgus auctoritas ob vitæ sanctimoniam." (Blameless of morals and learned, they have great authority over the people on account of the holiness of their lives.) *Medii fœdum inter obsequium et tristem arrogantiam, nec fugiunt hominum vitia, nec sequuntur.*" (Keeping a middle course between subserviency and arrogance, they neither fly from the vices of men, nor imitate them.)

Leaving Europe, with its conflicts and disasters, its mixed fortunes of good and evil, its gains and losses, we will follow the missionaries to heathen lands which they watered so freely with their blood. The labors of a Xavier have been elsewhere recorded in these pages; his successors carried on the good work with eminent success, until European hostility and rivalry managed by intrigue and calumny, to send hecatombs of priests, and untold thousands of converts to the block of martyrdom.

"When the Church was persecuted in Japan, the Jesuits all became martyrs. One only, Christopher Ferreira, wavered. Exhausted by long continued torments and by the expectation of still greater ones, he, in a weak hour, was induced to sacrifice to the Japanese gods. But hardly had the news of this deplorable event arrived in Europe, when Jesuits in all the provinces offered themselves as missionaries to Japan, and begged for permission to go there as a favor. Their object was either to bring back Ferreira to the Church and the Order, or to wash out with their own blood the stain of ignominy. All who were now sent to Japan suffered martyrdom immediately. Ferreira's conscience was soon awakened again: he repented and went before the magistrates acknowledging himself a Christian. He was tortured for eight days in every possible way and was at last sunk into the Japanese den of death, where after seven days death put an end to his torments and repentance."*

While these things were enacting in that distant land, other sons of St. Ignatius were defending the faith and spreading the light of the Gospel in regions more familiar to us. We must not pass over England without mentioning at least one

*Encyclop. Am. Art. Jesuits.—By a Jesuit.

devoted father, who like many others of his Order, poured out his blood on that his native soil, in the conscientious and noble discharge of his clerical duties.

Good Queen Bess, (*c'est-à-dire, la sanguinaire et impure Elizabeth,* as a French writer says,) in her zeal for the conversion of Ireland to the acknowledgment of her supremacy, sent to that country Dr. Edmund Campian, the brightest star of the university of Oxford since it has passed into the hands of the Reformers, as a special and fully empowered missionary. But Campian, like Paul, soon found he was fighting against the Lord, and as soon as the scales fell from his eyes, he joined the Church he went to destroy. He became a Catholic priest and a Jesuit, for which his insulted mistress could find no adequate punishment but in sending him to join the company of martyrs.*

Upon our own soil of Maryland we can never forget Fathers White and Altham, who, if they died not martyrs, at least like zealous missionaries brought the tidings of salvation to the savages in these borders, while they sanctioned the liberty of conscience then established here by their noble patron, the lord Proprietary, of "the land of the sanctuary." Throughout North America however it was generally under the lilies of France that the Jesuit Fathers carried the truths of the Gospel to the savage natives.

In 1625, the Duke de Ventadour, who had retired from the world to consecrate his days to God, animated with zeal for the conversion of the heathens of America, sent over at his own expense five Jesuits to Quebec, among whom were the Fathers Lallemant, Brébeuf and Masse. This last Father had been previously on a mission in Acadia, (Nova Scotia) and barely escaped with his life when Father du Thet was murdered by a pillaging party of English settlers from Virginia under Argall.

A vast field was now opened to these heroes of the cross, and numerous brethren of the Order joined them to convert the wilderness into the Lord's vineyard.

The wild sons of the forest who had their own vices, but who had never yet treated with scorn the light of revelation, like so many civilized peoples who had abandoned their true inheritance, were eager to worship the "unknown God" of whom they had but faint and indefinite conceptions. A natural Pantheism presented to them an obscure idea of the divinity:

> "Lo, the poor Indian! whose untutored mind
> Sees God in clouds, or hears Him in the wind."

But the *Great Spirit* or the *Manitou,* whom they so reverenced, was unknown to them as one Supreme and Eternal Power, until after their intercourse with the missionaries.†

Ten years after the arrival of the Jesuits at Quebec, that is in 1635, Father René de Rohaut, son of the Marquis de Gamache, laid the foundations of the College of Quebec, showing at that early day the desire of the Order for extending instruction. The Fathers were now distributed far and near among the savage tribes, and we find Father Raimbaut who had penetrated far to the northward and westward, full of the design of reaching China in that direction, and so arranging the missionary stations as to connect them with those of that country, and thus extend a circle of missions around the entire globe. This was the ambition of the Jesuits, *going forth to teach all nations,* and the reward they sought was the crown

*Strickland's Queens of England.—See also Lingard.

†Garneau: Histoire du Canada.

of martyrdom. We know not a more glorious death than that of Father Daniel, during a general massacre of the converted Huron village *St. Joseph's*, of all the old men, women and children, while the warriors were absent making a treaty with a distant tribe. Father Daniel for fourteen years had been the devoted pastor of this humble flock, and when the furious Iroquois fell upon the fated village, he refused to fly, but remained to administer the sacraments of baptism and penance to his beloved Christians and to declare to them the truths of the Gospel, until he fell slain in their midst.* The triumphant Iroquois in the same war captured Fathers Brébeuf and Lallemant, at the village of St. Louis, and put them to death with the most cruel tortures; Father Garnier was slain like Father Daniel in the midst of his neophytes while preparing them for death. The dispersed Hurons who had escaped fled in despair from their desolated homes, and the devoted Fathers kept them company through famine and pestilence, as they had through wars, living and dying with them to maintain them steadfast in the faith, and to guide them through death to those happy mansions where no enemy should disturb their peace.

A singular instance of the veneration even of the Iroquois for the Jesuits came to light many years after; they had preserved as sacred, among their most precious things, the testament and prayer book they took from the persons of Fathers Brébeuf and Garnier whom they had murdered.

The labors of the Jesuit missionaries in North America, their zeal, their successes, their reverses will always make one of the most fascinating chapters of general history; we cannot here even name many who are well known to fame. With crucifix and breviary they dared all dangers, and often preceded the boldest adventurers; with a steady eye to the salvation of souls, they looked upon sufferings and death as mere accidents in the great cause, scarcely worthy of notice. "Do you not know," said the Potowatomis who loved him unto devotion, to Father Marquette, "that the remote nations to whom you are going, never spare strangers; that wars and robbery exist forever among them; and that the great river (Mississippi) abounds in monsters which devour men; and that the heats of the climate are fatal?"

But the priest held his way with the explorer, Joliet, and they, the first white men, traversed the father of waters in a frail canoe down below the mouth of the Arkansas, and thus they made known to the world that the Mississippi found its outlet in the Eastern and not in the Western Ocean. The Indians they met had traded with the Spaniards in the gulf of Mexico.

Marquette returned to spend the remainder of his life on a mission among the Miamis, and he died at last, alone, by the side of an altar he had erected in the forest on the banks of a little river, on his way to Machina. The river now bears his name, as its shores hold his ashes.

We must leave North America with this slight notice to pass to the sunny regions of the South. In Brazil, the Father Anchieta about the middle of the sixteenth century was earnestly engaged in the conversion of the natives of that region, and his success was so great that other religious orders engaged further south in the same cause, sought the assistance of the Jesuits among the Spanish settlements.†

The Fathers soon found that the evil life and bad example of the European settlers, principally adventurers in quest of gold, frustrated all their labors with the natives; they determined therefore to penetrate into the interior where the natives

*Garneau. †Reeve's Church History.

had not lost their primitive simplicity, to win them over to God. This led them to the mountainous wilds of Paraguay, where they found the savage tribes with all the vices peculiar to their condition, but untainted by those of the whites. Among these the Jesuits planted themselves, and by gradually teaching them the valuable arts of civilization, the building of houses, the cultivation of grain, the rearing of flocks, and so forth, they induced the savages, first in small bands or families, afterwards by whole tribes, to settle down in one large community, and to receive the principal boon the Fathers had come to bestow, Christianity. In a few years the wilderness of Paraguay became another garden of Eden.

Buffon (Histoire Naturelle sur les Variétés de l'Espèce Humaine) gives testimony to the character of these missions in terms of which we transcribe the last few lines:

"Rien n'a fait plus d'honneur aux Jesuites que d'avoir civilizé ces nations et jeté les fondemens d'un empire sans autres armes que celles de la vertu."

Robertson (History of Charles V) says, "The conquerors of this part of the globe had no other object than to despoil, enslave, or to exterminate the nations; the Jesuits alone established themselves there to promote the interests of humanity."

Montesquieu says: "Paraguay may furnish us an example of those remarkable institutions made to elevate men to virtue. Some have made this a reproach to the Jesuits, but, in truth, it will always be admirable to render men happy while governing them. It is a crown of glory to the Society to have been the first to show in those countries the idea of religion joined to humanity. . . . . An exquisite sentiment entertained by this Society for its own honor, and its zeal for religion, have led it to great undertakings, and to great successes."—(Esprit des Lois, Liv. iv, c. 6.)

For about two hundred years, that is, from the middle of the sixteenth to the middle of the eighteenth centuries, Paraguay was, we are constrained to believe, the happiest country on the face of the earth, but the grasping ambition of the Portuguese minister, Pombal, destroyed for the love of gold this modern Paradise.* He obtained by exchange with Spain a land which he believed to abound in the precious metals for another 1,400 miles distant, whither the natives were directed to remove. This of course they refused; a bloody war followed in which the poor Indians were finally defeated and dispersed; as no gold was found, however, nor treasures, Paraguay was after some years restored to Spain. But in the mean time, the Indians had suffered under the misfortunes so common to the race when intermingled with the whites—their happiness, simplicity, and innocence had all fled together.

We regret we cannot reproduce here the beautiful language of Chateaubriand (Genius of Christianity) on the missions of Paraguay; we will however give a quotation from Raynal, whose *philosophy* is not likely to show partiality to any Christian missions.

"Perhaps so much good has never been done to men with so little injury. The people of Paraguay had no civil laws, because they knew of no property; nor had they criminal ones, because every one was his own accuser, and voluntarily submitted to punishment. Their only laws were the precepts of religion. There was no distinction of stations, and it was the only society on earth where men enjoyed equality. None were idle or fatigued with labor. The food was equal in wholesomeness, plenty, and quality, for all the citizens; every one was conveniently

*Cyclop. Am. Art. Jesuits.—By a Jesuit.

lodged and well clothed; the aged and the sick, widows and orphans, were assisted in a manner unknown in other parts of the world. . . . . Debauchery, the necessary consequence of idleness, which equally corrupts the opulent and the poor, never tended to abridge the duration of human life; nothing served to excite artificial passions, or contradicted those that are regulated by nature and reason. The people enjoyed the advantages of trade, and were not exposed to the contagion of vice and luxury. . . . . Public justice had never been reduced to the cruel necessity of condemning a single malefactor to death, to ignominy, or to any punishment of long duration; and the very names of taxes and law-suits, those terrible scourges which every where afflict mankind, were unknown."

The successful missions of the Jesuits in China, and throughout Asia, and Africa, we must omit here, although full of interest. When the Society was suppressed in 1773, the missions of course fell through, and great lapses followed extensive conversions; but in the mean time millions of souls had been won to the faith, and had gone to their reward. Moreover to this day, nations now in darkness, demand the return of the *black gowns*, of whom they have received such glowing accounts from the traditions of their fathers. And thus among our own western wilds, the fathers are again setting up the altar in the wilderness, and collecting the lost sheep into the one fold. We have to lament that want of space prevents us from offering numerous extracts from the fascinating pages of F. Strickland's JESUIT IN INDIA, from which we find that the primitive zeal and self-devotion of the Order are as ardent now as during any past period of their history.

We have not dwelt upon the schools and colleges, and scientific attainments of the Jesuits, which have kept pace certainly with the first of their age. Lord Bacon said their schools were models for all others; and that when he considered the assiduity with which they gave themselves to the cultivation of science and the maintenance of pure morals, he always thought of what Agesilaus said to Pharnabazus, "Being what you are, would to God you were of us."

Cardinal Wiseman's beautiful tribute to the acquirements of various members of the Order, has already been republished in these pages, in his Lecture on "*Science under Catholic influence.*" We cannot but recall one sentence, showing as it does so strongly a genuine trait of the Order. He is speaking of one of the first of modern philosophers, the Jesuit de Vico—"When cholera broke out in Rome, he left his observatory, his chronometers, and all other instruments connected with his studies, and plunged into the midst of the infection to attend the sick." Such is an exemplification of united piety and learning.

We must draw this article to a close. We may say in conclusion that from childhood we had heard much of the Jesuits, of good and of evil, and that we have always greatly desired some outline of general yet accurate information in regard to them. We have here thrown together some of the fruits of our inquiries; our facts in regard to the Exercises and Institutes which make the substance of the first paper, have been principally derived from the eloquent little work of F. de Ravignan; the second paper has been made up from various sources, which have been acknowledged generally as the facts have been presented.

From our investigations we have drawn this positive conclusion: that whatever exceptional cases may have existed at one or other period of the history of the Society, the great body has ever been truly devoted to the highest interests of religion and has labored steadfastly, according to the motto of St. Ignatius: AD MAJOREM DEI GLORIAM.

For the Metropolitan.

TO MY ANGEL GUARDIAN.

"Be near me when the sparkling wine
Doth give its color in the cup,"
And spreads its meshes rich and fine,
Wooing the thirsty lips to sup.

Be near me, if the thirst of gold,
Or things of earth possess my soul;
Or rebel thoughts obtuse and cold
Rise up 'gainst the divine control.

Be near me, when a gentle tongue
Commends some trifle I have done,
Lest by a double poison stung
I lose the ground already won.

Be near me, when my heart is dry,
When prayer is drudgery, and praise
Assisted at with thankless eye—
Seems only fit for holydays.

When horrid whisperings of doubt
Like a cold snake coils round my brain,
Then compass all my steps about,
Oh! sleepless one, be near me then!

Be near me always! till "the wheel
Breaks at the cistern," and that spring
That knows no winter, shall reveal
The blessed radium of thy wing.

BERNARD.

Translated for the Metropolitan.

LAWRENCE, OR THE LITTLE SAILOR.

CHAPTER V.

Departure of the Ship Artemisia.—Lawrence is a Sailor.

During the days that elapsed in expectation of an answer from Magdalen, Lawrence could not conceal his anguish from his benefactor. The poor child feared that this villainous woman would malign his conduct to the man who had received him with so much generosity; it is a peculiarity of the children of affliction to apprehend disappointment until success is fully ensured them. A period was at last put to his anxiety. Magdalen forwarded to Mr. Duraset the register of Lawrence's birth as well as the obituary record of his parents. She complained somewhat of his wrong-headedness, but at the same time offered wishes for his happiness. As to the little Patrick she kept him under her protection, and extolled beyond measure all his budding qualities, and concluded by assuring Mr. Duraset of her lasting respect and gratitude. Mr. Duraset, after having read this letter, felt perfectly satisfied. "Now," said he to Lawrence, whose heart overflowed with indescribable joy, "now there is no longer an obstacle to your being enrolled a sailor; we shall wait only for the breeze to spring up to weigh anchor." To receive news from his own dear country, to learn that Magdalen felt disposed to protect Patrick, the praises she bestowed on him, a certain sign that she would not treat him very harshly, all this filled Lawrence with infinite satisfaction. Then, as it was his habit to refer every event of his life to God, he had no sooner retired from the presence of Mr. Duraset, than he knelt down and raised his heart in thanksgiving to Him who thus visibly protected him. "Oh yes, you will vouchsafe, Lord, to guide me in life. You will not abandon me; I promise you to walk always in the path of virtue." Then it occurred to him that perhaps his flight from home was a grievous fault, not yet expiated; but he solved the difficulty in the following manner: "Would it be in reality," said he, "a crime to

occupy oneself with the cares of the future? I do not think so. As soon as the young bird feels able to waive its wings, does it not forsake the nest that protected its weakness? Do we not see it fly in the air and peck the fruit that supplies it with nourishment? What a beautiful lesson for careless and idle children! let us then go forward, not stray from virtue, and the hand of God will protect us." A few days after the receipt of this letter, Lawrence, as the good captain had promised him, was enrolled in the crew which Mr. Duraset commanded. He put on the sailor's uniform which he had so ardently longed for, and repaired on board of the superb frigate Artemisia, on the mainmast of which the blue-peter was already hoisted. They waited only for the first favorable wind to leave the port of Toulon and plough the main on the route to India. The departure of the Artemisia afforded a beautiful and delightful sight to our young sailor. It was a lovely morning; a fresh breeze stirred up the waters from their sleep of the night, the stars had all died away one by one in the heavens, and left behind them a sky of serene blue, undimmed by breath of cloud or vapor. On a sudden the cannon thundered on the deck and echoed through the air; while in the pauses of its roar might be heard the shrill whistle of the officers of the crew. The captain with a stentorian voice shouted aloud his orders. The sails were unfurled to the swelling breeze, and the ship moved majestically out of the harbor. The vessel once more thundered forth a salute to the port that was flying behind it. After the lapse of some hours the land had almost completely faded from the view, the summits of the high mountains being the only objects visible in the blue distance. The Artemisia was now on the broad bosom of the deep, and our bewildered little sailor could see only sky and water. The monotonous and melancholy moan of the ship rushing through the waters, the waves which continually broke against its sides, excited in our young sailor deep reflection and a thousand pious thoughts. Absorbed in silent contemplation, he gazed with admiring curiosity on the expanse of waters before him. If until then the little Lawrence had not felt in himself as well as in every thing else the existence of God, this solemn and sublime spectacle would have assuredly called forth in his soul a clear conviction of its truth; and seeing so many wondrous works spread out before his vision, he would have cried out: "There is a God, there is a God!" He would have continued a long time in this thoughtful mood, had not the rude voice of an officer startled him from his reverie. "Young fellow, we are going to test your capacity; you must now make your first essay. Go up to the mast." And he pointed with his finger to where he was to stop. Lawrence, although very courageous, trembled at this order. He felt, poor child, that in every thing all depends on a good beginning. On the deck were assembled all the sailors, young and old, ready to jeer or applaud according as the sea-novice should merit; for in a ship, even the most trifling thing that breaks the uniformity of existence, becomes an object of attraction; and as the occasions of such distractions are rare, they never fail to excite in the crew the greatest mirth and hilarity. "Go on," said the officer, winking with malignity at his companions, which escaped not the notice of our innocent sailor. And then quicker than thought Lawrence darted forward and climbed to the mizen top-mast that had been marked out; having reached it with the nimbleness and celerity of a squirrel, he halted and began to laugh with all his might, boldly looking down on the crew; and again he darted forward, as if he had spent a life-time at his profession, and passing through all the sails, he reached the extreme point of the mainmast. Perched there at his ease above the gear and the sails, the sportive child whose boldness had won success, began to laugh afresh, and saluted with

And quicker than thought Lawrence darted forward and climbed to the mizen top-mast.

the hand that remained free to him the whole crew, who regarded his feats with admiration, and applauded him right cheerily, crying out with one voice: "Bravo, my young fellow, bravo Nicardian!" Descending with equal ease and celerity the labyrinth of ropes, the courageous little sailor was met with loud plaudits of approbation. But when he heard the voice of his worthy captain above this uproar of praise, saying to him, "Lawrence, I am satisfied with you," the big tears of emotion dropped from his eyes; and as they were expressive of unspeakable gratification, mellowed as they were by the bright smile of happiness that played on his features, no word of misplaced sympathy broke from the lips of his admiring comrades. The little Lawrence had as yet only caught a glimpse of the officers of the ship; he had not dared to fix his looks on those gentlemen who were clad in gold-embroidered uniforms. So he was now greatly flattered at seeing them around him on the deck, giving him the smile of approbation. Amid the officers who encircled at the moment our little sailor, there appeared an individual as remarkable by the simple severity of his black dress, which rigidly contrasted with the embroidery and epaulettes of the gentlemen among whom he stood, as by the grave and melancholy expression of a countenance radiant with goodness. This individual was the chaplain of the Artemisia. Whilst Lawrence was examining with attention and respectful curiosity every motion of the chaplain, the latter approached him and smiling earnestly said to him: "I believe that I am not mistaken if, from your accent and the title by which the captain addresses you, I take you to be an Italian, even a native of Nice." Lawrence having bowed in the affirmative, the chaplain continued: "I am delighted to find in you a little compatriot."—"What!" cried the young sailor, "you are also a Piedmontese! How enchanted I am to know this!" And he began to leap for joy. "We shall frequently, carissimo signore, (dearest sir) converse in our own beautiful language." Then ashamed of this burst of national feeling, which carried him away beyond the respectful reserve which was due to the age and character of him he addressed,

Lawrence forthwith added: "Yes, sir, we shall converse together as often as you will deign to allow me the honor." The worthy priest smiled at this sudden reaction of manner in the child. He augured well of his intellect and of his heart. and answered him with still more affability. "Consider me then," said he, "henceforth as your best friend on board. It will afford me great pleasure to testify to you, when opportunity offers, the sentiments of friendship with which you have inspired me." Lawrence bowed in profound acknowledgment, the blush of happiness mantling his cheek, and his heart beating loud with visible emotion, he stood motionless near the good priest, silently drinking in every word that fell from his lips. "What a beautiful spectacle," said the latter, in a sweetly sad tone, as he gazed on the boundless expanse before him, "what a beautiful spectacle is not man called on unceasingly to contemplate from this vessel! And how vain and foolish must not he be who boasts his superiority to others! A simple plank, not thicker than the hand, alone separates us from death. We may altogether draw on us the wrath or the goodness of the common Father of men. In presence of the magnificence and wonders that are spread out before our eyes, ought we not always to be penetrated with the conviction of our nothingness, and never cease breathing our vows to Him who in an instant can, if He will, hurl us into the yawning abyss." And he pointed with his hand to the mountain waves chasing each other with frightful gulfs opening between. The ecclesiastic ceased speaking, still gazing with silent awe on the heaving abyss. Lawrence being summoned away by the captain, quitted with regret his new friend, who now lived wholly in his own pious reflections. The friendship which the good priest extended to the little sailor augmented daily. With the consent of Mr. Duraset, our young sailor received lessons from this worthy ecclesiastic, so that he was enabled after a few months to read with facility and study the catechism. His rapid progress surprised none on board; for all recognised in him an intelligence susceptible of great development. By his discreet and pious conduct he served as an example to all the young sailors, who previously to his arrival on board of the Artemisia had drawn upon themselves daily the punishment due to violation of duty "My friend," said the ecclesiastic to him one day after he had recited his lesson with great credit to himself, "My friend, you must not be vain of the little instruction that I communicate to you. Pride and vanity are two vices that not only render us odious and insupportable in society, but also shut against us the path to heaven. Oh my child, drive away from your heart this pride which has lost more than one man. Repel it, I conjure yon, with the strength and energy you would display against the enemy that should threaten your existence. Humility conducts to the highest knowledge. The learned man is never more worthy of respect and admiration than when he acknowledges with all sincerity of heart, that he is full of ignorance and imperfection. And you, my poor child, you are yet but the uninformed chrysalis that still sleeps in the dull cocoon that wraps it, you, in fine, the child of yesterday's birth, who can scarcely open your eyes to the light of knowledge, would you not be very foolish, indeed, to imagine that you have acquired enough of knowledge and wisdom to steer safe amid the perils of life without the guidance of another?" While the chaplain was thus speaking, Lawrence endeavored to recollect if by word or action he had given his instructor an opportunity to suspect that he had been wanting in humility or modesty. The chaplain saw into his thoughts at once and forthwith added: "If I have spoken to you thus long on the sin of pride, it is because from my converse with the world I have observed the misfortunes that resulted from this vice so common to

the rising youth. Pride spoils the best nature; it deadens in the heart every germ of sensibility. In a word, it leads away from virtue, and by consequence from happiness. Unhappily I could cite a thousand examples to convince you better than my words can, that pride is the fruitful source of all the vices that dishonor humanity. It is the most certain mark of a narrow and feeble intellect; pride walks arm in arm with folly; humility and modesty are always linked with true knowledge." By conversation and precepts such as these, the charitable priest endeavored to make Lawrence, if not a learned child, at least one well instructed in his true spiritual interests, who would labor as he grew up to become master of his own heart, and weed from it every thing that could blight the perfection that comports with human nature. The Bible, the Following of Christ, the four Gospels were the only books that the chaplain placed at the disposal of the little sailor. Finding in these books the records of the first ages of the world, of those times in which man lived only in God and for God, the little sailor became more humble and confined his ambition to merit more and more the protection of the Lord, the esteem and friendship of his superiors. Every time that his duties would permit, he would repair to pray before the crucifix that was suspended in the chaplain's apartment, or rather before the moveable altar at which he celebrated mass, in order to become worthy of approaching the Lord, and thereby fulfil a sacred duty, as well as satisfy the fervent wishes of his Christian soul, and drink in the holy joys that flowed from the sacrament of communion. His surprise and happiness were extreme when one day, after one of those long and pious conferences the worthy priest held with him, the latter said: "Lawrence, I think, you will be worthy, in a month, to approach the sacred table."

CHAPTER VI.

The tempest.—Arrival of the Artemisia in India—Her departure.

The Artemisia had had a fine voyage. She had been to sea about three months without experiencing the least bad weather. Every thing wore quite a strange aspect to the eye of our little enthusiast and pious ship-boy. His heart was deeply touched at the beautiful spectacle of the sun rising and setting in the immense sheet of water that sparkled like a vast carpet studded all over with diamonds. But a scene yet greater and more sublime was now about to burst on him. Nowhere, even under the beautiful sky of Italy, had Lawrence seen the sun set in such living clouds of purple and gold. Never had he observed them form into such fantastic, gigantic shapes, so to speak. The beautiful tropical nights subdue the imagination with such delicious loveliness that the busy thoughts of the day sink into quietude beneath the harmonizing influence. It was evening. The Artemisia was flying on the water; the silence and stillness of night were disturbed only by the monotonous moan of the waves, and the sound of a bell that, at the approach of the storm, admonished the sailors to be prepared to relieve the man at the helm. It seemed as if something awful and terrible were going to happen. Lawrence began to tremble all over. The Artemisia, light as a bird, was travelling seven knots an hour, and except to those who had journeyed through these seas, nothing indicated the coming danger. But the officers on board, the captain, the sailors, were running to and fro on deck, speaking in low and rapid tones, so that

it was impossible to remain calm and composed at what was about to happen. In fact, the breeze that bore the Artemisia so steadily along, all of a sudden strained the bending masts, and the sky lowered in huge and threatening clouds that were rapidly culminating to the zenith from every point of the horizon. The ship was enveloped in profound night and the darkness thickened every moment. The atmosphere was so surcharged with electricity that respiration became difficult, while through the awful darkness nought was visible save the white masts. The sails were all clewed up, except a few that still spread their reefed canvas. The whole crew were on the deck while Captain Duraset shouted out his orders. It was for all a period of the most anxious and terrible suspense. No noise troubled the awful silence, save the terrible laboring of the vessel; no gleam illumed the deck, save the phosphorescent lights that quickly rose and as quickly vanished on the horizon. The thunder all at once interposed its stunning voice; the Artemisia bounded on the waves, like a shuttle-cock springing from a rack. "Oh! I am afraid, I am afraid; my God, have pity on us," cried Lawrence, on his knees in a corner of the deck. The chaplain forthwith recited prayers in a solemn and pious voice. All was trouble, disorder, and consternation in the ship. Captain Duraset alone seemed to have preserved that coolness which his position demanded and that consciousness of duty which rendered it imperative on him to use every effort to save the lives of so many people. His orders echoed high above the thunder and the tempest. God at last heard the fervent prayers that were offered to him. The tempest was calmed, every thing resumed its wonted order, the vessel sailed along in silence and tranquillity, and all the crew touched with deep gratitude, raised to the now serenely blue heavens hymns of thanksgiving and praise. After a tempest in which the lives of so many seamen were endangered, there breathed over the vessel so miraculously preserved by the visible protection of God, an effusion of feeling and joy difficult to describe; the whole crew now as inebriated with delight, as they had been before calm and motionless when danger presented itself in its most awful form.

The chaplain recited prayers in a solemn and pious voice.

It was a very affecting picture to see them clasp each other cordially by the hand, wipe away the tear secretly and indulge in pleasantries full of gaiety. As to the poor little Lawrence, all alive as he was to his duties, he blessed God with all his heart for so miraculous and unexpected a preservation. "O Lord," said he, in his own artless language, "all the unbelievers on earth should be transported on board of a ship at the time of a storm. To whom else, my God, could they address their vows but to you? Certainly in those moments of harrowing distress and insupportable anguish, they would raise instinctively their hands and eyes towards heaven to demand of you assistance and protection. Your mercies, O Lord, have served only to make unhappy ingrates of all your children. For the greater part of men, though they do not serve you, though they deny you any share in the wondrous beauties of creation, though they completely forget you, yet they enjoy not the less your beneficence. Never, alas! do they implore your pitying mercy and divine goodness until the very moment that misfortune overwhelms them." Two months after this frightful tempest the crew of the Artemisia perceived the certain indications that her voyage was drawing to a close. Trunks of trees, branches covered with foliage floated by the waves, the change of color in the water, all these appearances that can never be discerned on the deep ocean, sufficiently indicated to experienced seamen that land was not far off. In effect, the watch soon gave warning that a vessel hove in sight and was bearing down on the Artemisia with full sail. It was one of those pilot-boats that are always at readiness at the mouth of the Ganges to convey pilots to European vessels and others from distant countries, in order to steer them safe through the rocks and sand-banks that render the navigation of this river very dangerous. The lassitude that generally attends a long journey had seized the whole crew of the Artemisia; but when the pilot appeared on board, every trace of it vanished before the joy that played on their sun-burnt countenances. As the Artemisia progressed in her rapid course, the banks of the river began gradually to unfold themselves to the astonished eyes of our little sailor. The magnificent and clear sky of India, the immense prairies terminating in a forest of trees that are unknown to Europe, the flocks of white cattle with their young, tended by little brown-skinned Indians, the numberless perogues called *dinguis* multiplying along the Ganges, in a word, that rich and vigorous vegetation of which we have no conception, all called forth in the bosom of our ship-boy the deepest admiration. The beautiful Artemisia cast anchor at last at Kidyery, a little town on the banks of the Ganges, not far distant from Calcutta, the capital of the Anglo-Indian empire. The shallowness of the river did not permit navigation to the latter city. The officer in command gave the necessary orders in such circumstances; the furled sails and flapping ropes announced to the numerous Indians assembled on shore that the Artemisia was about to cast anchor after her long and weary voyage. When the crew were going to disembark a touching scene took place; the chaplain vested in his sacerdotal robes, appeared on deck to offer thanks to God for the happy voyage. It was a solemn and touching scene to see all these men with bared heads and on bended knees, join with devout recollection in the prayers of the priest. The stillness and mildness of the atmosphere, the deep and solemn silence interrupted only by the rippling of the waters, the sun taking leave of earth as he set in a blaze of glory; the beautiful banks of the Ganges, like long green waving ribbands, the little villages of the Indians rising here and there through the thick and green foliage; in a word, this sublime combination of harmony and beauty imparted to the religious ceremony something so poetic and entrancing, that the coldest and

least pious soul would have felt the spell of its inspiration. A few days after their arrival in India, the worthy captain proposed to our little sailor to accompany him to Calcutta. Delighted at the prospect, Lawrence put on his best dress and light straw hat, and followed the captain. Both entered a small skiff impelled by two vigorous rowers that quickly opened it a passage through the surrounding forest of masts. They soon reached Calcutta whose wealth and commercial importance had then attained their highest pitch. The houses of this city looked all like palaces, the streets are large and beautiful, and encircled by magnificent gardens that form splendid promenades. The attention of the chaplain and of his little companion was constantly captivated by new objects of beauty. What won especially on the admiration of Lawrence, were the rich and beautiful costumes of the Indians, and the wonderful bazaars teeming with all the magnificence of the East. "How beautiful is all this!" said the good little ship-boy to the priest who seemed to enjoy his innocent surprise. "How beautiful is all this! I dreamed, when I was at Nice, of things like these. One night, I remember, I was transported in dreams to one of these brilliant bazaars, and when I awoke, I was yet dazzled with what I had seen in my sleep." Charmed with the delight and admiration of his young protegé, the chaplain wishing to add to both, placed him in a palanquin. The little ship-boy ascended in surprise the palanquin, which is a species of sedan carried on men's shoulders, and calculated to accommodate only one person at a time, who reclines at full length during the journey. Lawrence laughed quite merrily, delighting the chaplain with his innocent mirth. It was assuredly a novel and airy thing for the child to be carried alone in such a vehicle by four Indians. The chaplain, borne in a similar manner, followed Lawrence. They halted after a quarter hour's travel at one of the markets of Calcutta. Lawrence seeing so much strange fruit spread out before him, whose delicious aroma scented the air, uttered an exclamation of surprise and joy. The chaplain purchased some. Lawrence did not know at first to which to give the preference; he gazed a long time at the banana with its golden color, the mango, with its deep green, in shape exactly alike our most beautiful pears, and the magnificent anana with its fine blushing streaks. "This is for you," said the good priest, putting the fruit into Lawrence's handkerchief, which, from their perfume, he was inclined to take for a bouquet of flowers. "Oh! if I could carry this to France and share it with my dear brother Patrick!" said the child, with the tone of sadness in his voice. "Be content to eat it here," said the chaplain, smiling, "you can send your brother a description of every thing that may delight your fancy or gratify your palate." Both then returned to the skiff, and were ferried on board of the Artemisia, which after a delay of a month in India, and after having been got in good trim, dropped down the Ganges, stood out to the ocean, and set her sails for China.

CHAPTER VII.

The good heart and conduct of Lawrence.—The savages.—They return to the port of Toulon.

Our little ship-boy had yet many seas to traverse, many countries to visit before his return to Toulon. Ah! how frequently did his sensitive heart bound with joy at the thought that he would one day clasp to his bosom his beloved brother

Patrick, whom he had felt so much pain in parting from. And as all good hearts soonlose the remembrance of injuries done them, the Magdalen who had so often treated him with inhumanity, appeared to him no longer but a tender mother who took care of the poor little orphan that had been confided to her charge by his dying father. Looking at her under this character, he felt ashamed of having abandoned her. She became dearer to him than ever. "Oh! if I shall one day be possessed of money," said he, "with what pleasure shall I not forget all she has made me endure! How happy I shall feel in making her so!" And all these noble sentiments the pious little sailor derived from his religion, which taught him forgiveness. Frequently, as he sat on the deck at decline of day, his eyes would stray over the ocean and a soothing melancholy seize him as he thought that, perhaps, before many years should elapse, he would fold Patrick to his heart, and relate to him the wonders of his adventures. On the other hand, he became sad and downcast, when he reflected that to taste this joy he should separate from his good captain who had given him such frequent pledges of his friendship, and from the good priest from whose paternal instruction he daily received so much benefit. Though combatted by these opposite and saddening reflections, our little sailor was not the less eager in the cheerful discharge of his duties. Lawrence was the youngest ship-boy in the crew of the Artemisia, and as he was the most active and intelligent, he reaped the fruits of his good conduct in the attachment which all of every rank and distinction bore him. Far from appearing proud of these marks of preference, he was the first to commend the least praiseworthy action of his young comrades; he endeavored to mitigate the severity of the punishment which they had frequently to undergo, by palliating as well as he could their errors, and taking the punishment himself. This generous conduct had frequently succeeded with him, and he felt truly happy when the young child whom he had saved from chastisement, would come to testify to him the warmth and cordiality of his gratitude. One morning the weather became frightful, the sea howled, and the angry surf dashed over the bulwarks, the air became dark and heavy, the rigging was wet and slippery, so that contact with it was fraught with danger to the sailors on duty. All of a sudden the whistle piped, ordering a ship-boy to fix the conductor on the top-mast. Lawrence heard the whistle, and as quick as lightning sprang up the rigging, paying no attention to the man at the helm ordering him down, nor to the voices of the other sailors who were surprised to see him execute an order he was not bound to, and trembling perhaps for the safety of the ship-boy whom they loved. But Lawrence still continued climbing. A hundred times during this perilous ascent did his foot slip; a hundred times did his wet hands appear to lose hold of the ropes that served him for ladder, and then it had been all over with him. All eyes were fixed with anxiety on our little sailor until he was near the point he must reach, when a thick cloud completely enveloped him. In a few minutes he was again on deck. His countenance beamed with joy; he had freed from the perilous duty a poor little comrade, weak and delicate, who had said to him in the morning, weeping: "Oh! if I have to climb there, I am lost." And he looked with despair at the masts which grimly looked death on his affrighted eyes. "You shall not go up then," Lawrence replied. And we have seen how he fulfilled his promise. One of the officers of the watch had tied some cords together, and was going to chastise the young child who disregarded the whistle and refused to obey orders, when Lawrence interposed: "Ah! I pray you," said he, "strike me, for he is innocent, I alone am guilty." "Why did you go aloft when it was not your duty?" said the officer. "Oh! you cannot

imagine how anxious I have been to try my strength and courage in bad weather. I repeat it, sir, I shall be extremely wretched to see him undergo a punishment that I alone merit. Oh! for pity's sake pardon him!" He spoke at still greater length, and manifested so much goodness of heart that, although no person was deceived by his special pleading, for all were as convinced of the devotion and courage of the one, as they were of the sloth and cowardice of the other, the officer pardoned him, and Lawrence became more dear again to the crew. A few days after this incident a terrible hurricane wafted the Artemisia considerably out of her course, to the Andaman Islands in the Bay of Bengal. At the mention of the Andaman Islands a panic seized the whole crew. But the captain pointing to the armory in which a great number of arms were piled, the most confident security succeeded this passing agitation of fear. "Whence is it that at the mention of Andaman Isles such terror seizes the crew?" said Lawrence to the chaplain, "they must be awfully terrible places." "Alas! it is not without reason, my child, that the mention of this name inspires so much uneasiness. These isles are inhabited only by barbarians and savages. Several vessels that had ventured among them unarmed, were wrecked, while their crews were devoured by the cannibal nations." "Great God!" exclaimed Lawrence, "and has no person attempted to introduce a little civilization among these savages?" "Several holy missionaries have visited them, but gained only death as the reward of their sacred devotion." "Oh! this is frightful," said the little ship-boy, "we, at least, shall not touch these impious isles." "We have here what will make us be respected; fear nothing, Lawrence." The chaplain had scarcely done speaking, when the whole crew appeared on deck; the telescope had discerned a number of boats, from which rose branches with thick foliage—a guarantee of good understanding and peace on the part of the savages. "They come to us," said the captain, "with good feelings; let us receive them without fear; I hope they will bring us some fruit and provisions." The boats were approaching. All the little sailors,

The little sailors awaited with impatience their arrival, so curious were they to see those strange men.

with Lawrence at their head, were awaiting impatiently their arrival; so curious were they to see those strange men. At last they hove alongside the vessel, and asked the captain by signs he somewhat understood, and unintelligible monosyllables, if he would have the baskets of fine fruits they brought with them, such as figs, bananas, &c. The little ship-boys were much amused at their costume, which was not very costly, since it consisted only of a piece of white linen that girding their loins descended only to the knees; the rest of the body was completely naked. These men appeared very strong and muscular; they were of a bronze color, with long and crisped hair, and went bare-headed. The captain made sign to them to go on board. All then taking the fruit-baskets quickly clambered to the deck. After having deposited them there, and received in exchange brandy and powder, commodities both of which they took, for their sole occupation consisted in hunting, they began to dance in so comic and fantastic a manner that the whole crew burst into laughter. Then several among them having perceived Medor, a dog that belonged to one of the officers, who was lying in a corner of the deck, they approached him and saluted him with profound marks of the deepest respect. You may judge if Lawrence and his little companions had not sufficient reason to laugh at this ridiculous spectacle. One of the islanders having seized a small mirror in the captain's apartment, saw himself in it and forthwith let it drop from his hands, uttering the most terrible cries. Another rung a little bell, the sound of which terrified him in such a manner that he cried as if he had been flayed alive. "Poor creatures," said the chaplain, "their ignorance commands my pity." Lawrence and the other ship-boys, though they shared in the general mirth, yet stood at a safe distance from these. "Let us not go near those cannibals," said a waggish little fellow, "they will make but a mouthful of one of us, see, see, their lips open, mercy! what teeth!" And he hid behind his comrades. The little ship-boys at last quitted the deck through fear. The savages descended their canoes, and a little time after the wind having subsided, the Artemisia resumed her voyage and made up for lost time. It was in this journey from India to China that Lawrence made his first communion. You would have said that he awaited only the reception of the holiest and sweetest of sacraments to be renewed in the innocence of infancy. It operated in him the most surprising change, and frequently did his little comrades, who had approached the holy table at the same time with him, jest on his grave and solemn air, and on the imperturbable seriousness with which he listened to what would trace a smile on the lips of all children. To such banterings as these the little sailor would reply: "Amuse yourselves if it be your pleasure; as to me, I feel the necessity of retirement and reflection." After having visited different other countries, such as the isles of Borneo, Sumatra, Java, Tahiti, the Artemisia remained at anchor for some time at the Cape of Good Hope, then doubled Cape Horn, visited Lima and other countries of South America, showed her flag to the Antilles, and in fine, after an absence of nearly five years, steered for Toulon, the port whence she had embarked. What a happy day was it for our little ship-boy and his companions, when they looked again on the port of this city, on a port of France! One must be a long time away from his native land, he must have especially spent, like sailors, a long time on sea, have lost sight of land, to feel the sweetness of the emotions that overflow the heart, when we touch the sacred soil of our country; to comprehend, in a word, the holy enthusiasm that transports us. On board of the Artemisia there was nothing but cries of joy, tears of delight, and warm embraces, and this delirium of happiness was interrupted only by the salvos of the forts answering

the salute of the arriving vessel. The whole crew immediately got leave of absence for a sufficiently long period.

Mr. Duraset belonged to Toulon and returned to the bosom of his family to spend with them the next six months. The chaplain took humble apartments in the city. As the good priest was already far advanced in age, he aspired only to a quiet and peaceful life. He desired to quit forever the sea, serve some humble village church, and become the pastor of his flock. "Come with me," said the ecclesiastic to Lawrence, "you can remain with me until the departure of the Artemisia, and continue your instructions." As he was about to answer this sweet and kind invitation, Mr. Duraset approached them. "Lawrence," said he, "I hope that you are not going to leave me. Get ready and come home with me." And as our poor little ship-boy stood mute and motionless, struggling between the two offers of friendship that were equally dear to him, Mr. Duraset, always good and feeling, remarking on the physiognomy of the venerable priest something that looked liked chagrin or regret, understood all at once that his offer had been anticipated. "Pardon, pardon, my virtuous friend," said he to the ecclesiastic, "you also love this child, and whatever it may cost me to look on him no more, still keep him with you; you have been to him more than a father, you have reared him piously." While the captain was speaking, Lawrence fell on his knees between his two benefactors whom he loved with equal tenderness, and for whom he felt the same respect and gratitude. "Oh! gentlemen, my benefactors," cried he, in a voice melting from its feelingness, "I know not to which of you I am the most indebted; my heart can but mingle you both in the religious gratitude with which it is penetrated; my life belongs to you." The two men equally touched, raised the child. "Be always constant in religion, virtue and duty," said the chaplain, "and the captain and I will be amply recompensed." Then addressing the captain, "Thanks a thousand times for leaving me this child until you again embark. Alas! you have years yet to look on him, whereas I have scarcely six months. Well, I shall endeavor to put this short time to profit. I will continue to instruct Lawrence, and be assured, my dear captain, that he will one day do honor to us both." The priest and captain then parted, and Lawrence followed the worthy ecclesiastic to his humble lodgings.

CHAPTER VIII.

Lawrence returns to Nice.—His virtuous conduct there.

For some days after the disembarcation, Lawrence promenaded the pretty city of Toulon. He visited the Bagnio where so many wretches expiate the crimes that have dishonored their lives. He walked each morning on the ramparts that girdle the city. There he took in a horizon embracing on one side magnificent and smiling plains, and on the other, high and nodding mountains threatening the city with destruction. But despite all these influences he felt a secret longing, a melancholy that nothing could distract. He thought of Patrick; what would he not have given, poor ship-boy, to have some intelligence of him. But he durst not open his mind to the chaplain on the subject of his brother. "He will construe perhaps," said he, "my desire to see my brother into indifference and ingratitude to my benefactor." And though his heart was full of bitterness and pain, yet was he silent on the subject of his anxiety. Far from following the example of his

companions, who, once on land, spent in folly and trifles the accumulated products of their pay, Lawrence had hoarded in a little bag, a sum of eight hundred francs, and would have considered it the greatest crime to waste a sou of it. "All this," said he, "is for Patrick; and if Magdalen has acted like a mother to him, she too shall share my earnings." His heart heaved violently; he could have wished at the instant to execute his project, and every moment of delay seemed to him an age of suffering. With such feelings, what must not have been his joy and his gratitude to his pious benefactor, when one morning the latter said to him: "Lawrence, I have read your thoughts. You burn with desire to see your brother. Well, my friend, you can return to Nice, and when you shall have satisfied this longing of your heart, you will return and find in me always the tenderness of a father." Swayed by a thousand blissful emotions, the little sailor made, with all possible despatch, the necessary preparations for his journey. On the morrow, at break of day, after having reverently kissed the good priest's hand, he took his departure. Five years had now elapsed, since Lawrence travelled the road he was now journeying so lightly and joyously, like the young finch that after the storm spreads its wings and flies into space. Five years had flown by, and in the interval what strange things had passed! and what a happy change had been effected in the situation of the poor little child who had fled his father's house, with no resource than a loaf of bread and his confidence in God. A loaf and confidence in God can bring us far; Lawrence had experienced this. It was not now the poor despised child, who, to prosecute his journey, begged assistance from door to door; it was a youth of fair size, with black, curled hair, and sun-burnt countenance; it was a handsome lad of fourteen years, whose open and smiling physiognomy reflected those dispositions of the heart that are best calculated to win the protection of God and the respect of men. He travelled on foot, with his little hat inclined on his side-head, his red girdle deepening in the sun, his stick in his hand, and his little treasure of eight hundred francs in gold sewed up in the waist of his pantaloons. How light, happy and proud he felt on the way! He seemed to fly rather than walk on the well known road. In every stone on the way, in every tuft of grass, the child discerned a souvenir of the past, and he sped along full of enthusiasm and joy. Sometimes too a sombre thought would cross his imagination, like a sudden vapor floating across a sky of serenest azure. "Oh! if misfortune has overtaken Patrick," said he to himself. "No, no;" again he would exclaim, "that is impossible; God would not have conducted me to fortune; he would not have given me to drink of the cup of happiness and dash it so soon; I shall again see my brother Patrick." And the youth hastened his pace, his heart bounding under this hope. Having drawn near to Cuers, he discerned the village clock through the thin, blue vapor that encircled it. "I have here," thought he, "a duty to perform. Is it not to the generous and worthy Mr. Gestin, to the gentle little Octavius that I owe whatever I am?" And he instantly proceeded to their house. But wishing, like a true sailor as he was, to sport with the surprise of his benefactors, Lawrence approached and saluted them respectfully without informing them of his name. Octavius, who was then twelve years of age, was studying his lessons. Mr. and Mrs. Gestin were reading in a corner of the room. At the sight of the young lad habited in a sailor's dress, Octavius exclaimed: "It is Lawrence, it is Lawrence!" and in his hurry to rise he upset the table at which he was sitting, scattering all his books on the floor. "Papa, look at him, it is just so that I have seen him in my dreams; how big, how handsome he is!" Lawrence felt his heart heave with emotion at these transports of

the child who, in the days of his distress had stretched out to him an assisting hand, and had it not been for the distance of rank that separated him from Octavius, he would have obeyed the feelings that urged him to rush into his arms. "Yes, it is I," said he, "who, full of gratitude, have cherished your memory in the bottom of my soul. I have never ceased to love and bless you." "I know all," said Mr. Gestin, "I have been advised of your conduct by Mr. Duraset. Lawrence, you are now beginning to reap the fruit of your perseverance and of your courage. Ah! it is in vain that in this age of errors, efforts are made to induce us to believe that Providence never troubles itself with matters here below. Virtue will always triumph, vice alone shall be crushed. Continue always, Lawrence, to conduct yourself well, and God will aid you, and good men will surround you with their esteem and consideration." This eulogy flattered our dear Lawrence without inspiring him with pride. After having rested a few hours in this house, he resumed the road to Nice, full of joy and satisfaction. He had yet many leagues to travel before reaching the end of his journey; but he walked as rapidly as if he intended to repose that night beneath the same roof with Patrick. Three days of such travel had greatly shortened the way, and on a fine spring morning in the same month in which he had before crossed it, our little sailor repassed the bridge of Var, which separates France from Italy. He had then to travel only a half league until he should see Patrick and Magdalen. Oh! how lively, profound and blissful are the sensations we feel at sight of the spot where our infancy has been passed! The heart overflows with emotions, and beats in our bosom as if it were going to depart, our eyes are dimmed with tears, and we are ready to fling ourselves on our knees to kiss its sacred earth and fold it in our arms, as a son embraces an adored mother whom he re-visits after a protracted absence. The little Lawrence, so sensitive and so good, experienced this profound joy of exiles; he saluted with his looks and with his heart each well-known object. A chimney rising above others, a tree stricken with the thunder-bolt and of which the trunk only remained, the orange trees that were merely planted at his departure, now yellow with fruit, the green garden gate that bounded his walks; all spoke to him of the past. There he had played with Patrick; here he had wiped away his tears with the shred of a handkerchief; farther behind a large tree, he had played hide and go seek with his brother. Every where he looked he saw memorials of his sorrowing and suffering infancy and his eyes ran in tears. Having arrived at the church where on Sunday he heard mass, and in which his pious visions beheld so often his dear mother, Lawrence entered it with the most profound respect. The aisle was deserted, no whisper or footstep broke on its solemn silence, as the little sailor fell on bended knees and poured out his soul in prayers of thanksgiving and mercy. "Infinite thanks, O God, infinite thanks for your divine protection. Make me worthy, O Lord, yet more worthy of the care with which you watch over the orphan. O my God, O my father and mother, look out now from the top of heaven and bless your returning child; I return full of love for my brother, and to fulfil an obligation." After this fervent invocation he arose, and walked, full of joy and hope, to the lowly and obscure street where his father's house was situated. "How surprised, how happy, poor Patrick will be," said Lawrence, quickening his pace. But who could describe the joy and ecstasy of himself! He stops at the well-known door which no bolt barred for the last five years—He ascends a pair of stairs, pushes open another door, and pauses in contemplation at the picture before him. A child, eleven years old, clad in rags, with pale and meagre visage, was bent before a fire-place. Two small

pieces of crossed wood emitted a little blaze over which a large coffee-pot was placed. The child had his back turned to the door, and so taken up was he with his present annoying occupation that he heard not the door opening, nor the steps of his visitor who, at the sight of so much wretchedness, stood fixed in mute distress. He continued silent and attentive, and watched every motion of the little fellow who could be no other than Patrick. The latter became quite impatient with the fire for heating so slowly his coffee. Too poor to be possessed of a bellows, he blew on it with his mouth, then raised his eyes to heaven, and clasping his little hands together, piteously exclaimed: "Lawrence, O Lawrence, that you were here!" and a torrent of tears forthwith streamed down his emaciated cheeks. Our little sailor could contain himself no longer; the appeal was too touching to be resisted; he flung his arms round his dear brother, knitted him to his heart in a long and close embrace, nearly suffocating him with his tears and caresses. "Who are you then?" said Patrick, making only a cold return to this warm embrace. "Who are you who take such pity on a poor child? You wish perhaps to do me a service; oh! then you are welcome; for my mother is very sick, she is going to die." "Patrick! Patrick!" exclaimed Lawrence, "do you not know me? Does your heart tell you nothing? I am your brother, I am that Lawrence you have called on so often; your sorrows are now over." "Oh! do not mock me," said the child, retiring a little to get a better view of the stranger whom he found so much difficulty in recognising. "You, Lawrence! you! oh! if this were true! .... but these fine clothes, this beautiful costume .... If this were true! if this were true!" .... "Yes, it is true, I am your brother, and am come to seek you out. Never again shall we part, I have brought you money, plenty of money. Cheer thee, my dear little Patrick, your sufferings are all at an end." And they rushed again into each other's arms, mingling their tears and their kisses. "But have you not said, Patrick, that your mother was dying?" "Oh!" replied the child, mournfully lowering his head, "Magdalen has reached her last moments." "Great God!" exclaimed Lawrence, "take me to her, my brother. I wish to offer her some consolation." And conducted by Patrick, he entered a dark chamber, where the dying woman lay stretched on a wretched pallet. "Mother, mother," said Patrick in a low voice, as if he were speaking in a church, "here is Lawrence, he has returned with a good deal of money for you." "What do you say about Lawrence?" said the sick woman vehemently, without turning her head to the child. "The mention of this name makes me truly wretched. You know, my little dear, the wrongs with which my conscience reproaches me against that poor child; he is now, perhaps, perishing of hunger; God will never pardon me this crime. I implore you, my dear, never to pronounce his name again." Touched to the bottom of his soul with this late but sincere repentance, Lawrence bent over the bed, and with a voice sweet as that of the angel of consolation, said: "O mother, O Magdalen, may God shed on you His mercy and His benediction. I have forgotten every thing except the good you have done Patrick; and it is to recompense you that I have returned. I have with me some money, I will go for a physician, and in a short time, I hope ..." And he was going to run out when Magdalen stopped him. "God then," said she "has pardoned me, since I behold you at my bed-side in my last hour. This little dear will then have a protector. I shall now die content. You speak of a physician, Lawrence? Go, run rather for a priest, that I may have time to confess and receive his absolution and benediction." Lawrence did not wait for the order to be repeated, and a priest was soon at the bed-side of the dying woman. Mag-

" God then," said she, " has pardoned me, since I behold you at my bed-side in my last hour."

dalen derived the greatest comfort from her interview with the man of God; she received the last sacraments, and a few hours after expired, holding the cross between her hands, not however without having testified to the poor orphans, her sincere repentance, and given them proofs of her long deferred care. Lawrence and Patrick felt saddened for some days, the emblems of death and disease sadly contrasting with the feelings of children of their age. As no link now remained to bind Lawrence to Nice, he empowered a lawyer to sell the house and little hut in the wood, the only heritage that the mason had bequeathed his children. Lawrence and Patrick one morning bade adieu to the city where they had suffered so much misery, and journeyed in a chaise to Toulon, as the weakness of Patrick was deemed unequal to any other mode of travelling. But this little story is drawing to a close. We shall not follow our two little heroes in their several voyages on sea. Patrick became a ship-boy on board the Artemisia; he equalled his brother in religious sentiments and never parted from him. Both showed themselves worthy the attachment of their good captain, who, quiting at last the service, Lawrence and Patrick having by this time amassed a pretty large sum of money, joined to the product of their paternal inheritance, purchased a small property in a village near Toulon, whither had retired the chaplain, who never ceased to love and protect them. There they could be seen cultivating their farm from sun-rise to sun-set. Lawrence and Patrick lived thus happy and contented, sharing every thing they possessed with the poor and necessitous of the country. And on many a fine evening was their friend, the venerable priest, heard to say to them: " You are both, my children, a proof that aided by religion, perseverance, and labor, we can triumph over the trials and hardships of life, and with the grace of God, win the esteem and respect of mankind."

For the Metropolitan.

THE NEW YORK MARTYR.

Among the ever recurring objections to the claims of the Catholic Church, the excesses of its members in the treatment of heretics stand prominent. One would imagine to hear the incessant strictures from the pulpit and the press upon every instance of real or fancied intolerance in Catholic countries, that Protestantism was the very ideal of leniency and kindness, and that the eras of its ascendency are ever in grateful and ominous contrast with the periods when the Church possessed unlimited authority. To those whose credulity and ignorance are proportioned to the magnitude of whatever charges may be arrayed against the spouse of Christ, the true history of intolerance would undoubtedly appear as a cunning fable devised for the purpose of defacing the brow of Protestantism, no matter how powerfully such history might urge its claims to be considered authentic: but there is a class of readers and enquirers who would desire to gather only truth from the annals of the past, and such cannot fail to derive interest from the following sketch of the illustrious Ury who fell a victim to the infuriated bigotry of the New York colony. So carefully have Protestant historians and writers suppressed many facts in our colonial history, that we can arrive at the truth only through the medium of obsolete documents and journals beyond the reach of the great mass of the reading community, and consequently are obliged in this sketch to advance only the leading features of this martyrdom* which appear upon the pages of our obscure public records as gleanings.

About the commencement of the eighteenth century, the general assembly of the colony of New York passed a law which they supposed would effectually crush the faint glimmerings of the Catholic faith in that province, and exterminate that order of men whose landing was every where the certain harbinger of success in reconciling the erring to the mother of all churches, and whose myriad converts have occasioned the order to be regarded with an undefined and superstitious fear, by those who can discover no indications of the presence of God in the marvellous perpetuity and extension of the Catholic Church. It was enacted that every Jesuit and popish priest found within the province after a certain day, should be arrested and imprisoned for life, and if any priest should break prison and escape, he should suffer death. Then ensued scenes of pursuit and every imaginable disguise which the burning zeal for the extension and preservation of the faith in the province and the service of God could suggest, for this penal statute so far from intimidating served to elicit from that devoted priesthood, who, if we may employ the expression, revel amid scenes of danger and death, more triumphant exhibitions of their faith than in the time of comparative safety which preceded its enactment. For more than half a century was this bloody act disgracing the statute book of New York, and like an attendant fiend, was a disabling statute for the poor, scattered and helpless Catholic laity, who would not abandon the vicar of Jesus Christ for the Judas' rewards extended to them. How many privations and sufferings were endured by the devoted Catholics during this long period of proscription, and how many noble priests rotted in dungeons or yielded

*The words martyr and martyrdom are used here in their general acceptation: not in the specific sense which applies to those who are recognised by the Church as having suffered death for the faith.—Editor.

their lives on the scaffold, our desultory authorities fail to inform us. But we collect brief accounts of confiscations and cruelties which afford certain and unmistakeable evidences of the fiend-like intolerance of the times, and the ordeal which he passed through whose heart was by the grace of God opened to the embrace of the Church.

In the year 1740, during the administration of Lieut. Governor Clarke, we find the illustrious Father Ury imprisoned for life under the act against Jesuits and popish priests, for the sole offence of being within the limits of the province and discharging his duties to the little flock of Catholics with whom God had entrusted him. It might have been that, after the toilsome and hazardous life he had followed, the quiet and rest of his prison would have seemed to Father Ury a relief, and he would have thanked his Divine Master that he was no more required in the discharge of his duty to glide fearfully through distant and desolate alleys of the city, and expose himself to the terrors of pursuit from a blood-thirsty police, and he might have resigned himself to a long life of solitary meditation within his prison walls. But no! he was not to die calmly and quietly upon his straw pallet, for the goodness of his Master had decreed that the poor priest should win his crown of martyrdom amid the agonies of the scaffold, and the vengeance of the colony should be glutted. Father Ury had not broken prison and the citizens must discover some other pretext to punish him. But their fury was not destined to be long delayed; an opportunity was soon afforded them, and with an energy and promptness worthy of their ancestors of England who deluged the land with Catholic blood, the Protestants of the city of New York exulted in the toils which speedily were drawn about their priestly victim.

In the month of March, 1741, an alarm of fire rang away over the city and it was soon discovered that the government buildings within Fort George were in flames, and notwithstanding every exertion they were reduced to ashes. A few days after this fire another occurred, and subsequently a third fire was discovered, but they all were attributed to accident. Several alarms of a similar nature, within the space of two weeks from these three fires, occasioned a suspicion to be whispered along the city that some of them must have been intentional, and speedily the threatening words of a negro slave were recalled, which seemed to indicate a plot to burn the city. Upon this feeble basis rumor found little difficulty in erecting a startling tale of a scheme on the part of the slaves in the city to destroy the white population. The magistrates offered large rewards to whoever of the accomplices in the supposed conspiracy would betray the affair, and the golden bait induced the servant of an infamous character, named Hughson, to offer her services: according to the deposition of this unfortunate wretch, her master had instigated the slaves who resorted to his house, to procure drink, to rise against their masters and destroy the city by fire. Hughson, who was the only white man engaged in the affair, was to be made king, and one of the negroes governor. This girl's testimony sufficed for the arrest of several slaves and of her master Hughson. The credence given to Mary Burton's tale induced other white persons to become informers in the hope of receiving the promised reward, and their success in deluding the people was truly amazing. The more romantic and marvellous the stories of the successive informers, the more readily were they credited, and the prisons were rapidly crowded with the unfortunate slaves whose utter ignorance and terror made their situation doubly frightful.

At length it occurred to the mind of the infamous Mary Burton, that there was one whom she might very easily implicate in the conspiracy, and her evidence

would be received with delight by the people. Poor Father Ury in his lonely cell flashed upon her remembrance, after she had employed several weeks in her accusations, and the people began to be apprehensive that she would accuse the whole white population before she should finish. This new object of her perjured tongue at once gave fresh weight to her testimony, and the astonished priest was dragged forth to the light for trial. Alone, friendless, and above all a monster in the infuriated eyes of the Protestants on account of his religion, he seemed to be utterly without defence, for he would have been a bold advocate in the colony who would have dared to offer his services to defend a Catholic priest. But no; Father Ury needed no defence, for in the girl's own testimony gleamed forth his own acquittal and her condemnation. Upon her first examination and disclosure under oath, Mary Burton declared that "no white person was ever present at Hughson's when they talked of burning the town and murdering the white people, but her master, her mistress, and Peggy." On her examination under oath nearly two months subsequently, she declared that Father Ury was present on that occasion, and on the ensuing examination one month later, she declared before the magistrates, on oath, that another white man, Corry, was also present and engaged in the conspiracy. There could be but one conclusion, and that was that Mary Burton had proved herself to be wholly unworthy of credit, and that Father Ury and Corry should be acquitted immediately. The latter was discharged instantly for want of proof; but the other was a Catholic priest, and that was sufficient evidence to convict him though the God of truth Himself were on his side. Corry was declared innocent because humanity pronounced it an outrage to convict a man upon such perjured testimony; but the pale, haggard and desolate priest who stood before that crowded court, with the damp of his dungeon walls still clinging about him, upon the same testimony of the same witness, was doomed to the scaffold because he had fearlessly sacrificed himself by entering the province upon his Master's mission.*

At the place of execution poor Father Ury solemnly asserted his utter ignorance of any plot and called upon his Divine Master to witness his innocence; but he was hurried into eternity amid the howls of his bigoted persecutors, and the golden crown of martyrdom glittered above for whose celestial glory the murdered priest would have welcomed ten thousand deaths. Glance your eye, reader, over that same city now and tell me if "the blood of the martyrs is the seed of the Church."

MORALITY AND RELIGION OF ENGLAND.

The controversy between Catholicism and Protestantism is gradually abandoning—if, indeed, we might not more truly say has actually abandoned—the field of theological speculation and dispute, and is carried on at the present day rather in the arena of moral, social, and political life. The most notorious of Protestant theologians no longer make any attempt to settle the dispute by an appeal to Biblical texts, to the writings of the Fathers, or to ecclesiastical history; but they seek both to satisfy themselves, and to influence the popular mind, by an appeal to the more material tests of man and human society. "Which of the two religions," they inquire, "works best?—which has done most to promote the interests of humanity? Under which system do the arts and sciences, and all that is

*For the details of this trial see *United States Catholic Magazine*, 1846, vol. 5.—Editor.

usually understood by the word civilization, most flourish? In a Catholic country, or in a Protestant? Which nations are the most advanced, the happiest and the strongest, in our own time; those which have adhered to the ancient faith, or those which have adopted the new?" These are the questions which one hears on all sides, far more frequently than we hear discussions upon the meaning of a text in St. Paul, or the authenticity of a passage quoted from St. Basil or St. Austin. And we need hardly say how such questions are answered. "Look at home," it is said; "England alone suffices to solve the problem at once and for ever. Is she not Protestant? And is she not a great and powerful nation? Did she not make the Crystal Palace? And did not the inhabitants of all the nations of the earth flock together on that memorable occasion to acknowledge her greatness and to do her homage? And at a still earlier period, at a time when every other country was shaken by internal convulsions, and all the most ancient thrones of Europe were tottering to their base, did not she alone preserve 'an even and unruffled mien,' not only weathering the storm in perfect safety herself, but offering also a secure asylum to all who suffered shipwreck elsewhere, whether kings or people?" No one can have mixed in Protestant society, or listened to Protestant lectures, or read Protestant publications, within the last two or three years, without hearing this argument over and over again, reproduced in every possible variety of shape and language.

It is not our intention in the following pages to offer any remarks upon this form of the controversy, to enter into discussion with those persons who would "make the standard of civil prosperity or political aggrandisement the truest test of grace and greatest measure of salvation;" but there is yet another field upon which a few of the more reckless champions of Protestantism have lately ventured to enter, and into which we are disposed to follow them for a brief space; not indeed with any purpose of taking up the glove, and instituting in our present article that strict examination which we should wish to do of all the merits of the question at issue, but rather for the sake of making a few preliminary observations of the ground which our adversaries occupy. The persons to whom we allude boldly claim for England the merit of being the most moral and religious people in the world. Some of our readers will scarcely credit, perhaps, that so monstrous an absurdity can ever have been seriously propounded; nevertheless it is really so; and in what follows, therefore, we propose to take a hasty peep at this state of English morality and religion, which is considered so excellent and so fitting a subject of national boasting.

According to the *Post-Office Directory* in 1841, *Chambers' Journal* informs us that there were more shops in London devoted to the sale of intoxicating liquors than there were shops devoted to the sale of the necessaries of life. The number of butchers, and bakers, and dairymen, and cheesemongers, and grocers, and greengrocers, and fishmongers, taken all together, was 10,790; the number of public-house keepers 11,000. In forty cities and towns in Scotland, we learn from the same authority, that the disproportion is still greater; the dram-shops are to be found about 1 to every 150 persons of the population; bakers' shops about 1 to every 1,000, and booksellers' shops about 1 to every 2,300. Then, as to the use that is made of these shops and the consequences that flow from them; in the district visited by Mr. Vanderkiste (being part of the parish of Clerkenwell), he tells us that, "*speaking with the utmost caution*, two out of three adults on the district appear to be drunkards." (p. 48.) This, of course, is no fair representation of the whole of London; at the same time we may observe, on the authority of Mr. Kay, that there is no doubt drunkenness is considerably on the increase; "The habit of drunkenness," he says, "pervades the masses of the operatives *to an extent never before known* in this country." During the last thirty years, the consumption of spirituous liquors amongst us has increased in a ratio more than double that of the population; the use of opium also is increasing with rapidity. In 1850 the import was 103,711 lbs.; in 1852, 951,702 lbs. Let us look at Edinburg and Glasgow: there has been lately a sufficiently amusing quarrel between those cities as to which of the two is most addicted to an inordinate use of intoxicating liquors. The details of this dispute have been in the daily papers, and there has been much discussion as to the accuracy of the figures; but after listen-

ing to all the recriminating accusations on both sides, and making all reasonable deductions, it appears that there were in Edinburg 9,318 cases of drunkenness in one year among a population of 166,000, and in Glasgow 26,000 cases among 333,657; that is, in Edinburg there was 1 case to every 18 persons, and in Glasgow 1 to every 13; and these, be it remembered, are known, ascertained, publicly registered cases of drunkenness; we have no statistics of those who get drunk in their own parlors or in the private houses of friends.

But let us pass from this disgusting topic, to look at other crimes against the moral law for which this exemplary country is becoming more and more distinguished. We will not dwell on the atrocious murders of husbands and wives, and brothers and sisters, committed in most instances for the sake of getting certain burial-fees, that (as one of our correspondents recently observed) "have earned for two counties the enviable title of the 'poisoning counties;'" let us speak only of that most unnatural of all crimes, the murder of children by their own mothers. We saw it stated not long since in some Protestant journal, that this crime was becoming almost as common as pocket-picking, and that there were on an average three cases of child-murder per day. Our first impression on reading this was, that the writer, for some rhetorical purpose, was dealing in statistics after the *Hobart Seymour-ian* fashion; and if he meant to speak only of those cases which come before the public in a regular and official way, of course the statement is very much exaggerated. But when we remember the facts that came out in evidence before the police court in London, in the case of a recent clerical delinquent and his medical assistants; when we hear the coroner of one of our large manufacturing cities (Leeds) publicly expressing his belief that 300 children are annually made away with, either before or after their birth, within the limits of his own jurisdiction, and the medical man engaged on the inquest coinciding in that opinion; when we find one of our London newspapers (the *Morning Chronicle*) giving its readers a list of twenty-two trials, for child-murder alone, that had been *reported* in its columns, and these were stated to be but one-half of those that had taken place in the short period of twenty-seven days; lastly, when we observe how in one of these cases common cause was made with the murderess by a large number of the girls of the country, who attended the trial in crowds, and when the prisoner was acquitted, publicly testified their joy, and left the assizes' town boasting "that they might now do as they liked;"—when we call to mind these and similar facts, we fear that the journalist alluded to was strictly within the mark in the dreadful statement we have quoted. Look again at another class of crimes —brutal outrages and assaults upon defenceless women and children; these have been so much on the increase among us of late years, that a member of the House of Commons has thought it necessary to introduce into parliament a bill for the special protection of that class of persons. In his speech on the occasion, he alluded to some half dozen cases of recent occurrence, which had been the immediate cause of his interesting himself in the matter; but one of the leading journals, in commenting upon the speech, complained that he had not availed himself of a quarter of the materials which were ready to his hand for demonstrating the necessity for such a measure, and immediately enumerated *more than twenty other instances occurring in the last two months, and in London alone*, that had been recorded in its own pages, and in which the most foul and savage attacks had been made by husbands and fathers on their wives (or paramours) and children: so that our readers will probably agree with us in thinking, that it is not without reason that a recent American writer observed that "there is probably more brutality towards women in England than in any other country in Europe, except perhaps Russia."*

Then, again, look at offences of a wholly different kind and of a less heinous character: witness the revelations that have been made respecting the almost universal practice of adulterating even the most necessary articles of food; look at the acts of quackery and puffing in well-nigh every department, whether of commerce or of intellect, which is so eminently a characteristic of the present age; look at the bribery and corruption, the dishonest evasions and shufflings that have

*Bristed's Five Years in an English University, p. 347.

been brought to light in all quarters, high and low, by the investigations of parliamentary committees;—look at these things, and at a thousand others of the same kind, and then say whether England has not a right to be proud of its morality, and to boast itself over other nations, for an unquestionable superiority in this respect.

Moreover, it must be remembered that, after all, facts like these, which are registered in the political annals and criminal statistics of a country, are by no means a complete and sufficient index to the degree of moral depravity that may exist. There may be the utmost licentiousness of life and the most thorough absence of all moral principle; and yet no overt acts may be committed which can be recorded by the public press, or which call for the penal action of the law of the land.

"The statistics of crime," it has been truly said, "cannot develope in half or in a quarter of its fearful extent the general state of depravity among the lower class in the great metropolis, or one of our manufacturing towns; they can never trace the monster-roots of vice, how widely they spread and diverge themselves, or how deep they penetrate in the congenial soil. The delinquencies which figure in the calendars are but the effervescence, the scum on the surface; the great mass of iniquity is at the bottom and out of sight. Even the imagination is overtasked when called upon to exert her powers, so as to produce a picture of demoralised humanity that shall be adequate to the truth. The real condition of many parts of such localities is not merely barbarism and heathenism, but can only be fitly designated by some term which includes those, and yet more of degradation; it is—what is worse—civilization uncivilized; humanity, with its external opportunities of action enlarged, to be the more imbruted; a scene in which a knowledge of religion is only proved by blasphemy; and the resources of *an enlightened and emancipated age* (!) are perverted to sin."*

We will not attempt to lift the veil that covers those depths of iniquity that are here alluded to; we will only just mention one single fact, which could be attested, if necessary, by the evidence of a thousand witnesses, but which is most briefly and emphatically stated by the author whom we last quoted, in the following words. Mr. Worsley, a clergyman of the Establishment, of considerable experience, is speaking of the state of our large manufacturing towns and of the causes that have produced it; and after mentioning some of these, he says: "Hence originated a state of things which has attained its climax in our age, *by the almost total eradication of the very semblance of modesty, in either sex, among the poor, within the circle of the manufacturing centre.*" (p. 85.) In another place he speaks of the state of morality in the agricultural districts with reference to the same most important particular, and he uses nearly the same language: "*The almost universal absence,*" he says, "*of chastity and purity among the laboring class, in our country villages at the present day, is notorious to every one at all acquainted with them.*" (p. 68.) Would that we could see cause to dissent from this judgment, thus summarily passed upon the whole working population of Protestant England, whether engaged in agriculture or in manufactures: but on the contrary, we find every where, both in facts and in books, only too much that confirms its truth. And yet this is the country which boasts of its morality, and which collects funds and employs agents to promote the "moral and religious improvement of Ireland;" the *moral improvement* of a country, the purity and modesty of whose women wrings even from the most unwilling lips the meed of admiring praise. Not even the flippancy and malignity which alternately disgrace the pages of *A Fortnight in Ireland* could prevent the author from doing at least this act of justice to the inhabitants of the Emerald Isle. Speaking of the Irish girls whom he saw in the Marlborough Street schools, he says: "I feel it due to truth to state, as briefly as possible, that in no country in the world that I have ever witnessed have I ever beheld the indescribable native modesty which characterised their countenances; indeed, it was so striking, that I feel confident no traveller of ordinary observation could fail to notice it" (p. 35.) The same thing is repeated again and again in several places. Outward appearances, however, are not always to be trusted; and this gentleman made a point therefore, he tells us, of making inquiries wherever

* Rev. H. Worsley's Prize-Essay on Juvenile Depravity, p. 120. London: C. Gilpin.

he went, "the result of which was not only to confirm, but to over-confirm, my own observation; indeed, from the resident commissioner of the Board of National Education in the metropolis, down to the governors of jails and masters of the remotest work-houses, *I received statements of the chastity of the Irish women so extraordinary that I must confess I could not believe them;* in truth, I was infinitely more puzzled by what I heard than by the simple evidence of my own eyes." Sir Francis Head, a Protestant and a stranger in Ireland, could not believe the statements which he received concerning the chastity of Irish women from persons of various creeds, always resident in the country, and having moreover, by virtue of their official positions, the very best possible opportunities of ascertaining the truth; and the reason of his disbelief is to be found in the universal demoralisation, which, as we have seen, according to the testimony even of Protestant authorities, prevails among the poorer classes of his own country-women. The conclusion which he had drawn from all the observations he had been able to make at home was, that female virtue was a luxury of the wealthy, not a virtue that could adorn the poor; and he could not bring himself to believe, even on the most abundant evidence, in the existence of so different a moral standard on the other side of the Irish Channel. Another Protestant Englishman, travelling in Ireland, observes the same facts and hears the same evidence: with a candor rarely to be found among his class, he not only does not deny their truth, but he even goes further, and acknowledges that the immense moral superiority of Ireland over England in this important matter must, in part at least, be attributed to the difference of religion. He also publishes statistical tables to confirm his conclusion, from which we learn not only that incontinency is a vice much less prevalent among the lower classes in Ireland than in England or Wales, but also—what is a very significant fact—that it varies in different parts of Ireland exactly in proportion to the prevalence of the one religion or the other:* "the proportion of illegitimate children," he says, "coincides almost exactly with the relative proportion of the two religions in each province; *being large where the Protestant element is large, and small where it is small.*"†

But we have been insensibly digressing into what we had intended carefully to avoid, viz. some attempt at comparing the morality which is the fruit of Protestantism with that which results from Catholicity. Let us return to our more immediate subject; and having said enough to give our readers some idea of the state of morality which prevails in this country, let us next look at the state of religion—a point on which the language of England's Protestant panegyrists is even more ludicrously extravagant than upon the point of her morality.

"The three countries in the world in which the Gospel is most faithfully preached," says one of these gentlemen, "are, England, the United States of North America, and the Protestant States in the North of Europe."‡

"It is the English people alone, alone in the old world," says another, "that is now Christian. One might almost say that, just now, the British people stands among the nations as the surviving trustee of Christianity, or as the residuary legatee of its benefits. Christianity, in its migrations through eighteen centuries, has betaken itself to the British people, as if these were *its own*, and that these, under its influence and at its inspirations, have become such as they are, if not the most highly educated among the nations, yet the most effective, the most beneficent, the most humane, and the people to whose purposes and labors the world looks for whatever is good and hopeful. As to the old world, and forgetting the new, the question of Christianity is almost an insular question—it is a British interest."§

* The exact proportions, as ascertained from the number of the children of the inmates of workhouses, is as follows:

	Illegitimate.		*Legitimate.*
Ireland.....	1	to	16.47
England.....	1	to	1.49
Wales	1	to	0.87
England and Wales...	1	to	1.46

† Memorandums made in Ireland in the autumn of 1852, by John Forbes, M. D., &c. p. 244. London: 1853.

‡ Extracts from the letter of a clergyman, apud Worsley, p. 257.

§ The Restoration of Belief. Macmillan, Cambridge.

Well, then, let us see how the people of Britain attend to this insular question, this British interest; let us inquire with what honesty and with what diligence they administer these precious blessings, whereof they are the surviving trustee. Mr. Vanderkiste* shall answer this question with regard to that section of the British people with whom he had the most intimate acquaintance: "I am reluctantly compelled to conclude," he says, "from years of observation, that the *majority of persons on my late district were heathens and infidels*" (p. 116.) Again, he speaks in another place more generally concerning the whole mass of the English poor, at least in London. "It has been a favorite phrase of some minds, to term the Established Church the Church of the poor, and with others to speak of Methodism as the poor man's religion; but the fact is, *heathenism is the poor man's religion in the metropolis.*" (p. 14.) "Socialism, infidelity, rationalism, and indifference prevail in every quarter to a fearful extent," is the description by another pen, of part of what Mr. V. calls, the most favored parish in London, Islington; and similar passages, from a thousand sources, might be multiplied *ad infinitum*. But from general statements like these, let us descend to the particular facts upon which they are based. It will be at once allowed that attendance upon public worship is one great test of the hold which religion has upon the people: not that all who come to church are necessarily devout Christians, for many may go from fashion, from idleness, or some other bad motive; but that those at least who habitually neglect the duty of public worship altogether can scarcely be said to be Christians at all. Now, judging by this test, what is the condition of the British people?" "From statistics, very carefully collected five years since by the City Mission—statistics," says Mr. Vanderkiste, "which have been admitted as correct on all hands, it is ascertained that the attendance on public worship, in the metropolis, did not reach by one-third the accommodation provided, whilst the accommodation provided was less than one-half of what ought to be required and could be made use of, did all possessing the opportunity so to do attend," (p. 12;) that is to say, ten years ago, when the population of London was about two millions, it was calculated that about five-eighths, or 1,312,500 persons, might and ought to attend public worship in some church or chapel every Sunday; but church-accommodation, as it is called, was only provided for something less than half that number, say 600,000; and then of this accommodation only two-thirds were actually used; so that the whole church-going population was about 400,000. This is bad enough; but what makes it far worse, and still more appalling is, the consideration that this church-going population is made up almost entirely of the upper and more respectable classes, over whom the influences of fashion and of public opinion are of course the strongest: "The poor," says Mr. V., "in the dense mass *are neglectors of public worship altogether.*" In the parish of Clerkenwell, containing more than 50,000 souls, the average attendance of the poor in the two parish churches is about eighty in each! and of these many were regular pensioners, or received occasional temporal relief.

"I do not believe," cotinues Mr. V., "that in the whole parish 100 poor people could be found attending public worship, who do not more or less frequently receive eleemosynary relief to induce them so to do. Thus, about one poor person in fifty occasionally attends public worship; or, where the attendance is regular, it arises generally from a share in the distribution of weekly bequests of bread."

Indeed this bribe of bread appears to be a regularly recognised and approved means, among our Protestant neighbors, of bringing people to church. We need not go to Ireland for our proofs; an advertisement in the *Times* newspaper, during the last winter, an appeal to the charitable, began with these words, "*Thirty-two heads of families*, who hitherto neglected their place of worship, are now regular attendants at St. Mark's, Horsleydown, *in consequence of the incumbent being enabled to give them a few pounds of bread and coal.*" Yet, even with the aid of such potent auxiliaries as these, the result is a meagre attendance in the churches of one out of every fifty of the working population! Where are the rest? "They are either sotting," says the journal we have just quoted, in one of its most power-

*Notes and Narratives of a Six Years' Mission, principally among the Dens of London. 1853.

ful leading articles, "or sleeping, or talking politics, or reading the Sunday papers, or fighting, or seeing their dogs fight, or rat-catching, or quarrelling with their wives, or simply doing nothing at all, being jaded, wearied, prostrated, in a sort of hebdomadal trance or *coma*." This is the state of the Protestant religion in London, according to the testimony of those who ought to know it best; and it cannot be doubted that it is a fair type of most of our large cities. In the Union-House of Sheffield about three or four years ago, out of 1,905 inmates, no less than 1,407 declined to acknowledge themselves of any religion whatever; and thirteen openly avowed that they were of none. This matter formed a subject of correspondence between the Guardians and the Poor Law Commissioners at the time, and is probably in the recollection of some of our readers. A number of gentlemen agreed together, not long since, to ascertain the amount of traffic in the public-houses of Edinburg on the only day in the week when Protestants are expected to go to church. For this purpose they visited every such house in the city on a particular Sunday, and afterwards published the results of their observations in a report, from which we learn that the number of persons who frequented these places during the day was no less than 41,796; of these 22,202 were men, 11,931 women, 4,631 children under fourteen years of age, and the remaining 3,032 children under eight years of age! Of Liverpool we have still more valuable statistical information. A society was formed there, some short time ago, for the sake of providing what they called "working-men's Sunday services;" that is to say, services of prayers and sermons especially intended to satisfy or excite the devotion of the working classes, whose absence from the ordinary places of public Protestant worship they had been greatly shocked by observing. How far the gentlemen forming this association flatter themselves that they have succeeded in their special object, we cannot say; but at least they have done one good service by publishing tables, compiled as carefully as the circumstances would allow, of the attendance of all the places of worship in Liverpool, whether of the Catholic Church, of the Establishment, or of Dissenters. From these tables it appears that, whereas there are in Liverpool fifty-eight churches belonging to the Establishment, capable of holding 63,279 persons, the actual attendance is only 34,593, or very little more than half of the number for whom accommodation is provided; and that the number of communicants is a little more than one-tenth of those who attend, being in all 3,978; and of this number of communicants only 1,528 belong to the working classes. The Dissenters of all denominations have eighty-six chapels in the same town, capable of holding 54,454 persons; but there is an average attendance only of 29,057. This proportion is somewhat higher indeed than that exhibited by the Anglicans; yet even these have, in their existing chapels, unoccupied space every Sunday equal to twenty-five chapels holding 1,000 persons each. The proportion borne by the number of communicants to the whole congregation is, as one would expect, considerably higher among Dissenters than what we have seen in the churches of the Establishment: instead of being only a tenth of the number, it is rather more than a third, or 10,555, and more than half of these are put down as of the working classes. Add these numbers of the Anglican and other Protestant frequenters of public worship together, and what is the result, compared with the whole Protestant population? The whole Protestant (that is, non-Catholic) population is computed, we believe, at 280,000: let the reader decide within himself what proportion of these must belong, in a commercial city like Liverpool, to the working classes, and what proportion to the upper and middle classes; and then let him reflect that the actual number of the working class, who are set down as really attending any Protestant Church or chapel, is 32,914, or as one to every eight and a half of the whole; and the number of communicants from the same class is 7,918, or as one to every thirty-five of the whole. To minds not used to statistics, it is not easy perhaps, by an exhibition of figures such as this, to convey an accurate idea of the state of heathenism which they portray. A comparison used by Mr. Vanderkiste, not indeed with reference to Liverpool, but to London, may be more effective in this way. He says, "It is an astounding statement, which, did it not rest on the plainest evidence, would be unbelievable, that in the island of Jamaica, there were more communicants out of a population of 380,000, than there were in *all London*, with a population (in 1841) of 2,103,279." Or

let us compare this statement of Liverpool Protestantism with that which most properly suggests itself as a contrast to it, the state of Catholicity in the same town. The Catholics of Liverpool have only twelve places of worship, it appears; these are calculated to contain 15,310 persons; but, so far from half of this space being unoccupied, as in the Anglican and Dissenting chapels, they are actually attended by 38,612, and of these 29,203 are reported to belong to the working classes. These facts and figures, furnished by Protestant, and therefore unimpeachable authority, ought certainly to convey a most instructive lesson to those who profess so deep a reverence for the Bible, and who remember that distinguishing characteristic of the Gospel, "*The poor have the Gospel preached to them.*" Who are they that preach to the poor? The Protestants or the Catholics? Who, therefore, are they, that preach the Gospel? We have seen the answer to this question at Liverpool; we might cross the water and ask the same question of Protestant authorities in Limerick, and we should receive the same answer.

"I visited," says Dr. Forbes, "two of the Catholic chapels, St. Michael's and St. John's, both in the morning and afternoon, during the time of service. Though they were large, I found them not merely crowded, but literally crammed with people in their interior, and every passage and doorway so completely filled as to connect the living mass within with a similar though smaller mass without; indeed, the chapel-yard in both places was half filled with people. In the interior, the whole floor was packed as close as it was possible for persons kneeling to be packed. It was a striking sight, and not a little touching, to see *those children of poverty* at their devotions . . . . *all bearing in their dress and general appearance the sign and superscription of the life whose lot is poverty and privation.* . . .

"As I left the chapel, I looked into the beautiful Protestant church built close by the chapel gate. It was impossible not to be struck with the great contrasts of the two establishments. In the church every thing was new, neat, clean, and in the highest order, and the congregation (tolerably numerous) comfortably arranged in pews and on benches, *all neatly and many of them genteely dressed.* One could hardly believe that the two congregations could belong either to the same Irish people or the same Christian religion."

Probably not; and Dr. Forbes would do well to encourage his doubts and prosecute his enquiries as to the identity of the religions taught to these two widely differing congregations, somewhat more heartily than we fear he is disposed to do.

But this by the way. We were insisting upon the neglect of public worship as a token of the irreligion of the country; and in our statistics taken from Protestant sources, we enumerated among the frequenters of public worship all who went to any kind of meeting-house on Sundays, no matter what the nature of the service there performed might be. But if Mr. Vanderkiste's account of the service which he attended among the Unitarians in Finsbury may be taken as giving at all a correct estimate of the religious exercises of that "denomination" throughout the country, it is clear that they ought to be struck out of our calculation altogether. A "reading from Milton's Defence," followed by another reading from Mazzini's Oration over the Brothers Bandiera; then a hymn; then "a political speech, referring to the various events of the year, and the probable future policy of Louis Napoleon;" Postal Reform, Peace Arbitration, the Caffir War, and the duty of overthrowing despotic powers!—all this can in no sense be called the teaching of a school of religion, but rather of politics. Or take another example of a different kind from another source; let us read the account of an "*open meeting* for the fraternal discussion of the principles and doctrines of Biblical Christianity," as it is to be seen in one of our largest commercial cities in the West of England every Sunday afternoon. The following is their own account of themselves:

"The projectors of this meeting are desirous of encouraging an independent spirit of Scripture inquiry unshackled by any creed, and unhindered by any dictation. It is their belief that the dogmatic imposition of any system of opinions is a *de facto* supersedence of the Bible, a course at once uncomplimentary, (!) unreasonable and injurious, and which can never result in that religious intelligence and manly freedom which it is the tendency and aim of the unfettered Bible to accomplish. The freest expression of opinion will therefore be encouraged, provided it be courteous, and stimulated by the laudable desire to further the acquisi-

tion and diffusion of truth. *The* BIBLE *will be the exclusive text-book.* It is hoped that these fraternal meetings will contribute to a more extended and accurate acquaintance with the radical principles and distinguishing doctrines of biblical Christianity.

"PROGRAMME OF THE MEETING.

"*Introductory hymn.*
"*A brief prayer by one of the members.*
"*A brief exposition of a passage of Scripture previously determined by the meeting.*
"*Open conversation on the subject of exposition.*"

"The projectors of this meeting" seem to us to have gone as far in the genuine development of the principles of Protestantism as any sect we have yet met with in this country; indeed, there only remains one more step to be taken, and the process will be complete. They are certainly illogical in deciding that the Bible is to be the exclusive text-book; so important a question should not be prejudged; "*open conversation on the subject*" should first be allowed; and until it has been unanimously decided to the contrary, we do not see why "Mazzini's Oration over the Brothers Bandiera," or any other blasphemous or merely political document, should not be allowed to take its turn in furnishing texts to the members. However, be this as it may, it is clear that the members of this meeting cannot be said to profess any religion at all; they may be in search of a religion, but they certainly have none as yet.

But it is time that we should draw these remarks to a conclusion. On a future occasion, we may probably return to the subject, and give a few more sketches of English morality and religion, not as it is ordinarily described by anti-Catholic lecturers, but such as we find it portrayed in the public journals of the day, or in the works even of Protestant authors, who are not writing for a purpose, but desire honestly to tell the truth. We are far from being blind to the many foul blots that may occasionally be seen in the practical morality and religion either of Italians or of Irishmen; but we are satisfied that England will have great cause to rejoice when an impartial, or rather an unfavorable witness shall be able to give the same testimony in her regard upon these points, as has been given again and again by Protestant travellers, recording their impressions concerning the inhabitants of the countries we have just mentioned. We have heard in this article Protestant ministers, both of the Establishment and of Dissent, declaring that imagination cannot produce a picture of demoralised humanity that shall adequately describe *the general state of depravity* among the lower classes in the great towns of Protestant England, and that heathenism is the poor man's religion in the metropolis. Let us compare with this the testimony of the Protestant Dr. Forbes as to the Catholic poor of Ireland. "I never met with one among them," he says, "who was not a sincere believer, and with very few indeed who might not fairly claim to be both religious and pious." We have seen the habitual neglect of public worship by the great majority of English Protestants attested by many witnesses and by accurate statistics. Let us compare with this the testimony of one who delights to scoff at what he impiously calls "the ineffable folly of the contemptible idolatries" of Italy, yet who also says: "It is impossible not to recognise the strong religious element which appears in the character of the people. . . . . In no country that I have visited *have I seen a people so given to prayer, and so unostentatious and apparently in earnest in their worship.*"*

*Letters from Vienna and Italy. Macmillan, Cambridge.

For the Metropolitan.

ROME SAVED BY POPE SAINT LEO THE FIRST.

BY THEODORE CENTAUR.

To arms! To arms! sons of those mighty sires
Whose empire was the world! Arise! Arise!
Or you and Rome are lost! Pale ruin's fires,
Resistless raging, light the midnight skies!
The tocsin calls whole nations unto arms!
Behold! careers red battle on his fiery car;
He shakes his lance; he sounds his wild alarms;
His squadrons thundering to the shock of war
He pours; they rush tempestuous on the foe
And prince and people prostrate as they go!
'Tis thee! 'tis thee, eternal Rome! they seek
Through death and ruin! Attila has sworn
On thy devoted sons his wrath to wreak,
And o'er thy leveled walls to ride in scorn.
He comes! he comes! with one long loud acclaim,
Gaul, Scythia, Thracia, and Illyria,
And all Germania's wide extent, proclaim
How fearful in his ire is Attila.
Who now shall save old Rome? Gone, gone are those
Who made the peoples of the earth their foes.
The Forum hears no Tully's thunder now;
The favor of imperial Rome to gain
No victor trembles, and no monarchs bow;
Nor sweep her fleets triumphant o'er the main.
Valentian slumbers in his marble halls,
His minions banquet where the Cæsars reigned.
Padua and Troyes are lost; now Milan falls;
Not Lombardy the victor's march restrained.
He comes! he comes! O'er conquered empires' tombs,
Through desolation, war, and slaughter comes
This devastating, ruthless, slaying Scourge
Of God—the terror of unhappy man!
Who'll save old Rome? Ætius no more shall urge,
As on red Chalon's plains, the battle's van.
Alas! stern Ætius, of the Romans last,
His warriors bleeding 'neath the foeman's hand,
His prince insultings has forever past!
Who'll save old Rome? Not that heroic band,
Which tamed the Afric Queen on Zama's day,
This overwhelming tide of war could stay;
And scarce could he, the Rubicon who cross'd,
And came victorious from Pharsalia's plain,
Withstand the onslaught of the Hunnish host.
The might of man is nought, his armies vain
'Gainst Attila! One, one alone shall save
Proud Rome! A moment staid the *Scourge of God*
Beside the Po's ever turbid wave;
There gazing on his work of vengeance stood!

Fire and dismay his course of fury mark,
And shroud his rear. The monarch's frown is dark—
But see! An aged Pontiff 'fore him stands!
He's there to save his Rome. No martial pride,
Nor princes throng around; nor warrior bands
Who oft have bravely stemmed the battle's tide.
Majestic is the chief in mien; of form erect;
And though no arms refulgent round him flame,
His snow-white hair, his eye of fire, respect
And reverence from proudest despots claim.
A moment on the Hun Saint Leo gazed,
Then thus his voice in words commanding raised:
"Pause monarch! in thy course of conquest, pause!
Though victory has smiled and smiles on thee,
Now in thy hour of pride, while all the world
Is bending to thy power, I bid thee, pause!
Why ravage ever and annihilate?
Why slaughter ever and rejoice in blood?
Why glory that thou art the *Scourge of God!*
The terror of the world? What wouldst thou more?
Thy foes are scattered o'er the field of death,
Or seek, far off, some refuge from thy rage.
Thy arm has triumphed in the hour of war,
Thy squadrons have prevailed. Who now shall brave
Thy power? Then monarch conquer thou thyself!
Quell thou thy anger! tame it to thy will!
And let of thee till time shall be no more,
Succeeding ages say: 'He vanquished all,
And more than all, he conquered Attila!'
If thou goest on, thou mayst overthrow old Rome,
Thou mayst her greatest works of art destroy,
Her children mayst thou slay, but hear me, king!
When Rome shall perish, Attila must fall.
Against this mistress of the Christian world,
Alas! too many reckless foes will rise,
But all shall perish in their mad attempt!
Some, when their loud victorious peans sound,
And honor, fortune, fame seem found, shall die!
Shall die! And some beneath the unshaken wall,
When loudest rings the battle's yell, shall sink
To death inglorious! Then monarch, pause!
Or else the banks of Tiber desolate
Shall be thy grave! by sickness shalt thou die!
Around thy dying ears no trump shall ring;
No shock of battle, and no warring hosts
Shall rouse thee then! Thy arm its wonted strength
Will lose, and men will point at thee, and ask:
'Is this great Attila? Is this the chief,
Who strode through all the ranks of war,
Whole cities fired, and laid whole empires waste?
Alas how changed! what weakness is in man!'
Then monarch, shalt thou die! The *Scourge of God*
Thou art; beware his wrath! for lo! see there
The red avenging arm of justice bared!
See! Rome's protectors threaten from on high!

Bright spirits from the realms of peace, they come
To stay thy devastating, ruthless march—
To save eternal Rome! Pause, monarch, pause!
By that almighty God, whose will can rend,
Like frailest reed, the sceptre of the proud,
The haughty rulers of the earth; whose word
Alone is mightier than thy marshaled host;—
By this all-potent God, whose priest am I,—
Whose will I speak, back to thy native hills!
Back with thy squadrons, devastator, back!"
'Twas somewhat thus the sainted Leo spoke,
Yet from its sheath leaped not the monarch's sword,
Nor swelled his breast with rage. Above the Pope
Rome's Protectors, with blood-red sword unsheathed
And threatening mien, he saw the Apostles Paul
And Peter stand. Paled that barbaric king,
And heard, submissive heard, the Pontiff's words.
He turned his legions from the work of death,
His native mountains sought, and Rome was saved.

For the Metropolitan.

ON CATHOLIC EDUCATION.

"All power is given unto me in heaven and earth. Going therefore teach ye all nations."—*Matt.* xxviii, 18, 19.

Teaching was the sacred duty of the Apostles, and must be that of the Catholic clergy, their successors: a duty not merely extending to Catholics, but to all nations in the world, Pagans, Moslemin, and Christians. The mission of Jesus Christ himself was to enlighten and instruct the world, and this He has confirmed by the unmistakeable charge which He gave to His followers; "feed my sheep." Not with bread, but with the words of salvation, the commandments of God and the precepts of wisdom. If education in its widest sense is not *all* the business of the Catholic clergy, it is certainly their office to watch over parents and guardians in the discharge of their several obligations. Morality and religion are the first things to be taught, the most essential to happiness, the most needful to prosperity, and the most indispensable to eternal welfare. Whether we view it with regard to the present or future state of man, either in a theological or philosophical aspect, the positive necessity of moral instruction is convincingly evident. No scientific eminence, no mathematical fame, no linguistic celebrity, no literary renown, no scholastic glory can ever achieve eternal felicity: nay, not even temporal enjoyment can be the direct and permanent result of these applauded accomplishments: so true is the saying of Christ, *"What will it profit a man to gain the whole world and lose his own soul?"* A contented life and a peaceful conscience, the fruits of integrity and piety, can only be acquired by religion, instruction and religious observance. Paganism, Mahomedanism, Sectarianism, Deism, Transcendentalism and Socialism cannot confer worldly contentment, or any real gratification that can outlive the moment of existence. Of what avail then are all the trappings of science, the titles, medals, ribbands, and monumental honors of literary merit, that

human talents can gain, or human greatness bestow! What was the pleasure of Haman while he beheld Mordecai sitting in the king's gate?

Under the Mosaical institution teaching was of divine order and belonged to the Priests and Levites: under the Christian dispensation, instruction became the especial duty of the clergy; and we find them every where mentioned as teaching the people, in the Acts, in the Epistles, in the early Christian writers, in the Fathers of the Church, and in the historians of the primitive and mediæval ages. To their praiseworthy exertions are due the establishment of almost all our universities, colleges, free schools and academies. In all these seats of learning and science, the Catholic clergy have eminently distinguished themselves in becoming the teachers and civilizers of the savage, the instructors of the ignorant, the reclaimers and saviours of the profligate, and the benevolent and useful servants of the public: they have become professors, tutors, and lecturers; they have every where enlightened the world as writers, inventors and experimenters, in agriculture, medicine, chemistry, natural philosophy, mathematics, useful literature and practical sciences, above all, as successful teachers of what is right, patterns of morality, men of virtue, punctual performers of their duties, and inculcators of piety, honesty, and religion. They may be said to have almost created all the arts and professions of modern improvements, and they have pushed many to their present high degree of perfection. In fine, no body of highly gifted men has ever surpassed them in munificence, self-devotion and solid benefit to the human race. It were an endless task to enumerate the countless proofs of this manifest truth, they may all be summed up in our word *Christianity*—not vague, lifeless, nominal Christianity, such as the indifferent and the sectarian might profess—but true, sincere, genuine, *Catholic* Christianity. To cast up the debts of the world in the books of the clergy, would be to count the stars of the firmament, to number the drops in the ocean; so great, so magnificent has been their usefulness by the hands of the God of the Christians! For to his beneficence their humility ascribes all the worth of their mind-improving exertions and joy-diffusing influence. Freed from worldly cares and loosed from earthly ties, noble-minded, disinterested and sincere, their desire is the prosperity of man, his civilization their gain, his instruction their employment, his happiness their delight, their pride is his improvement, their glory his salvation, their repose the glory of God. Such men are ever at the post of duty, to help, relieve, sustain and confirm their faithful adherents, they can have no object, no interest, no wish but the true and solid interest of man: for, ever ready to lay down their lives for the safety of their flock, they are ever foremost in the ranks of the great and good; first in the enterprise of virtue, they are the first to face the dangers of famine, pestilence and persecution; from the watch-towers of wisdom they are the first to foresee the assaults of the wicked, and to warn their people to the charge; and first in the war of passions, they lead their soldiers on, to win the crown of eternal glory, not for themselves, (for then victory is secured by their meritorious career,) but for the poor, the friendless, the unfortunate, the timid, the abandoned, the desolate, the despairing. To men such as these shall the Catholic hesitate to entrust the charge of education? Shall he delay to place in their hands the pledges of his affection? If the Catholic would choose the best and ablest to be the guide of his children's path, to whom could he better bequeath the sacred duty, than to the Catholic priesthood? But are they truly the best and ablest? That they are the best, their conscientious discharge of their duties, their piety, their sanctity and their virtuous examples afford the amplest assurance—an assurance that cannot be controverted. And

that they are the ablest, is still to be pointed out by experience, that teaches even the thoughtless and the giddy. Whatsoever good has been achieved, whatever advance has been made in knowledge, science, virtue and happiness, since the birth of Christ, may all be traced to the teaching of the Catholic priesthood. To their labors are due all those advantages by which the Christian excels the heathen and the savage. The policy and luxury of Pagan Rome had taught the world sensual gratifications and life-conveniences, the benefits of trade, commerce, arts and inventions; these are the teachings of man; but the teachings of Jesus Christ by the lips of his clergy are moral integrity, mental worth, peace of conscience, social duties, religious comfort and happiness of heart. Children who possess mere pagan learning, the culture of the intellectual powers, may become exalted among the sons of men: but none but those, who possess the culture of the heart (for it is the heart that God desires, "*Son, give me thy heart,*") can be pleasing unto God or excel among the sons of heaven. The actions of the young heart proceed from feeling, not from reflection. The feeling is the first, the most influential, the ruling principle; for what the heart desires, the will must execute: such is the law of man's conformation: man is subject to the desires of the heart: he is the creature of impulse, the child of sentiment, the subject of imagination and the slave of habit. Good education is the result of good example, not of neglected precept. When we merely cultivate the intelligence we do no more than the heathen does, (*Matthew*, xv, 9,) but when we cultivate the heart according to the teachings of the Spirit of God, we imbibe the beauty, genius and perfection of Christianity. Hence the mother's piety is more effective in forming the character of the child, than the father's bravery: the one fashions the heart for the happiness of virtue, the other fills it with the pride of intellect; the one leads along the path of salvation and teaches the love of God, the other points out the road to wealth and the gratifications it procures, while it inspires the love of human greatness and wordly eminence. From the culture of the feeling heart flow humility, love, justice, respect and religion; from the culture of the smart intellect, ambition, hate, avarice, theft, envy, craft, deceit, pride and infidelity. The teachers of the godless schools and mere intellectual smartness may be justly ranked with the latter; the teachers of Christianity, the Catholic clergy, may be rightly classified with the former. Such are the fruits of experience. Can the candid reader hesitate in saying which the Catholic parent ought to choose? His Gospel and His Church have already decided the question. It will prove but a paltry subterfuge to say that the Catholic clergy are poor instructors in law, medicine, engineering, mechanics, and store-keeping; these are but the world-occupations of the godless many, or the virtuous few, as circumstances, birth, or means may determine; they are not essentials in the scheme of human happiness or human salvation. What will it avail the learned lawyer, the skilful physician, the able engineer, the clever mechanic or the rich store-keeper, to save other people, other's property, or their own riches, if they lose their own happiness, their own salvation? Again, these studies are not the principles, but the superstructure of an education where the principles have been well taught and a solid foundation laid, the extensive rooms that may be raised on one or other part of the basis, are but structures of choice at the option of the owner; they cannot influence the nature of the basement. The wisdom of heaven may be developed into a thousand variegated forms: but it is still heavenly wisdom.

"The fear of the Lord is the beginning of wisdom," said the son of Sirach; "the fear of the Lord is honor and glory, and gladness and a crown of joy."

"The fear of the Lord shall delight the heart, and shall give joy, and gladness and length of days." "The love of God is honorable wisdom." "The fear of the Lord is the religiousness of knowledge." "Religiousness shall keep and justify the heart." To him that understandeth not God and knoweth him not with his heart, the clearest human knowledge is but blindness and folly. Seek not therefore the things that are above thee: for many things are shown thee above the understanding of man. "For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things." "One thing is necessary;" it is to seek the kingdom of God and his justice, and all other things shall be added unto thee. Daily experience, the confessions of our opponents, and common sense, show us all the absolute necessity of moral and religious education; without that the order of the laws cannot exist, no government could be possible, society must perish, and the human race be reduced to confusion and destruction. "Order is heaven's first law," said an English bard; and, "Bring up a child in the way that he should go," was the advice of the wisest of men.

LAMASERY OF THE FIVE TOWERS.

JOURNEY IN TARTARY, THIBET AND CHINA.—V.

BY THE ABBE HUC.

THE most celebrated seat of Mongol burials is in the province of Chan-Si, at the famous Lamasery of Five Towers (*Ou-Tay.*) According to the Tartars, the Lamasery of the Five Towers is the best place you can be buried in. The ground in it is so holy that those who are so fortunate as to be interred there are certain of a happy transmigration thence. The marvellous sanctity of this place is attributed to the presence of Buddha, who for some centuries past has taken up his abode

there in the interior of a mountain. In 1842 the noble Tokoura of whom we have already had occasion to speak, conveying the bones of his father and mother to the Five Towers, had the infinite happiness to behold there the venerable Buddha. "Behind the great monastery," he told us, "there is a very lofty mountain, which you must climb by creeping on your hands and feet. Just towards the summit you come to a portico cut in the rock: you lie down on the earth, and look through a small aperture not larger than the bowl of a pipe. It is some time before you can distinguish anything, but by degrees your eye gets used to the place, and you have the happiness of beholding, at length, in the depths of the mountain, the face of the ancient Buddha. He is seated cross-legged, doing nothing. There are around him Lamas of all countries, who are continually paying homage to him."

Whatever you may think of Tokoura's narrative, it is certain that the Tartars and the Thibetians have given themselves up to an inconceivable degree of fanaticism in reference to the Lamasery of the Five Towers. You frequently meet, in the deserts of Tartary, Mongols carrying on their shoulders the bones of their parents to the Five Towers, to purchase, almost at its weight in gold, a few feet of earth whereon they may raise a small mausoleum. Even the Mongols of Torgot perform journeys occupying a whole year, and attended with immense difficulty, to visit for this purpose the province of Chan-Si.

LAMASERY OF TCHORTCHI.

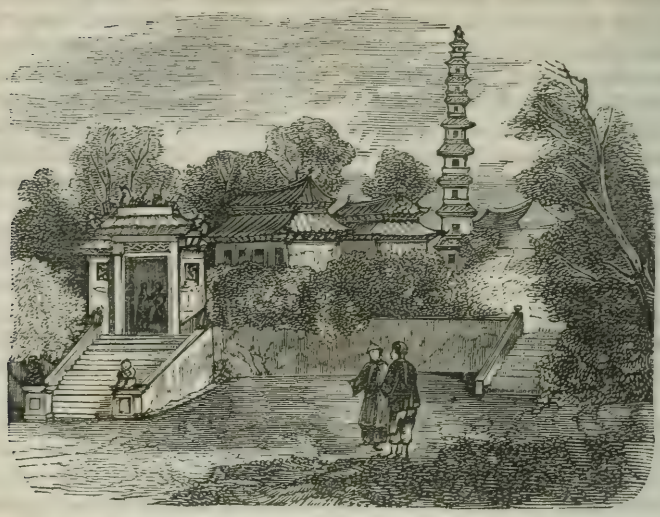
Although we had never visited the Lamasery of Tchortchi, we, nevertheless, knew a good deal about it from the information that had been given us. It was here that the young Lama was educated who came to teach Mr. Gabet the Mongol language, and whose conversion to Christianity gave such great hopes for the propagation of the gospel among the Tartar tribes. He was twenty-five years of age when he quitted his Lamasery, in 1837; there he had passed fourteen years in the study of Lama books, and had become well acquainted with Mongol and Mantchou literature. He had as yet but a very superficial knowledge of the Thibetian language. His tutor, an old Lama, well educated and much respected, not merely in the Lamasery, but throughout the whole extent of the Yellowish Banner had cherished great hopes of his disciple; it was, therefore, very reluctantly that he had consented to a temporary separation, which he limited to a month. Before

his departure the pupil prostrated himself, according to custom, at the feet of his master, and begged him to consult for him the Book of Oracles. After having turned over some leaves of a Thibetian book, the old Lama addressed to him these words: "For fourteen years thou hast remained by thy master's side like a faithful Chabi (disciple.) Now, for the first time, thou art about to go from me. The future fills me with anxiety; be careful then to return at the appointed time. If thy absence is prolonged beyond one moon thy destiny condemns thee never more to set foot in our holy Lamasery." The youthful pupil departed, resolved to obey to the letter the instructions of his tutor.

When he arrived at our mission of Si-Wan, Mr. Gabet chose, as the subject of his Mongol studies, an historical summary of the Christian religion. The oral and written conferences lasted nearly a month. The young Lama, subdued by the force of truth, publicly abjured Buddhism, received the name of Paul, and was ultimately baptized, after a long course of study. The prediction of the old Lama had its perfect accomplishment: Paul, since his conversion, has never again set foot in the Lamasery which he quitted.

About 2,000 Lamas inhabit the Lamasery of Tchortchi, which, it is said, is the favorite Lamasery of the Emperor, who has loaded it with donations and privileges. The Lamas in charge of it all receive a pension from the court of Peking. Those who absent themselves from it by permission, and for reasons approved by the superiors, continue to share in the distributions of money and the provisions that are made during their absence; on their return they duly receive the full amount of their share. Doubtless that air of ease pervading the Lamasery of Tchortchi is to be attributed to the imperial favors. The houses in it are neat, sometimes even elegant; and you never see there, as in other places, Lamas covered with dirty rags. The study of the Mantchou language is much cultivated there, an incontestable proof of the great devotion of the Lamasery to the reigning dynasty.

With some rare exceptions the imperial benefactions go very little way towards the construction of the Lamaseries. Those grand and sumptuous monuments, so often met with in the desert, are due to the free and spontaneous zeal of the Mongols. So simple and economical in their dress and manner of living, these people are generous, we might say astonishingly prodigal, in all that concerns religious worship and expenditure. When it is resolved to construct a Buddhist temple, surrounded by its Lamasery, Lama collectors go on their way forthwith, provided with passports attesting the authenticity of their mission. They disperse themselves throughout the kingdom of Tartary, beg alms from tent to tent in the name of the Old Buddha. Upon entering a tent and explaining the object of their journey, by showing the sacred basin in which the offerings are placed, they are received with joyful enthusiasm. There is no one but gives something. The rich place in the "badir" ingots of gold and silver; those who do not possess the precious metals offer oxen, horses, or camels. The poorest contribute according to the extent of their means; they give lumps of butter, furs, ropes made of the hair of camels and horses. Thus, in a short time, are collected immense sums. Then, in these deserts, apparently so poor, you see rise up, as if by enchantment, edifices whose grandeur and wealth would defy the resources of the richest potentates. It was doubtless in the same manner, by the zealous co-operation of the faithful, that were constructed in Europe those magnificent cathedrals whose stupendous beauty is an abiding reproach to modern selfishness and indifference.



BUDDHIST TEMPLE.

The Lamaseries you see in Tartary are all constructed of brick and stone. Only the poorest Lamas build for themselves habitations of earth, and these are always so well whitewashed that they closely resemble the rest. The temples are generally built with considerable elegance, and with great solidity; but these monuments always seem crushed, being too low in proportion to their dimensions. Around the Lamasery rise numerous and without order towers or pyramids, slender and tapering, resting generally on huge bases, little in harmony with the tenuity of the constructions they support. It would be difficult to say to what order of architecture the Buddhic temples of Tartary belong. They are always fantastical constructions of monstrous colonnades, peristyles with twisted columns, and endless ascents. Opposite the great gate is a kind of altar of wood or stone, usually in the form of a cone reversed; on this the idols are placed, mostly seated cross-legged. These idols are of colossal stature, but their faces are fine and regular, except in the preposterous length of the ears; they belong to the Caucasian type, and are wholly distinct from the monstrous, diabolical physiognomies of the Chinese Pou-Ssa.

Before the great idol, and on the same level with it, is a gilt seat where the living Fô, the Grand Lama of the Lamasery, is seated. All around the temple are long tables almost level with the ground, a sort of ottomans covered with carpet; and between each row there is a vacant space, so that the Lamas may move about freely.

When the hour for prayer is come, a Lama, whose office it is to summon the guests of the convent, proceeds to the great gate of the temple, and blows, as loud as he can, a sea-conch, successively towards the four cardinal points. Upon hearing this powerful instrument, audible for a league round, the Lamas put on the mantle and cap of ceremony and assemble in the great inner court. When the time is come the sea-conch sounds again, the great gate is opened, and the living Fô enters the temple. As soon as he is seated upon the altar all the Lamas lay

their red boots at the vestibule and advance barefoot and in silence. As they pass him they worship the living Fô by three prostrations, and then place themselves upon the divan, each according to his dignity. They sit cross-legged; always in a circle.

As soon as the master of the ceremonies has given the signal, by tinkling a little bell, each murmurs in a low voice a preliminary prayer, whilst he unrolls, upon his knees, the prayers directed by the rubric. After this short recitation follows a moment of profound silence; the bell is again rung, and then commences a psalm in double chorus, grave and melodious. The Thibetian prayers, ordinarily in verse, and written in a metrical and well cadenced style, are marvellously adapted for harmony. At certain pauses, indicated by the rubric, the Lama musicians execute a piece of music little in concert with the melodious gravity of the psalmody. It is a confused and deafening noise of bells, cymbals, tambarines, sea-conchs, trumpets, pipes, &c., each musician playing on his instrument with a kind of ecstatic fury, trying with his brethren who shall make the greatest noise.

In the time of the Ming dynasty, which flourished in China from 1368 to 1644, the Mantchous, or Eastern Tartars, after a long series of internal wars, concurred in the selection of a chief, who united all the tribes into one, and established a kingdom. From that time this ferocious and barbarian people insensibly acquired an importance which gave great umbrage to the court of Peking; and in 1618 its power was so well established that its king did not fear to transmit to the Emperor of China the statement of seven grievances which, he said, he had to avenge. The daring manifesto finished with these words: "*And in order to avenge these seven injuries, I will reduce and subjugate the dynasty of the Ming.*" Shortly afterwards the empire was convulsed with revolts in all directions; the rebel chief besieged Peking, and took it. Thereupon the Emperor, despairing of his fortune, hanged himself from a tree in the imperial garden, leaving near him these words, written in his own blood: "*Since the empire is falling, the Emperor, too, must fall.*" Ou-San-Kouei, the imperial general, called in the Mantchous to aid him in reducing the rebels. The latter were put to flight, and, while the Chinese general was pursuing them southward, the Tartar chief returned to Peking, and, finding the throne vacant, assumed it.

Previous to this event, the Great Wall, carefully maintained by the Ming dynasty, had kept the Mantchous from entering China, while, reciprocally, the Chinese were forbidden to enter Mantchouria. After the Mantchou conquest of the empire, however, there was no longer any frontier separating the two nations. The Great Wall was freely passed, and the communication between the two countries once thrown open, the Chinese populations of Pe-Tchi-Li and Can-Toung, hitherto confined within their narrow provinces, burst like torrents upon Mantchouria. The Tartar chief had been considered the sole master, the sole possessor of the lands of his kingdom; but, established as emperor of China, he distributed his vast possessions among the Mantchous, upon the condition that they should pay him heavy rents for them every year. By means of usury and cunning, and persevering machinations, the Chinese have since rendered themselves master of all the lands of their conquerors, leaving to them merely their empty titles, their onerous statutory labor, and the payment of oppressive rents. The quality of Mantchou has thus by degrees become a very costly affair, and many, of consequence, seek altogether to abnegate it. According to the law there is, every third year, a census made of the population of each banner, and all persons who do not cause their names to be inscribed on the roll, are deemed no longer to belong to the Mantchou

nation; those, therefore, of the Mantchous whose indigence induces them to desire exemption from statute labor and military service, do not present themselves to the census enumerators, and by that omission enter the ranks of the Chinese people. Thus, while on the one hand, constant migration has carried beyond the Great Wall a great number of Chinese, on the other, a great number of Mantchous have voluntarily abdicated their nationality.

The decline, or rather the extinction, of the Mantchou nation is now progressing more rapidly than ever. Up to the reign of Tao-Kouan, the regions watered by the Songari were exclusively inhabited by Mantchous: entrance into those vast districts was prohibited to the Chinese, and no man was permitted to cultivate the soil within their range. At the commencement of the present reign, these districts were put up for public sale, in order to supply the deficiency in the imperial treasury. The Chinese rushed upon them like birds of prey, and a few years sufficed to remove every thing that could in any way recall the memory of their ancient possessors. It would be vain for any one now to seek in Mantchouria a single town, a single village, that is not composed entirely of Chinese.

Yet, amid the general transformation, there are still a few tribes, such as the Si-Po and the Solon, which faithfully retain the Mantchou type. Up to the present day their territories have been invaded neither by the Chinese nor by cultivation; they continue to dwell in tents and to furnish soldiers to the imperial armies. It has been remarked, however, that their frequent appearance at Peking, and their long periods of service in the provincial garrisons, are beginning to make terrible inroads upon their habits and tastes. When the Mantchous conquered China, they imposed upon the conquered people a portion of their dress and many of their usages. Tobacco-smoking, for example, and the manner of dressing the hair now in use by the Chinese, came to them from the Mantchou Tartars. But the Chinese, in their turn, did far more than this; they managed to make their conquerors adopt their manners and their language. You may now traverse Mantchouria to the river Amour without being at all aware that you are not travelling in a province of China. The local coloring has become totally effaced. With the exception of a few nomadic tribes no one speaks Mantchou; and there would, perhaps, remain no trace of this fine language, had not the Emperors Khang-Hi and Kien-Loung erected, in its honor, monuments imperishable in themselves, and which will ever attract the attention of European orientalists.

At one time the Mantchous had no writing of their own; it was not until 1624 that Tai-Tsou-Kao-Hoang-Ti, chief of the Eastern Tartars, directed several learned persons of his nation to design a system of letters for the Mantchous, upon the model of those of the Mongols. Subsequently, in 1641, a man of great genius, named Tahai, perfected the work, and gave to the Mantchou system of letters the elegance, clearness, and refinement which now characterise it.

Chun-Tche had the finest productions of Chinese literature translated into Mantchou. Khang-Hi established an academy of learned persons, equally versed in the Chinese and Tartar languages, whom he employed upon the translation of classical and historical works, and in the compilation of several dictionaries. In order to express novel objects and the various conceptions previously unknown to the Mantchous, it was necessary to invent terms, borrowed, for the most part, from the Chinese, and adapted by slight alterations, as closely as possible, to the Tartar idiom. This process, however, tending to destroy by imperceptible degrees the originality of the Mantchou language, the Emperor Kien-Loung, to avert the danger, had a Mantchou dictionary compiled, from which all Chinese words were

excluded. The compilers went about questioning old men and other Mantchous deemed most conversant with their mother tongue, and rewards were given to such as brought forward an obsolescent word or expression which was deemed worthy of revival and perpetuation in the dictionary.

Thanks to the solicitude and enlightened zeal of the first sovereigns of the present dynasty, there is now no good Chinese book which has not been translated into Mantchou; and all these translations are invested with the greatest possible authenticity, as having been executed by learned academies, by order and under the immediate auspices of several emperors; and as having, moreover, been subsequently revised and corrected by other academies, equally learned, and whose members were versed alike in the Chinese language and in the Mantchou idiom.

The Mantchou language has attained, by means of all these learned labors, a solid basis; it may, indeed, become no longer spoken, but it will ever remain a classic tongue, and ever be of most important aid to philologers applying their studies to the Asiatic tongues. Besides numerous and faithful translations of the best Chinese books, the Mantchou language possesses versions of the principal productions in Lamanesque, Thibetian, and Mantchou literature. A few years' labor will thus suffice to place the diligent student of Mantchou in full possession of all the most precious monuments of Eastern Asiatic literature.

The Mantchou language is sonorous, harmonious, and above all, singularly clear. Its study is now rendered easy and agreeable by H. Conon de la Gabelentz's "Elemens de la Grammaire Mantchou," published at Altemburg, in Saxony, and which develops with happy lucidity the mechanism and rules of the language. The excellent work of this learned orientalist cannot fail to be of great assistance to all who desire to apply themselves to the study of a language menaced with extinction in the very country which gave it birth, but which France, at least, will preserve for the use of the world of letters. Mr. Conon de la Gabelentz says, in the preface to his grammar, "I have selected the French language in the preparation of my work, because France is as yet the only European country in which Mantchou has been cultivated, so that it seems to me indispensable that all who desire to study this idiom should first know French, as being the tongue in which are composed the only European works which relate to Mantchou literature."

While the French missionaries were enriching their country with the literary treasures which they found in these remote regions, they were, at the same time, ardently engaged in diffusing the light of Christianity amid these idolatrous nations, whose religion is merely a monstrous medley of doctrines and practices borrowed at once from Lao-Tseu, Confucius, and Buddha.

It is well known that in the earlier years of the present dynasty these missionaries had, by their talents, acquired great influence at court; they always accompanied the emperors in the long and frequent journeys which at that period they were accustomed to make into the regions of their ancient rule. These zealous preachers of the Gospel never failed on all such occasions to avail themselves of the protection and influence they enjoyed, as a means for sowing, wherever they went, the seeds of the true faith. Such was the first origin of the introduction of Christianity into Mantchouria. They reckoned at first but few neophytes; but the number of these was insensibly augmented afterwards by the migrations of the Chinese, in which were always to be found several Christian families. These missions formed part of the diocess of Peking until within a few years past; then the Bishop of Nanking, administrator of the diocess of Peking, finding himself nigh the close of his career, and fearing that the political commotions of which

Portugal, his native country, was at that time the theatre, would preclude the Portuguese Church from sending an adequate number of laborers to cultivate this vast field which had been confided to him, communicated his apprehensions to the Sacred College de Propaganda Fide, and earnestly entreated its members to take under their especial attention a harvest, already ripe, but which was in peril of destruction for want of husbandmen to gather it in. The sacred congregation, touched with the anxiety of this venerable and zealous old man, among its other arrangements for meeting the requirements of these unfortunate missions, dismembered Mantchouria from the diocess of Peking, and erected it into an apostolic vicariate, which was confided to the charge of the Foreign Missionary Society. Mr. Verolles, Bishop of Columbia, was made the new Vicar-Apostolic. Nothing less than the patience, the devotion, the every virtue of an apostle, was essential for the due administration of this Christendom. The prejudices of the neophytes, not as yet brought within the rules of ecclesiastical discipline, were for Mr. Verolles obstacles more difficult to overcome than even the ruggedness of heart of the pagans; but his experience and his wisdom soon triumphed over all impediments. The mission has assumed a new form; the number of Christians is annually augmenting; and there is now every hope that the apostolic vicariate of Mantchouria will become one of the most flourishing missions in Asia.

TO BE CONTINUED.

Translated for the Metropolitan.

MISSION OF WOMAN.—THE MEANS TO ACCOMPLISH IT.—III.

How far should the zeal and apostleship of woman extend? This question cannot be resolved in the same way for all; and the various situations in which a woman may find herself, must necessarily modify the answer to be given. However, we may say that, generally, the family is the natural and primary sphere of her action. There are few women who will not find there a well-defined apostleship and very positive duties to occupy their attention. One has a husband, another a brother, a father, a mother or a sister, who calls for the exercise of all her zeal and charity.

Has not a father, in more than one instance, been recalled to the service of God by the virtuous example of a cherished daughter? But even should words and examples be ineffectual, may she not have recourse to prayer, which ought never to cease in her heart, and by which she will be enabled to overcome the obstinacy of those whom she loves and wishes to lead to God? In the devotedness, the tenderness, the delicate attentions of a daughter or sister, a mother or wife, there is a power of which they themselves are often unaware.

When a woman has acquired by her age and experience a position which permits her, without danger for herself and the cause which she advocates, to extend the sphere of her zeal, she ought not to shrink from the mission which God entrusts to her; but on the contrary, she should seek, with due regard to the rules which prudence and modesty prescribe, every occasion for making truth loved by those who are strangers to it. She has several means of doing this. If by the rank she holds in the world, she is obliged to have frequent intercourse with it, far from grieving on that account, let her accept cheerfully the situation in which she

is placed, and profit by it to promote the glory of God and the welfare of her neighbor. There is no situation without its advantages and inconveniences. Every one ought to be satisfied with his own, and not desire any other. Let those who live far from the world and in retirement, bless God for having given them the means of belonging to Him alone; and let those who are under the necessity of living in the world, bless God for having furnished them with the occasion of procuring His glory, by being useful to others.

For a woman who is impressed with the holiness of her apostleship, every thing may be a means of exercising it. There is no circumstance, no action, however trivial it may appear, that may not furnish her with the opportunity of preaching Jesus Christ, without even being suspected of any such design. In fact, it is preaching Christ, to pay a visit to a light and frivolous woman, or to receive her visit, with the view to raise her mind and her heart, for a moment, above the trifles which habitually occupy her. It is preaching Christ, to receive a secret, or to prompt a disclosure, with the desire of giving an advice, or of bringing back to God a young woman led away by the love of the world. It is preaching Christ, to visit the sick with the intention of procuring for them in their last moments the succors of religion, of which they might otherwise be deprived. It is preaching Christ, to visit a friend in affliction, in the hope of making her feel the nothingness of earthly things, and understand that there is no true and lasting happiness except in the service of God and the practice of virtue. It is preaching Christ, to put a stop to a scandalous conversation or to improper words; to protest by the modesty and simplicity of your dress against the extravagances of fashion, and the immodesty of certain women who, unable to attract attention by a cultivated mind or polish of manners, endeavor to draw upon themselves the eyes of others by flattering the bad passions of the heart. Such females are only living carcasses, attracting corrupt souls around them, as dead bodies attract swarms of insects. It is preaching Christ, to invite to your table or to your house, persons whom you know and love, with the design of rendering piety amiable to them, and to show them that far from being incompatible with the duties prescribed by your station, or even with the relaxations which the weakness of nature requires, it elevates them, on the contrary, and sanctifies them by its salutary influence. It is preaching Christ, to give a good advice, to propose a suitable reflection, to address words of merited praise to one, and mild reproof to another. It is preaching Christ, to extend a helping hand to a desponding female; to cast a look of tenderness and sympathy upon a frail being who implores your protection. It is preaching Christ, to let others see that you belong not to yourselves, but entirely to your neighbor, that you are devoted to his interests, and always ready to serve him. Finally, it is preaching Jesus Christ, to remain in the world in order to teach others how to live in it as if they did not live in it, to teach them not to be attached to it, not to love it, and to consider it a painful necessity to be obliged to have frequent communications with it.

But that this preaching may bear fruit, it must be exercised with a pure intention and without affectation; for, pretension which is so disagreeable in a man, is intolerable in a woman. It should be so natural as not be remarked by those to whom it is directed, nor even by her from whom it comes. This unconsciousness, however, if we may so speak, will not prevent the Christian woman from proposing to herself, before acting, a serious and lofty end. But, after directing her intention, she ought to think only how to please those with whom she finds herself, without intending to preach to them. Otherwise her conversation would not

be natural; her object would be perceived by others and could not be attained; for, nobody likes to be sermonised in a drawing-room, least of all by a woman, who is only expected to be agreeable and kind.

A woman who, with the view of being useful, wishes to take advantage of her position, must be greatly on her guard not to offend any one by the affectation or haughtiness of her manners, by a dry and monotonous conversation, by sententious and emphatic expressions. She ought not to take an active part in any discussion. But, as an umpire or judge, she may interpose sometimes, in order to direct them or render them less acrimonious. She ought never to make a display of her knowledge and erudition, if she has any: but rather let her strive to conceal it from others, and, if possible, even from herself.

She should seldom contradict in a formal and positive manner those who make any assertion; but she may express a doubt, and appear as if she wished to be instructed rather than to instruct others. A woman must never set aside her own character, and she is never so sure of obtaining what she desires, as when she does not exact it. She should never permit herself any personality, any offensive jest; but, sparing the sensitiveness of every one, having an eye to all things, she ought instinctively to take the part of him who is attacked, and render his defence more easy by offering her support. These are services which will win for her the heart and the confidence of others, and render less difficult the accomplishment of the good which she purposes to do them. If there are other women around her whom she can associate with herself, let her remember that two are stronger than one, and that in union there is strength. If females who entertain the same sentiments and have the same ideas, united their efforts and acted in concert, their success would be more prompt and more sure. Having on their side the power which right and truth confer, they could, in setting about it properly, reform the tone and habits of a city; or at least oppose a salutary check to the evil tendencies that may exist. Were they to do nothing more than merely protest against evil, they would not be unprofitably employed; for this would at least prevent abuses from obtaining a prescriptive right, which is the worst of all disorders, since it seems to authorize evil and give it the force of law.

TO BE CONTINUED.

LITERARY NOTICES.

On Civil Liberty and Self-Government. By Francis Lieber, LL. D., &c. 2 vols. Philadelphia: Lippincott, Grambo & Co.

The author of these volumes has written several works on political and legal subjects, and acquired no inconsiderable reputation in this department of literature. He is evidently a man of studious mind and extensive reading, and aims at a useful application of his abilities and acquirements. He seems to be deeply impressed with the blessings which a free government confers upon his countrymen, and labors to make them sensible of this happiness, and of the necessity of guarding it with a jealous and vigilant eye. But, we regret that, in applauding his design, we cannot award to him the merit of having accomplished it as thoroughly as the great importance of the subject required. It appears to us, that to exhibit the advantages of civil liberty, by way of inducing those who enjoy it to look carefully to its preservation, it is not enough to place before them the mere frame-work of their political organization, because no polity, however free in

its outward structure, can secure the enjoyment of liberty without a corresponding sentiment or spirit in those who are to live under it. Without this, it is a body without a soul. The author, in his laudable efforts, seems to have overlooked this too much, and the omission, we think, is a very material defect in his work. In his exposition of civil liberty and self-government, he sees nothing that merits the name, but what is presented to us in what he terms Anglican freedom, that is, the liberty elaborated in England and the United States. Without giving us a definition of civil liberty, he begins with a vague explanation of the term, which is just as applicable to absolute governments as to those which are constitutional, to monarchy as to republicanism. He then passes in review the different guarantees of liberty, as admitted in this country ; the habeas corpus principle, the prohibition of general warrants, the trial by jury, the right of communion, liberty of worship, freedom of the press, local self-government, &c., and we agree perfectly with the author in considering these institutions and others which he enumerates, as proper means of securing civil liberty, if they are justly appreciated by the people and carried out by a firm and vigorous government. But these institutions cannot, of themselves, constitute civil liberty, where the popular spirit or the government does not make them available. By overlooking this essential element of political liberty, the author has been betrayed into a most unmeaning and inconsistent commendation of English institutions, as if the mere *profession* of a liberal and free policy were sufficient to entitle a government to the honorable character of a just and wise organization. How could the English government be termed liberal, just, and based upon principles of liberty, when for nearly three hundred years its statute book was disgraced by the most barbarous and cruel laws, against those who, from conscientious motives, were compelled to worship God differently from the prescriptions of the established church? How can the same government be termed free, with all its pretended provisions for the liberty of its subjects, when millions of them are taxed for the support of a church-establishment with which they have no sympathy or intercourse whatever? How can English liberty be boasted of, without mockery, when it authorizes the landlord to pull down houses over the heads of the poor tenants, and scatter them abroad, to perish by the way-side? And, in our own country, what signifies the right of petition, or the freedom of the press, if it cannot be employed by a certain class of people to protest against the grievances which they suffer, without making them obnoxious to their fellow-citizens, and causing a general excitement against them, as if they were not acting in strict accordance with the rights guaranteed by our liberal institutions? Such is the case in reference to the public school system, and it shows, with other facts here and in England, that civil liberty is a mere sham on parchment, if it be not at the same time written in the minds and hearts of the people, and of those who hold the reigns of government. Political liberty, as we understand it, is that which guaranties the security of life, property, and the pursuit of happiness, with the least possible restraint of personal freedom. A republican government, such as we have it, is undoubtedly the most favorable to this security, when the people are prepared for it by a just appreciation of the blessings which it provides, and a proper regard for the rights of each other ; in a word, by a predominant regard for the supremacy of constitutional law. But, where this disposition does not prevail, it is unphilosophical to contend that civil liberty consists in the measures or institutions which we possess, or to denounce any government as hostile to this liberty, merely because it has not the structure of our own. The author has devoted a large portion of his work to the exposition of what he terms Gallican liberty, and stigmatises with unsparing language the absolute system which now obtains in France, as the counterpart of true political freedom. We have no sympathies with absolutism ; but, we are not so foolish as to suppose that it may not become necessary, under certain circumstances, for the liberties of the people, that is, in order to rescue them from the anarchy of faction, or the despotism of the mob, which is the worst of all political servitudes. Our author has not shown much philosophy in contrasting our polity with that of France. Americans and Frenchmen are two different nations, and what suits the one, is altogether unsuited to the other. It is not true, as Mr. Lieber contends, that what he terms

Anglican liberty, "is the political state most befitting to conscious man." It is befitting to those who are willing and competent to be governed by it, but to no others. This, we think, has been placed beyond the reach of doubt, by the vicissitudes which have recently marked the governments of European states.

That system which guaranties the security of life, property and the pursuit of happiness, may justly be said to secure civil liberty, because these are the chief things that man prizes in his social state: but no government, however favorable to personal freedom in its provisions for these ends, can sustain itself, or maintain its character of freedom, unless it be based upon popular virtue, or a general regard among the people for the supremacy of law. Our author admits indeed the necessity of obedience to law: but his definition or explanation of obedience is so inaccurate, that it would rather encourage the pride of rebellion than the spirit of subordination. He seems to draw a distinction between the obedience demanded by authority, and that which a free citizen owes to existing laws; as if civil government does not claim obedience on the ground of authority. He tells us that submission to law in a free citizen is "an act of self-directing compliance with a rule of action," and elsewhere denounces the obedience of monks to their superior, and especially that among Jesuits, as depriving them of their liberty.* Is not the obedience by which the Jesuit submits to his superior or to the regulations of his order, an act of self-directing compliance with a rule of action? Why does he obey but because he chooses and prefers to obey? Between the Jesuit and the "free citizen," therefore, there is no difference so far as the act of submission goes: both freely obey the law: and upon what principle do they obey? The Jesuit or the member of any monastic institution submits to his rule, because it is for him an expression of the will of God; he obeys on the principle of authority, which is the only ground of obedience properly so called in Church and state. Mr. Lieber would eschew the principle of authority in politics, and have the citizen obey the law, because he himself has had a part in making it: but to take away from the civil law the sanction of divine authority, is to deprive it of its only solid support, and to destroy the very idea of obedience. No one is obliged to obey, except where there is authority to command: and if the civil power has a right to enforce its enactments, it is in virtue of a divine sanction. God is the author of society, and consequently demands from the citizens of a state obedience to human law whenever it conflicts not with the divine law. "Let every soul be subject to higher powers: for there is no power but from God, and those that are, are ordained of God. Therefore he that resisteth the power resisteth the ordinance of God. And they that resist purchase to themselves damnation. For princes are not a terror to the good work, but to the evil," &c. *Rom.* xiii.

Instead therefore of holding up Jesuits and others as unworthily relinquishing their liberty, our author would have served his country much better by presenting them as models of a true obedience, an obedience founded on the principle that God sanctions the just exercise of a legitimately constituted power. This is not asserting the divine right of kings, or the divine right of republics or any other form of civil polity, but this polity once established, the state once constituted, obedience is due to its authority in virtue of a divine command. If the citizens of a free state were duly impressed with this truth, instead of being foolishly cajoled with the selfish idea that in submitting to law they are merely conforming to their own wishes, they would know how to respect the majesty of the law, they would feel and manifest a proper regard for the rights of all, and the end of a free government or civil liberty would be obtained. This is the grand desideratum under all forms of government, and what Mr. Lieber himself indirectly recognises as the essential basis of order in society. But as it is the main prop of a civil organization, and much more necessary in that which is founded on popular representation, it should be a prominent subject of consideration in a work which professes to treat of civil liberty, and its omission cannot but stamp such a work as materially defective.

* Mr. Lieber, vol. i, p. 308, very ignorantly and slanderously states, that among the Jesuits it is a principle that "every commandment of the superior should be like a commandment from on high, *even though sin be commanded.*"

The Mind and its Creations: an Essay on Mental Philosophy. By A. J. X. Hart. New York: Appleton & Co. 8vo. pp. 91.

We are indebted to the politeness of the author for a copy of this publication, which we have read with much interest, but we cannot say, with any change of our philosophical creed. The work consists of an introductory essay on the importance of studying the mind and its acts, and of considerations on the properties of matter and spirit, the ideas and feelings of the latter, and the origin of ideas. The author attaches too much importance to the study of mental philosophy. It is quite sufficient for the purposes of science and of faith also, that men admit the existence of their mind, and its faculties of memory, will and understanding: but whether the speculations of one writer on the operations of the mind be preferable to those of another, is a question of little practical importance. Mr. Hart appears to aim at the statement of a new system respecting the origin of ideas; but it is not very easy to ascertain precisely what it is. The tone of his introductory remarks in regard to the clergy and the Church, is certainly not calculated to produce a very favorable impression of his views. He evidently anticipates strong objection on the part of the clergy; for he tells us, that "the prelates of the Church seem to forget that the arguments of false philosophy must be refuted by those of genuine philosophy," and he even goes so far as to say that the authority of the Church is among the "most formidable obstacles to what seems new, however just, however benevolent, however noble, great and beautiful." If this language is not quasi-heretical, it is unquestionably very bold, rash, and presumptuous. The author as a Catholic should know that there is no true philosophy out of the Church, and that the mysterious operations and feelings of the human soul can be explained only by the light of that faith which the Church teaches. Mr. Hart's phraseology is not such as to convey a clear idea of his meaning even of the term philosophy. In one place he affirms that "Scripture texts were never meant for decisions in mental philosophy," and on the very same page he tells us that genuine philosophy is "the creation of the Divinity, the embodiment of His holy laws, consistent with all His decrees," &c. If such be genuine philosophy, why should not Scripture texts assist in the solution of its questions? Is the Scripture foreign to the creations of the Divinity or to the explanations of His holy laws?

But the author, if we understand him, has fallen into a grave error regarding the origin of ideas. He contends that "our ideas of virtue are derived from reason or comparison of ideas, and so far from being innate or furnished by the Deity, they are the result of intellect applied to the consideration of our spirit."—p. 72. On the following page he says, "in these noble propensities to good we boldly place our resemblance to God." The author will scarcely deny that God made man to his image, and consequently, that if this likeness to the Deity consists in our notions of virtue, God himself must have implanted them in the human mind. But if God placed them there, how can the author say that they are not innate, or not furnished by the Deity? Nothing can be concluded from the mind that is not in the mind, for every conclusion must be contained in the premises: if our ideas of virtue are the result of reasoning applied to the mind, they must be already there, and placed there by the Deity. It is not necessary, as Mr. Hart contends, to dive into the mysterious operations of the mind, in order to establish a basis of true science or true religion. Because the mind has an intuition of certain principles in the moral or metaphysical order, it by no means follows that they are the creations of the mind itself. The mind apprehends them only when they have been presented to it. The writer attaches too much importance to the study of the human mind as a source of knowledge, and has been betrayed into language which, if he were not known to be a member of the Catholic Church, would lead us without hesitation to pronounce him a transcendentalist. He says, p. 15, that "religion is the native product of man's heart," a proposition which never was true, even before the fall. The knowledge of God and the moral law was given to man by his Creator, and if we abstract from this original revelation and that which was made by our divine Redeemer, human knowledge on the subject of religion would be paltry indeed. Wit-

ness the ignorance and degradation of heathen nations, and the blindness of the greatest intellects in Germany and elsewhere that pretend to make their *mind* the source of knowledge. We do not think that Mr. Hart has broached any thing new in philosophy: he has merely repeated the errors of writers who went before him.

Concilium Plenarium totius Americæ Septentrionalis Fœderatæ, Baltimori habitum anno 1852. Baltimori: apud J. Murphy et socios. 8vo. pp. 72.

In this publication are contained the acts and decrees of the Plenary Council of the U. States, held at Baltimore, in May, 1852, with other documents relating to the same. As a portion of the salutary discipline established by our venerable hierarchy, for the advancement of religion in this country, it will be received by the clergy and laity with the respect and submission which are due to so high an authority. This *brochure* is printed in a uniform style with the other councils, and is a fine specimen of ecclesiastical typography. The paper is of excellent quality, and the type large and bold, giving to the mechanical appearance of the work something of the dignified and imposing character of its contents.

Books Received.—From J. Murphy & Co., Balt.: *Gosselin on the Power of the Pope in the Middle Ages;* vol. II. We call attention to this volume, as completing the work of Mr. Gosselin on this very interesting subject.—*Irish Life in London.*——From W. C. Peters & Sons, Cincinnati: *Young Catholic's Vocal Class Book.*——From P. F. Cunningham, Philada.: *The Sunday School Prayer Book.*——From M. T. Cozans & Co., N. Y.: *The Mission Book.*——From D. Appleton & Co., New York: *Principles of Geology;* by Sir Charles Lyell.—*All's not Gold that Glitters*; by Cousin Alice.—*The Mud Cabin;* by Iram Wisham.——From Putnam, New York: *Silliman's Visit to Europe;* 2 vols.——From Blanchard & Lea, Phila.: *The Book of Nature;* by Frederick Shoedler.——From Redfield, New York: *Moore's Life of Sheridan;* 2 vols.—*Barrington's Sketches.*——From Barnes & Co.: *The Teacher and the Parent;* by C. Northend.——From Roe, Lockwood & Son: *Le Vicaire de Wakefield.—Le Siege de la Rochelle.—Litterature Francaise.—Paul et Virginie.—Elizabeth,* with vocabulary.—*Mabire's French Conversations.*

RECORD OF EVENTS.

Archdiocess of Baltimore.—*Ordination.*—On Friday last, September 23d, the Most Rev. Archbishop held an ordination in the chapel of St. Mary's Seminary, Baltimore, at which Messrs. Jacob A. Walter and Richard Phelan were ordained sub-deacons. On the following day, Messrs. John Foley and John O'Connor received the minor orders; Messrs. J. A. Walter and R. Phelan were promoted to the diaconate; and the Rev. John Dougherty, deacon, was ordained priest.

New Church.—On Sunday, Sept. 25th, the corner-stone of St. Ignatius' Church, under the charge of the Jesuits, was laid by the Most Rev. Archbishop Kenrick, assisted by the Very Rev. H. B. Coskery, vicar-general, and the Rev. John Early, S. J., president of Loyola College, and attended by the parochial clergy of the city. A very large concourse of persons had assembled to witness the ceremony. After the blessing of the corner-stone, the Rev. Dr. McCaffrey, of Mt. St. Mary's College, delivered an eloquent discourse on the perpetuity of the Church, in which he spoke with merited praise of the sons of St. Ignatius, as the zealous heralds of the faith, and the truest friends of science and letters. During the delivery of the sermon, a collection was taken up in behalf of the new church.

The church and college of St. Ignatius of Lyons extend 200 feet front on Madison street; the church occupying 74 feet 6 inches of the front, and extending 125 feet deep on Calvert street, projecting 12 feet beyond the college. The basement of the church is to be 11 feet high, and is to be all cut granite in the front. In the basement there will be iron columns supporting the main floor, and it will be lighted by large windows. Surrounding the basement there is to be an area 3 feet wide, with a handsome iron railing and two massive gates on Calvert street. The entrance to the main body of the church will be by large granite steps leading to a vestibule; between the arches over these steps there will also be large iron gates. This part of the church will be lighted by fourteen large windows, each 7 feet 8½ inches wide, by 25 feet high. Two of these windows will be on the alley, and three on the college side, and seven on Madison street. The ceiling is to be 50 feet on the main floor. The exterior of the church will be of the Roman Ionic

order, with pilasters and a beautiful cornice. There are to be two towers, of the Corinthian order, with belfries 127 feet high, ornamented with handsome crosses. In the interior of the church, at the upper end, there will be three altars, the main one occupying the centre, in a fine alcove, having too handsome stained glass windows at the back, 25 feet high. At the back of these altars places have been arranged for three beautiful paintings, ordered from Rome. Round the interior of the church, between the windows, and breaking over each other above the altars, there will be pilasters of the Corinthian order, and the whole will, without doubt, produce a very chaste and elegant effect, which will be greatly enhanced by the splendid carving of the ceiling and cornice. The church is calculated to contain 1,500 people, the pews having been adapted, according to a new principle, with sliding seats, so as to accommodate that number, should occasion require. There is to be an extensive gallery for the organ and choir.

The college will be furnished with the same regard to beauty, and will have an elevation of four stories above the basement, on the top of which there will be a clock tower. On the principal front entrance, there will be a handsome portico supported by columns, the lattice to be surmounted by an ornamental iron railing. At the rear of the college, a large play-ground will be made. These beautiful buildings are from the designs of L. L. Long, and Henry H. Pittar, architects and civil engineers, who have spared no expense in the design, in providing for the comfort as well as the health of the students. Mr. Pittar, who has not long been from England, had, during his travels on the continent of Europe, excellent opportunity of studying the French and Italian styles of church architecture. The following gentlemen have been employed in the erection of the edifice:—Messrs. Sumwalt & Green, to execute the granite work; Mr. Mays, the masonry; and Mr. Michael Roche the carpentry and general superintendence. The brick-laying is being done by Mr. George R. Callis.

The following inscription is on the corner-stone: "A. M. D. G. Reparatæ salutis an. MDCCCLIII; post rejectam a fœderatis septentrionalis Americæ provinciis, Anglicam dominationem an. LXXVII. Pio VIIII summum Romæ pontificatum gerente an. VIII, Adm. Rev. P. Petro Beckx, Societatis Jesu Præposito Generali, an. I. Rev. P. Carolo H. Stonestreet, provinciæ Marylandiæ Soc. Jesu Præposito, an. II. Rev. P. Joanne Early, Collegii Loyolani Baltimorensis Soc. Jesu Rectore an. II. Excellentissimo D. Franklinio Pierce, tribuno militum fœderatis septentrionalis Americæ provinciis præsidente an. I. Excellentissimo D. Henoch L. Lowe, LL. D., Marylandiam gubernante an. III. Honorabili J. S. Hollins, urbis Baltimori Præfecto an. I. Rev. D. Joanne McCaffrey, Collegii Montis S. Mariæ ad Emmittsburgium Præside pro concione dicente, adstante Adm. Rev. D. Henrico B. Coskery, Illustrissimi et Reverendissimi Archiepiscopi Baltimorensis Vicario-Generali, primo Portlandensi Episcopo designato et magna cleri populique frequentia, primarium huncce a D. Joanne F. Connolly donatum lapidem Ecclesiæ ad Collegium Loyolanum in honorem Sancti Ignatii Soc. Jesu fundatoris ædificandæ, cujus structuram curant D. D. Aloisius L. Long et Henricus Hamilton Pittar, architecti et Michael Roche, præfectus operis, cujusque sumptum levant piorum benevolentium dona, Illustrissimus et Reverendissimus D. D. Franciscus Patritius Kenrick, Archiepiscopus Baltimorensis dicabat ponebatque VII. Kal. Oct. hora V. p. m."

Cath. Mir.

Diocess of Savannah.—On Sunday, the 14th of August, the Right Rev., the Bishop of Savannah, assisted by Messrs. J. F. O'Neill, Sr., and J. F. Kirby, conferred the sacred order of sub-deaconship in the church of St. John the Baptist, Savannah, on Mr. Michael Cullinan. On Monday, the 15th, Festival of the assumption of B. V. M., the sacred order of deaconship was conferred on the same gentleman; and on Sunday, the 21st of August, he had the honor of being associated to the Christian priesthood, the Revs. J. F. O'Neill, Sr., J. F. Kirby; and J. F. O'Neill, Jr. assisting and uniting in the impressive ceremony of the imposition of hands. Rev. Mr. Cullinan is the first priest that was ever ordained for the diocese of Savannah.—*Cat. Misc.*

Diocess of Philadelphia.—*Confirmation.*—During a recent visitation of the diocess by the bishop of Philadelphia, the sacrament of confirmation was administered in the following places:—September 4th, at Chambersburg, 54 persons; on the 6th, at Waynesburg, 1; 8th, at Carlisle, 13; 11th, at Lykenstown, 46; 16th, at Lewistown, 1; 18th, at Bellefonte, 15; 21st, at Lock Haven, 20; 25th, at Nippenose Valley, 16; 28th, at Cascade, 16; October 2d, at Blossburg, 24.

Diocess of Pittsburg.—*New Church, &c.*—On the 10th of October, the corner-stone of a new church was laid at Clearville, Bedford Co., by the Rev. Thomas Heyden, in presence of a large number of persons.

On Wednesday, October 5th, four sisters of Notre Dame made their profession in their chapel on Penn street, bishop O'Connor presiding.

On the 6th October, the Rev. Thomas Malone was ordained priest.

Archdiocess of Cincinnati.—*Dedication.*—On Sunday, the 25th of September, this new church was solemnly dedicated according to the rite of the Roman Pontifical. The

new Catholic church of Columbus is a fine spacious building; it is plain on the outside, but it is beautifully finished in the interior; it runs east and west 112 feet, north and south 52 feet; it contains 108 comfortable and handsome pews of cherry wood, and can conveniently seat 1,000 persons. It has a splendid bell, whose sweet tone is at once distinguishable from the other bells of the city, and the church stands on a lot of 200 square feet. This church was commenced in the month of September, 1852—it has since paid the sum of $8,600, and is owing a debt of $2,500. A school house is to be built on the lot early next spring, and in due time, either a pastor's house or a Convent for a branch of the Sisters of Mercy.

Confirmation.—There were ninety-seven persons confirmed by the Most Rev. Archbishop, on Sunday the 11th September, in St. Mary's church, Lancaster, Ohio. On Monday thirty were confirmed in the church of St. John Baptist, Circleville, and on Tuesday eleven persons received confirmation in the new church of St. Joseph, which was also dedicated on that day. This church is about eight miles from Lancaster. There were one hundred confirmed by the Most Rev. Archbishop, in St Patrick's church, Columbus, on Tuesday, September 27th. In Somerset, Rev. Dominic Noon, a native of Perry Co., was ordained priest, and two converts were confirmed, on Wednesday, 28th. At the church of St. Francis, Chapel Hill, Aurora Co., forty-two were confirmed on Thursday, 29th. This place, McConnersville, Monday Creek church, and Chancey, are attended by Mr. McGee, O. P., who resides at Chapel Hill.

Diocess of Louisville.—*Ordination.*—On Friday of the Quatuor Tempora, Sept. 23, the Right Rev. Bishop of Louisville conferred the four minor orders on Patrick Bambury and Joseph Elder, in the chapel of St. Thomas, adjoining the seminary. On the following day, the prelate held a general ordination in the same place, when Patrick Bambury, Joseph Elder, John Boyle, and John Francis Reed, all students of the Seminary, were promoted to the sacred order of subdeaconship; and Michael Bouchet and Martin Chazal were ordained priests. The two last named reverend gentlemen, both natives of France, the former from the diocese of Clermont and the latter from that of Lyons, had accompanied the bishop on his recent return from Europe.

The Preparatory Seminary, lately established at St. Thomas, has commenced under the most flattering auspices. It already numbers twenty youths, seven of whom are from the archdiocess of Cincinnati; all are cheerful and happy, and appear to be well disposed.

Confirmation.—On the 25th September the Rt. Rev. bishop confirmed 42 persons in St. Catharine's church, New Haven: on the 28th 28 persons were confirmed at Howard's Station, eight miles from New Haven, and on the 30th, two at Hodgensville.

Archdiocess of New York.—*Reception.*—Miss Elicia Shubrick, neice of Commodore Shubrick, U. S. N., was recently admitted to the white veil, in St. Catharine's convent of Mercy, New York.

Diocess of Buffalo.—*New Church.*—On the 18th of Sept. the corner-stone of St. Mary's church, at Rochester, was laid by the Rt. Rev. Dr. Timon, assisted by the V. Rev. Wm. O'Reilly, V. G., and other clergymen. The bishop preached on the occasion.

Confirmation.—On the same day, the bishop confirmed 160 persons in the church of the Redemptorists, Rochester, and 84 persons at St. Mary's church, in the same city. On the 25th of Sept. the Rt. Rev. Dr. Timon confirmed 120 persons at Buffalo. On the same occasion he promoted Mr. B. McCool to the deaconship. On the following day he confirmed 41 persons at Portageville. On the 2d of October he confirmed 120 at Lancaster, and on the 4th, 85 at St. John's church, Buffalo.

Diocess of Hartford.—*Dedication.*—On Sunday, October 9th, the new church of St. Patrick's at New Haven, Conn., was dedicated to the worship of God by the Most Rev. Archbishop Bedini, the papal nuncio to Brazil, assisted by the Rt. Rev. Bishops of Boston, Buffalo and Hartford. The bishop of Boston preached at the high mass, which was celebrated by the nuncio. At vespers the bishop of Hartford preached, and in the evening another discourse was delivered by the bishop of Buffalo.

Diocess of Boston.—*New Church.*—The corner-stone of a new church was laid on the 9th of October, at Spencer, Mass., by the Rev. Mr. Leveque, pastor of the place. The building will be 60 feet by 38, with a spire 40 feet high. The title is "Our Lady of the Rosary."

Diocess of Milwaukie.—*Confirmation.*—On the feast of the Assumption, the Rt. Rev. Bishop Henni confirmed 150 persons at Milwaukie, of whom 22 were converts.

Dedication.—August 21st, the church of the Immaculate Conception at Raime, was blessed by the V. Rev. Father Kundig. Sept. 4, a new stone church was dedicated at Grafton, and on the 8th another was dedicated at Waterford.

Diocess of Quincy.—*New Church.*—Sept. 23d, the Rt. Rev. Bishop Van de Velde laid the corner-stone of a new church at Carlyle, Clinton Co., a lot having been given for the purpose by the Hon. Sydney Breese.

Archdiocess of New Orleans.—*Confirmation.*—We learn from the *Cath. Mess.* that during a recent tour in his diocess, the Most Rev. Archbishop Blanc visited seventeen congregations, and confirmed 1,200 persons, as follows: 7th of August, St. Paul, Avoyelles, 43 persons; 14th, St. Landry, Opel, 125; 15th, St. Charles, Grand Côteau, 68, of whom 39 were of the parish and college, and 29 at the convent; 21st, St. John Ev., Vermillionville, 135; 24th, St. Madelena, Abbeville, 86; 28th, St. Martin, St. Martinville, 205; 1st of September, Pont-Brand, 67 persons; 4th, St. Peter, New Iberia, 218; 6th, Ile Piquet, 7; 8th, St. Mary, Charenton, 50; 11th, Franklin, 14; 13th, Patterson, 15; 15th, Bayou-Bœuf, 47; 16th, Canal, 57; 18th, Assumption, Parish of Assumption, 35; 21st, St. Elizabeth, Paincourtville, 28.

Diocess of Covington.—The corner-stone of a cathedral church was laid at Covington, Ky., on the 2d of October, by the Rt. Rev. George A. Carroll, bishop elect of that see.

Catholics in Russia.—The following extract from the *Ami de la Religion* will be read with interest:—We have received from Moscow afflicting details on the situation of the Catholics in Russia. It seems that the Greek schism, re-animated all at once by the prospect which the affairs of the East open to its ambition, and excited by the incontestible movement which manifests itself in many souls towards the truth, redoubles its activity and ardor against the faithful.

We know that there is a popular saying which predicts the conversion of Russia at the period in which the pious Jesuit Bobola shall be placed in the number of the saints by the Roman Church. It is possible that the recent process of canonisation of that illustrious servant of God had yet more awakened the animosity of the schismatics. However that may be, a few months ago the prior of the Convent of the Dominican Fathers of St. Petersburg—a much respected religious—was arrested during the night by soldiers, and carried away no one knows where. They did not permit him to bid farewell to his religious, whom he was unable to see, with the exception of one only, appointed by the authorities to replace him. All his papers were seized. This severity has resulted from what the Rev. Father had replied to a letter from Rome, in which they asked from him some details on the martyrdom of Bobola.

The faithful are subjected to vexations of many kinds. Frequent communion is forbidden them; the spies had taken umbrage also. At the confessional it is with difficulty they can hurriedly obtain a few words.

The United Greeks have a great share in the fresh breaking out of these persecutions. The convents of that order united to Catholicism have been emptied, and the monks sent away in a mass to Gitomir, where at first they had found an existence tolerable enough; but very soon, being solicited to embrace the schism, and refusing to submit to it, they had to endure all sorts of bad treatment. Separated from one another, they have been shut up in Russian convents. There was amongst them a very learned and able theologian, whom the schismatic Bishop intended to convert. He caused him very frequently to be conducted before him, and to enter upon a discussion. On the replies of the Catholic priest the bishop got into a rage, and cried—"Turn this rascal out of doors!" They violently drove him away, and they recommenced the next day. This same priest finds himself now, with two others, at the head-quarters of the government of Saratof; and, although there was a Catholic chapel recently erected there, he has neither the liberty to say mass, nor to exercise any function of the ministry.

Many Catholic priests are subjected to a punishment which is called *plete*, and which has replaced the *knout*. They give blows by thousands. A doctor assists at the execution, and it is he who, when the patient is nearly dead, causes the tortures to be suspended. They let the victim breathe, sometimes even they carry him to the hospital, but in order to recommence until the sentence be completely executed. One of the priests thus martyred is dead, after having received more than nine thousand blows at different repetitions.

More than two hundred Polish families were obliged to leave Odessa last year because they had brought up their sons in a Catholic academy there, and orders have been given to send these children to Moscow, Kief, &c., in order to have them instructed in Russian, and without the assistance of one single priest.

A Russian lady made the pilgrimage of the Holy Land, and she there embraced the united Greek rite. On her return she was seized, maltreated, and imprisoned.

In the midst of this renewal of persecution the Catholic churches are multiplied. The Russian monks were astonished by the patience and virtue of the Catholic prisoners that were assigned to them to guard.

Rome.—*Acts of the Secret Consistory of the 12th September*, 1853. His Holiness, our lord Pope, Pius IX, happily reigning, held this morning, the 12th of September, 1853, at the Apostolical Palace of the Quirinal, a Secret Consistory, and there proposed the churches the names of which follow:—The Episcopal church of Sabina for the Most

Eminent and Most Reverend Lord Cardinal Ferretti, Grand Penitentiary, who has resigned the title of SS. Quiritius and Julietta, keeping *in commendam* the Abbey of SS. Vincent and Anastasia of the Three Fountains.

The Episcopal church of Terni for Mgr. Giuseppe Maria Severa, transferred from the Episcopal church of Città-della-Pieve.

The Episcopal church of Guadaloupe, or Basse-Terre, in the Antilles, in America, for Mgr. Theodore Augustin Forcade, Bishop of Samos *in partibus infidelium*.

The Episcopal church of Città-della-Pieve for the Rev. D. Emidio Foschini, priest of Massa-Lombarda in the diocess of Imola, and arch-priest in that diocess with the charge of souls.

The Episcopal church of Ruvo and Bitonto for the Rev. D. Henry Vincent Materozzi, Neapolitan priest, Rector of the Parish San-Lucia-a-Mare, and Graduate in canon and civil law.

The Episcopal church of Breslau for the Rev. D. Henry Forster, priest of that diocess, formerly Rector and now Canon of the Cathedral of Breslau, Doctor in Theology.

The Episcopal church of Guadalaxara in North America for the Rev. D. Peter Espinosa, priest of that diocess, Doctor of Theology, Canon-Archdeacon of that cathedral, and Vicar-Capitular.

The Episcopal church of Chacopayos, in South America, for the Rev. D. Peter Ruiz, priest of that town, at first Rector of Olleros, then of Guayabamba, Rector of the Seminary of Chacopayos, Pro-Synodal Examiner and Vicar-Capitular.

Afterwards instance of the Sacred Pallium was made to his Holiness in favor of the Metropolitan church of San Francisco, in Upper California, newly erected by his Holiness for Mgr. Joseph Alemany.

Catholicity in Germany.—The General Assembly of the German Catholic Association has just been opened at Vienna in the hall of the redoubts of the palace. The *Deutsche Volkshalle* remarks that this fact "at once witnesses to the transformation which is being operated in Austria in the field of religious affairs, and of the sentiments of the emperor himself." We read in the above journal:—"If any one, a few years ago, had expressed the hope of such a re-union at Vienna, he would have been taken for a dreamer or a madman. Six or seven years ago it was still not even permitted to a Catholic Austrian to betake himself to Rome to enter into relation with the foreign religious associations, and behold, now delegates are gathering from all sides to come to an understanding with each other, and to deliberate on the interests of their holy faith; princes of the Church, archbishops, bishops, prelates and priests, in concert with laymen of every rank, princes, counts, barons, superior functionaries, whether military or civil. They will occupy themselves each day with all that can contribute to the well-being of the Church and of the state, and this in the imperial palace, under the roof of a monarch beloved and venerated in all the countries of Germany, and who, faithful to the faith of his illustrious ancestors, protector of the Church, and the worthy son of Rodolph, is opening his palace to the assembly of the Catholic Associations. It was on the 20th that the first general re-union took place. It was preceded by a Mass, celebrated in the Cathedral of St. Stephen by the Bishop of Sarepta.

England.—*Consecration of the Bishop of Nottingham.*—On Wednesday, September 21, being the feast of St. Matthew the Apostle and Evangelist, the consecration of the Rt. Rev. Dr. Roskell, late Provost of the diocess of Salford, as Bishop of Nottingham, took place in the beautiful church of that city.

Consecration of the Rt. Rev. Dr. Goss at Liverpool.—On Sunday, September 25th, the Rt. Rev. Alexander Goss, D. D., was solemnly consecrated as Bishop of Liverpool by his Eminence Cardinal Wiseman, Archbishop of Westminster, assisted by several other prelates, at St. Nicholas' church, Copperas Hill, in this town.

The Chinese Revolution.—The celestial empire is at the present time one of the most prominent objects of attention throughout the civilized world. The movements of the rebels, who have already achieved several important triumphs, and taken possession of Nankin, are watched with the utmost interest; for, if they succeed in overthrowing the existing dynasty, new relations will be established between China and other countries, which will give rise to extraordinary changes in a religious and commercial point of view. If the Catholic missionaries have labored so profitably in that empire for the last two hundred and fifty years, although contending against the most appalling difficulties, what triumphs will they not achieve, when their efforts will be no longer impeded by a persecuting government? Catholicity possesses at this moment in China about half a million of converts, who are served by three hundred priests, of whom one hundred are natives of the country. Seventeen or eighteen bishops watch over the interests of the Church in this distant region, which will enlarge its conquests or swell the number of its martyrs, according to the issue of the revolution which is now in progress. In the uncertainty which hangs over future events in China, it is interesting to hear the opinions

and conjectures of the devoted missionaries who are laboring for its conversion, and to witness the truly apostolic spirit which nerves them for any conflict they may have to sustain. To afford our readers this gratification, we place before them the following extracts, from the last number of the Annals of the Propagation of the faith.

"This state of things is too violent to last long; but what will be the result? If poor people, little skilled in diplomacy, may be allowed to express their presentiments, it appears to us that the Chinese empire is about to be dismembered, and some catastrophe is perhaps at hand. It has of late been accumulating all the causes that according to the holy Scriptures, contribute to the ruin of states: 'This nation has corrupted its ways. Men of all ages have walked in *the ways of Sodom and Samaria.* Their iniquities are monstrous enough to have reached unto heaven. *As for the ministers* of the prince, the rage of crime has troubled them *as a man in his drunkenness.* The *prince himself has lost his majesty, and contempt has fallen upon him.*'

"These Chinese people, whose respect, veneration, and filial piety towards their sovereign and their magistrates have been so much talked of, are now treating their *son of heaven* with supreme contempt, and murdering his mandarins. Now, what do these prognostics portend? We Europeans can easily foresee. Even in China it is anticipated; for I have seen old men, on being informed in my presence, that in such a place a mandarin had been killed by the people, that in some other locality a mandarin had been expelled by them, shake their heads, remain astounded with fear, and cry out: 'We never before heard of such things; what will become of the country?'

"It must also be admitted that the emperor, Hien-Foug, and his ministers appear to be really infatuated. At the very time when it is of the utmost importance to gain popularity, they appear to do every thing to alienate public feeling from them. The nation is weighed down with taxes; it is exhausted with statute-labor. For the equipment of a few soldiers, it is incredible what a number of families have to be troubled; for it must not be imagined that the Chinese foot soldier will go on foot: no, no; he must be provided with a car. The cavalry-man, likewise, would be too much fatigued were he to go on horseback; he also must have a car. In fine, the war-steed himself cannot carry his saddle. To transport his harness, cars must also be employed; so that lately, in the town of Choui-Tcheou-Fou, two leagues hence, a thousand men were required to transport the equipments of three hundred soldiers.

"A Chinese army is one of the most curious things imaginable. I have had the gratification of witnessing this sight on two occasions; and I confess that if ever in my life I experienced regret at not being born a painter, it was in these two instances. The most faithful description must fail to give an adequate idea of such soldiers. During the first year of my entrance into China, the Musulmans of Yun-Nan, a turbulent and numerous faction, had rebelled *en masse* against the authority of the mandarins. With a view to their subjection the governor-general at once called in the aid of the militia of our province, which is also placed under his jurisdiction. I met the principal corps of these auxiliaries with their general in chief. The latter was reclining in a very elegant litter borne by eight men. His troop was marching in complete disorder, like a band of brigands. They were armed with lances and bad guns. Each soldier carried in addition his umbrella and lantern, which gave to the expedition an indescribable appearance; it presented a scene that would have excited the inextinguishable risibility of Homer. This army, void of discipline and experience would be destroyed by a single batallion of your troops, without ever receiving even a scratch. A European soldier will use at least twenty charges, whilst a Chinese is discharging one. This is not all: when the gun is levelled the holder of the musket turns his head whilst another puts it off. You may imagine the justness of such firing and the celerity of such manœuvering especially in rainy weather.

"The pretended defenders of the country are almost so many brigands, who pillage the honest citizen even in his own house. And hence, let it only be announced in the market place that the troops are about to pass through, and in an instant every stall will have disappeared. To crown the disaffection, it is said that the mandarins are proposing to levy an extraordinary tax: they select a wonderfully propitious time, especially during a season of drought! Hence, complaints are beginning to break out into open sedition; no secret is made of the desire to witness the arrival of the insurgents; there is not a village that is not anxious to place itself under their government. It is also said that the Chinese mandarins are equally anxious as the people to free themselves from the Tartarian dominion; it is even supposed that, if at a crisis the mandarins should redouble their vexations—if they aggravate instead of softening the yoke—it will be for the purpose of securing the victory to the rebels, whose friends they will thus multiply by increasing the dissatisfied and malcontents.

"These rebels, on the contrary, adopt the most prudent measures. No pillage among them; no disorder; this has been announced in their proclamation from the very outset. 'Our hostilities are directed against the Tartars alone—we only seek to exterminate the Tartars;' and the facts correspond to the words. Whenever a town is taken, the Tar-

tar soldiers are put to the sword without exception; no quarter is given to the Mantchoorian mandarins; the Chinese mandarins, if they have not previously made their submission are likewise massacred. But the people are respected; the merchant can continue at his business, and the traveller pursue his road in tranquillity.

"The information which I obtained on these matters, during my recent journey from Hou-nan to Kiang-si, enables me to enter into details. Through every district that I passed, whether travelling along the western portion of Ngan-Hoey, or traversing Hanpe from north to south, all the observations that I heard lead me to this conclusion:—that the inhabitants of the north are prepared to make common cause with the rebels of the south.

"I enter into these details, because this affair very probably involves for us a question of life or death. No, I am wrong; it is a question of life. I meant to say: 'It involves for us a question of liberty or atrocious persecution.'

"If, as it now appears very probable, the insurgents are victorious, we may perhaps expect some emancipation for our holy religion. If, on the contrary, the Tartar dynasty triumph, we may expect to witness a terrible re-action against every thing bearing the character or semblance of an association; and as the Church in China is to the government one of the most prominent and odious of associations, the Christian community will be assailed with the utmost fury, and we may have to suffer a persecution unto fire and blood.

"Liberty or persecution—either will be acceptable in the Lord Jesus Christ. Liberty will be attended with labor; persecution with suffering and death. To labor for the Lord, to suffer for the Lord, to die under torture, or fall by the sword, would be a glorious consummation.

"The revolutionists appear to be well disciplined, and are by far superior to the imperial army in point of military tactics. They every where announce themselves as the deliverers of their country from the yoke of the Tartars, whose vices and whose tyranny they hold up in their proclamations. Those who are desirous of seeing established the Chinese dynasty, applaud these pamphlets villifying the foreigners. This enables the rebels to obtain voluntary subsidies, in enormous sums, and affords them the means of increasing their army daily. The imperial troops, on the contrary, are gradually falling into degradation; alarmed in the highest degree at the valor, audacity, and superior forces of the rebels, they appear studiously to avoid any engagement with them, contenting themselves, instead of fighting, with giving up to them their positions, and introducing them into the abandoned towns. In fact, they only fight when driven to the necessity of so doing by an unavoidable rencontre, or when they consider themselves certain of the victory, which is a case of rare occurrence."

Deaths.—September —— at Sonora, California, Rev. Francis Gillespie, pastor of the English congregation in that town.

Sept. 4th, at Galveston, of yellow fever, Rev. J. Dixon, a native of England and ordained priest only a short time before. He was formerly an Episcopalian minister.

September 9th, at Chicago, Brother Pius O'Donnell, of the Franciscan Order.

September 15th, at Mobile, of yellow fever, Sister Mary Flavia Ward, one of the Sisters of Charity engaged in attending the sick.

September 18th, at Galveston, of the epidemic, Rev. J. C. Melton, a native of France, and ordained priest last May.

September 20th, at Beloit, Wisconsin, Rev. Francis Prendergast, aged 65 years. He was pastor of Geneva in the diocess of Milwaukee, and was a zealous and efficient clergyman.

September 21st, at Port Gibson, Miss., of yellow fever, the Rev. Andrew Fierabras, pastor of that place, and a fervent and zealous missionary.

Oct. 5th, at Brooklyn, Rev. James McDonough, pastor of St. James' Church in that city, in his 61st year.

September 27th, of Galveston, of the epidemic, Rev. Edward Hug, pastor of the German congregation in that city. He was a native of Alsace.

September 27th, at the Visitation Convent, Baltimore, Sister Mary Theresa Simmons, a convert to the true faith.

September 28th, at New Haven, Conn., Rev. Michael O'Farrell, late pastor of Danbury.

September 29th, at Galveston, of the epidemic, Rev. ——— O'Driscoll, assistant pastor of the cathedral. He was a native of Ireland and raised to the priesthood last spring, having studied previously at the college of All-Hallows.

October 1st, at Galveston, of the epidemic, Rev. ——— Baudran, Superior of the Oblates, aged 43 years.

——At Galveston, of the epidemic, Mr. G. J. Bayard, subdeacon. He was a native of France and had been in Texas only since last May.

THE

METROPOLITAN.

Vol. I. DECEMBER, 1853. No. 11.

For the Metropolitan.

PRESIDENT PIERCE AND MARYLAND TOLERATION.

President Pierce, on his way to the inauguration of the World's Fair at New York, was received in Baltimore by her patriotic citizens, with that honor and respect which were due to the Chief Magistrate of a nation like ours. In his reply to the address made to him, he alluded gently to that which is the proud boast of Maryland—the tolerant spirit of her early founders. This allusion, this passing compliment has been made the excuse for assaults upon him, upon the historians who had assumed the same ground, after careful examination of the records and authorities which support it, and given an opportunity to certain persons to discharge some of the overflowings of their bitter spirit.

For ourselves, as it was Maryland and her early settlers who had been assailed because the democratic President had complimented them, we waited in patience to see the speech defended by others, meaning simply to enter on record our protest against the maligners of the early colonists, without turning aside from more important duties to enter upon a mere historical controversy. This defence has been ably made by friends of the President, and his positions have been sustained. We do not desire to mingle in a controversy occasioned by political feeling, such as caused the assault upon Gen. Pierce, and through him upon the early Catholic settlers of Maryland; but now since the attack upon the President has died away from the inanity of his assailants, we intend to say a few words upon the subject to place it in a clear light, referring, for other points not here touched upon, to the full and strong articles upon the same question, in the U. S. Catholic Magazine for 1846. We will, however, add another preliminary word as a sort of warning to our readers, against that violent friendship which, at certain seasons, particularly before an election, certain true patriots, editors and politicians, think it necessary to exhibit towards certain large bodies of voters. While Gen. Pierce was the candidate of the Democratic National Convention, for the presidency of the United States, the New York Tribune, (one of whose correspondents, regular or irregular, we neither know nor care, assails Gen. Pierce for his remarks, and through him the early Catholic settlers of Maryland,) was roused up to such a pitch of indignation, that it must speak or die, in consequence of the great disregard to

Catholic feelings and rights exhibited by the Democratic Convention in nominating a citizen of a state in which Catholics were still disfranchised. One of its employees made a pilgrimage to New Hampshire to collect the proofs of Gen. Pierce's bigotry, and such as they were, they were scattered broad-cast among the millions from the press of the Tribune. What *offic*-iously kind friends to the Catholics! But Gen. Pierce, it seems now, has complimented the early Catholic settlers of Maryland; and the same Tribune carries in its columns to the same millions, its condemnation of him for exhibiting that liberality, after it had so recently assailed him on the charge of not possessing it.

But enough of this. We have stated that our object is not controversy. We shall therefore not pause to examine the articles written upon this subject, but to set right some of the points which have been misstated. It is asserted—first, that the Catholic founders of Maryland could not have been otherwise than tolerant, because toleration was secured by the charter granted them by the king, and because the Protestant ascendency in the colonies and the mother country rendered it impossible.

Secondly, that the act of 1649 is not due to the Catholics of Maryland, and that in itself, this act is a persecuting act, a disgrace to the annals of the colony instead of an honor to its people.

These two heads open up the whole early history of Maryland. We shall only suggest a few points sufficient in our opinion to sustain the remarks made by the President, and the judgment of Bancroft and McMahon, and the early historians and authorities upon whom they relied.

When Sir George Calvert resigned his place as secretary of state and avowed himself a Catholic, he determined to found a colony where Catholics would be free from the severities of the English laws; and applied to the king for a grant of land in America. The charter of Maryland was the result. James, though often a persecutor, at times showed some kindness to Catholics. The powerful and noble Catholic house of Howard, in England, like the Catholics of Scotland, had adhered to the cause of his murdered mother, Mary, queen of Scots; and one of its sons had perished on the scaffold for his devotion. After ascending the throne the king restored to the family the titles and estates which had been forfeited by the attainder. He occasionally relaxed the severe execution of the penal laws against Catholics. During the effort to secure a marriage between his son, afterwards Charles the first, and a Catholic Spanish princess, he by a general order caused the release of four thousand Catholics from the jails of England, where they were confined for their religion. His affection for Sir George Calvert, who had been concerned in the negotiation of the Spanish match, induced him after his resignation to confer upon him titles and estates, and to issue the charter of Maryland to his son Cecilius, second Lord Baltimore, for the father died before the charter had passed the seals. That this charter was liberal is true: it was made so to enable Lord Baltimore to carry out his design of planting the English Catholics in his province; had it been otherwise, the king would have failed in his intentions which were to reward Lord Baltimore for his services to the crown.

This charter conveyed to Lord Baltimore and his heirs the province of Maryland, with palatinate rights, such as those held by the Bishops of Durham, and full powers to the proprietary and colonists to make laws, &c., "not repugnant or contrary but (so far as *conveniently* may be) agreeable to the laws" of England. And although royal grants are to be construed so as to favor the crown, there is an express provision that the charter shall be construed in favor of Lord Baltimore

and against the crown. The words concerning religion, under which, it is contended, the Catholics could not avoid being tolerant at least to Episcopalians, are—"Provided always that no interpretation thereof" (the charter) "be made whereby *God's holy and true Christian religion* or the allegiance due to us, &c., may in any wise suffer by change, prejudice or diminution.—Sacrosancta & vera christiana religio." At its very commencement the charter recites, that Lord Baltimore "treading in the footsteps of his father by being animated with a laudable and pious zeal for extending the *Christian religion*—patris inhærens vestigiis laudabili quodam et pio christianam religionem dilatandi studio." This sentence accurately translated bears testimony to the intentions of Lord Baltimore in planting his province, intentions well understood and approved by the king—to rear an asylum for the Catholics of England. George Calvert was a known and avowed Catholic; the clause about the diminution of the true Christian religion, could not have referred to the rights of the Church of England, the state Church; for, in the views then held, the grant of this charter to a Catholic would of itself have been considered a diminution. The history of that period proves that even a "connivance" was considered an infringement upon those rights, and a promise of James to grant a toleration for Catholics drew violent protests from the indignant Archbishop of Canterbury and from the Parliament. Therefore, the charter was worded so as to leave the question of a religious establishment open to be settled by the laws of the colony itself; while it prevented any toleration of doctrines, beyond those then admitted by all to be "Christian doctrines." Witness also the form of the power to make laws, &c., which required them to be in accordance with the laws of England ("so far as *conveniently* may be.") It certainly would have been very inconvenient for the Catholic Lord Baltimore and his Catholic settlers to re-enact the English laws against the exercise of their faith, to escape which they had expatriated themselves, or to have given the Church of England the rights and powers it possessed at home. The contemporary expositions of these sections will throw light upon them. Lord Baltimore was also authorized to hold "the patronages and advowsons of all churches which (with the increasing worship and religion of Christ) happen to be built, together *with license and faculty* of erecting and founding churches and chapels, &c., and of causing them to be dedicated and consecrated according to the ecclesiastical laws of our kingdom of England." A mere power to do so, not an obligation on the part of Lord Baltimore to comply with it. For in England a Catholic could hold the advowson of a parish of the Established Church. Now, when some forty-four years after the settlement, the Episcopal clergy of the province petitioned the government against the then proprietary, and demanded a *provision* for themselves, because the Catholic clergy held lands for their support, Lord Baltimore replied that the Catholic clergy had obtained their lands as other settlers had done, under "the conditions of plantations." He was advised by the committee of trade and plantations to provide the Episcopal clergy with a public support. He refused to do so, for no other clergy in the province had received it. The matter so ended. Now, if the charter had secured to the English state Church the rights it possessed under the English law, it would have had its tithes and its glebes; Lord Baltimore could not have protected himself from the claim as he did under the royal charter to his ancestor. This became changed afterwards; and under Protestant rule the Protestant Church was established by act of assembly; and glebe lands provided, and tithes levied upon men of all religions or none, to support its clergy. This illustration of the effect of the charter upon the point at issue is so clear that it requires no further comment. If it be

contended that the charter secured general toleration, how is it that after the Protestant ascendency, the authorities, Protestants, sworn to administer the government of the province according to its charter and laws, could pass and execute laws which disfranchised and more or less persecuted, not only Catholics, but Protestants, who dissented from the religion established in England—Episcopalianism? The truth is, the men who lived under the charter, like those who framed it, never conceived that it did more than to prohibit the toleration of infidelity, leaving legislation upon religious subjects open to the judgment and discretion of the colony itself. It was left for sciolists in later times to make this discovery which was never dreamed of in the practical workings of the charter—the constitution, in modern phrase, of the colony of Maryland. If the charter did not prohibit nor prevent the Puritans, in their ascendency, from passing persecuting laws, and did not interfere with the established Episcopalian Church throughout its long supremacy, in enacting and enforcing persecuting laws, it is difficult to understand how it could, granted as it was to a Catholic for a Catholic settlement, have prevented those Catholics from such legislation as would have kept out of the province men, who, when they had found there an asylum from the persecution of their fellow Protestants and become sufficiently numerous, turned upon the Catholic settlers, disfranchised and persecuted them. It is clear that the Catholics had the power to pass these exclusive laws under the charter: would they have been permitted to do so by the government at home, if they had been disposed? This is, in fact, the only point. But they who make this point, when they look at the history of that period, should blush for doing so. It admits necessarily, that the early Catholic settlers of Maryland were in fact tolerant and liberal; and, while it attempts to rob them of every honor for being so, takes away the necessity of dwelling upon the second point before alluded to. Now, as the Catholics of Maryland never were intolerant or persecutors, we can only judge of what would have been the consequences to them from such acts, by the consequences that befell other denominations in the English colonies who really did persecute, when they were no more supreme in England and had less favor from the government than the Catholics. It is a fair and irrefutable argument. It is undeniable that James and his successor, the unfortunate Charles I, hated the Puritans more even than they feared them, from the outset. For they opposed the government while the Catholics then sustained it, and in many a later struggle loyally and truly, forgetting their past persecutions, fought and bled in the royal cause. But to these Puritans the king granted New England for an asylum, as he granted to Lord Baltimore Maryland as an asylum for the Catholics. He permitted them to erect their own form of government, as he permitted Lord Baltimore: and when the Episcopalian was disfranchised in Massachusetts as well as the Catholics and all others but Church members of the Puritans themselves, when the Friends were lashed, their ears slit, their tongues bored and their blood shed upon the scaffold, when Roger Williams was exiled, the Lion of England slumbered over the fearful wrong. Did the government love the Puritans more than the Catholics or fear them less? But it will be said that the Puritan party in England was too strong for the government to act. A poor defence, indeed, for the old persecuting spirit of New England! But, at the same time, Virginia, which may be called the Episcopalian settlement, the settlement of the established religion of England in America, drove out from its borders these powerful Puritans and would not tolerate them. But the king and parliament had other matters on their hands: they did not regard the colonies, nor their legislation. When the parliament became tri-

umphant, it reduced them all under its control; when the royal authority was restored, the Catholic of Maryland was again tolerant, the Episcopalian of Virginia again exclusive, the Puritan of Massachusetts still a persecutor, uninterfered with and unmolested. Then the government would not have prevented intolerance on the part of the Maryland Catholics. But it is said that almost from the earliest years, the Catholics fell into a minority and could not have passed persecuting or exclusive laws because they were a minority. Why, admit this, and you have the proof at once of their tolerant spirit. It is beyond all question that the great majority of the first colony was Catholic. Bozman says of the two hundred persons composing it "most, if not all of them, were Roman Catholics." These were the colonists who, under the charter, were the legislators of the colony. They might have passed a law restricting the immigration of any but their own people: Lord Baltimore, under another provision of his charter, might have refused to sell, lease, or grant lands to any but Catholics. How could the Protestants have obtained a foothold? Could the men of Kent, at Clayborne's trading station, have claimed the rights of citizens of the colony? They refused to do so, would not submit to its government, were declared outlaws, organized a piratical expedition against the authority of Lord Baltimore, were defeated by the Catholic colonists, dispersed and treated as rebels: and the king and council decided against their pretensions. Then, surely, this Catholic majority of the only recognised citizens and legislators in the colony, might have done as New England did, as Virginia did. But they, on the contrary, received the persecuted, who fled from the other colonies and from England, and as the strength of the faithful settlers at Saint Mary's began to be out-balanced by the numbers of the refugees whom they received with open arms and confiding hearts to all the rights which they themselves possessed, so began to wane the peaceful and placid glory of their asylum, "the land of the sanctuary." The time did come when they no longer had the physical power to persecute, had they wished, nor even the power to protect themselves from persecution. That time marked the very commencement of the persecution of Catholics in Maryland It would have commenced sooner, had their enemies sooner possessed the power.

This brings us to the second point—the history of the act of 1649. Before that period religious freedom for all Christians had been the law of the province, and its rule of government. Yet even then it was, we presume, only a toleration for those who were considered "believing in Jesus Christ." As we have seen, none others, under the charter and its restrictions, could have been tolerated by the Catholics, even had they been disposed to do so. It was founded as a Christian state, and the glory of its toleration was, that to all "who professed to believe in Jesus Christ," protection and equal rights were extended. In the early years of the colony it was not found necessary to pass any laws to secure this result: the Catholic government of the colony effectually carried it out. But the Puritans had grown strong, they had already once overthrown that government, disfranchised the Catholics, and sent their priests in chains to England. The Parliament in England had become all-powerful; and to prevent, as far as possible, a renewal of these scenes, the act of 1649 was passed, to put on record and to afford all the solemn sanction of a law to the toleration which had before existed, untrammelled save by the restriction in the charter confirming it in effect to "persons professing to believe in Jesus Christ." That the Protestants and Catholics of the colony shared in the passage of this law is undoubted, whilst its best clauses originated in the tolerant spirit of the early founders. The objections against the law are,

that it punished with severity the opinions of some sects that now profess themselves Christians: and that it was cruel and tyrannical. The first section, being the one objected to, was intended to punish what was by the assembly considered the crime of blasphemy against God. "Whatever person or persons, &c., shall henceforth blaspheme God, that is curse him, or shall deny our Saviour Jesus Christ to be the son of God, or shall deny the holy Trinity, &c., or the Godhead of any of the said three persons of the Trinity, or speak reproachfully" thereof, shall be punished with death, and confiscation of lands and goods, to the lord proprietary. The second section provides in the words of Bacon's laws, "persons using reproachful words or speeches concerning the blessed Virgin Mary, mother of our Saviour, or the holy apostles or evangelists, or any of them, for first offence forfeit five pounds sterling, or in default of payment to be publicly whipped and imprisoned," for the second offence ten pounds sterling, and a *severe* whipping and imprisonment; for the third offence against the same section, forfeiture of lands and goods, and banishment from the province. The last remaining penal section imposes a small fine upon persons calling others by any sectarian name reproachfully, and requires the offender to ask public forgiveness from the party offended, under penalty of imprisonment. The punishment in the first section is that which strikes the historical student as the most disproportioned; that inflicted under the second and third, which were particularly adopted for the protection of the feelings and rights of the Catholics, were, judging by the usual penalties inflicted for even the smallest offences at that period in England, very mild. It is true, that the punishment of whipping is now considered as cruel and degrading, and has, in nearly all countries, become obsolete; but at that period, it was universally adopted as the penalty for the lighter offences. Here, too, it was only in the alternative in default of payment of the fine imposed. The first section was evidently intended to prevent a blasphemous speaking of God: which would now be the subject of indictment and conviction and punishment before any court in any *Christian* country. It is, therefore, only to the punishment that we look; for in that day it was the usual punishment for such crimes, and, therefore, the utmost charge against the colonists of Maryland under the act of 1649 is, that they thought as the rest of the Christian world did upon the subject of blasphemy, and inflicted the same penalties for its commission. But the insertion of this severe penalty in the only section which the Puritans themselves would have desired to pass—so consonant with their action in New England, (while the penalties in the second section, where the Catholic alone was protected in the sanctity of his belief, were comparatively so mild) may perhaps afford much light upon the source of this enactment and relieve at least the early Catholics of Maryland from any odium connected with it. But history does not tell us that this penalty was ever enforced. In 1699, after the establishment of the Protestant religion, Coode, an Episcopal clergymen, as some assert, and one of the leaders of the revolution which brought about that result, was tried and convicted for blasphemy, reviling the apostles and denying the Divinity of the Christian religion; but at the suggestion of the provincial court, was permitted by the governor to escape the penalty of death. During the times of the Catholic lord proprietaries, we know of no case in which this penalty was enforced. Thus in fact, apart from its mere existence upon the records, it does not prove intolerance upon the colony any more than the non-existence of laws against Catholics, now, in some of the United States, can prove that Catholics do not suffer from an active and insidious spirit of persecution on the part of too many Protestants. Let the ruins of the convent at Charles-

town, Massachussetts, the burnt churches at Philadelphia, the approvers of Leahy and Gavazzi, the refusal of a Massachusetts' legislature to charter a Catholic college, bear witness to this fact: that it is not the mere record of a law upon the statute book, that makes real persecution, but the spirit of bigotry infused into the people, and fanned into a destructive flame by malignant and designing men. We have already extended this article beyond the limits assigned to it, and we leave the suggestions made in it, to our readers, simply adding that Graham, Chalmers, Bancroft,* and McMahon, all Protestants, three of whom had full access to all the old Maryland records, and studied them carefully, and who bear testimony to the toleration of early Maryland, are historical authorities not easily overthrown nor lightly to be disregarded. They judged the colonists of Maryland by the standard which then existed, not by the notions which now prevail; and the result was that to Maryland belonged the honor of standing first in Christian toleration and liberality.

For the Metropolitan.

A BRIEF HISTORY OF

WEGLIJ HOCKWER, A JEWESS OF CONSTANTINOPLE,

Who became a Convert to the Catholic Religion, and was Baptised during the Holy Week of 1853.

Weglij Hockwer was born at Brott, in Galatia, of wealthy Jewish parents. Shortly after her birth (which occurred in 1836,) her parents removed to Edessa, in Russia, where they remained till the twelfth year of her age. Of their seven children, being the only female one, she was loved by them with that fondness which is wont to fall to the share of an only son, or an only daughter. The sweetness of her disposition, her meekness, and genuine simplicity, rendered her very dear, not only to her own family, but to every one acquainted with her. To obey and please her parents, might have been said to be her delight. Their will had but to be known to her to be followed. This virtue of implicit obedience, while it obtained for herself additional esteem and regard, on the part of her parents, increased their solicitude about her education. Like all wise parents, they felt it was their duty to lay the ground-work of this themselves. Consequently, no labors on their part were spared which could impress the Jewish religion on her mind; they themselves being the strictest believers in that religion, which, as having been originally instituted of God, is, as they conceived, binding on the descendants of Abraham forever. Well aware that there was another religion in the world, namely the Catholic, which laid claim to the homage and submission of mankind, they acted in regard to it in the care of her daughter, as all fond parents are wont to act; they deemed it the safest course to keep her, as well as the rest of their children, together, ignorant of it. The name of Jesus—that blessed name which Christian children are taught to love and revere, and cling to—was

*The writer in "The Transcript" supposes that Bancroft did not see Bozman's history: had he read Bancroft he would have found Bozman constantly referred to. Bozman says of the act of 1649, that there was in it much to blame as well as to commend! This is the utmost of his condemnation while he is relied upon to overthrow the previously named historians.

never heard in her ear. Nothing of His birth, His childhood, His life, His sanctity, or His death, had ever been mentioned in her presence. She had not even, it appears, heard His religion reviled, or anything belonging to the Catholic Church decried; which, in Protestant countries, is so often made, under God's wonderful way of working, the means of conducting so many back to the true and only fold. Thus fortified, as she might well be considered, against every religion but her own, in which she most fully believed, she was sent, in the twelfth year of her age, to a French lady, Madame du Sciart, to be instructed in those things which are required as the necessary accomplishments of a young lady. Madame du Sciart being a Catholic, the parents of Weglij stipulated that the Catholic religion should not be taught at any time while their daughter was present, though they had no reason to be apprehensive of anything now shaking her faith. She had attained the age of what is considered womanhood in the East. Her principles were fixed; they had a firm root in her mind. Her habits were formed. The Jewish character and the Jewish creed, commended to her devout and affectionate heart by the living examples of her own parents, had become a part of her being. The books of Moses, the prophets, and the psalms, with the events of which they are full, and the glories to which they point, were the subject of her constant meditation. To have renounced the Jewish religion, was, with her, to despise Him whose servants Moses and the prophets were; a crime for which no amends could be made on this side the grave or the other.

Madame du Sciart became so attached to her Jewish pupil, that at times she felt it almost impossible not to speak to her about the Catholic religion in which she herself believed. The extraordinary candor and openness of Weglij, as well as her many other amiable qualities, so won upon the gentle heart of her mistress, that she sometimes doubted how far she was acting in obedience to her Divine Master, in allowing one whom He had endowed with so many natural graces, to remain ignorant of His religion, without the pale of His Church. The understanding entered into between her and the parents of her pupil, was a thing which could not be set aside without their consent; and from the character they bore, she felt it quite unreasonable to expect they would ever agree to anything so contrary to their principles. Many, however, were the prayers which she offered up that God would do for her pupil what no other could, namely, visit her heart with that divine light which should lead her to believe in the Catholic faith. In this pious work she would ask other Catholics to join her; and while seeking by these means to effect her pupil's conversion, she would sometimes say to her: "You have the face and the heart of a Christian, though you are a Jew, which I am sorry you should be." To this Weglij's only reply was: "God made me a Jew, and it is His pleasure I should live and die one." In making this reply, it did not occur to her that every Jew, St. Peter, St. John, St. Paul, St. Joseph of Arimathea, and every Jew besides, who embraced the Catholic faith during the last eighteen hundred years, might have said the same; and that if it was a good reason for her to remain in the religion of her forefathers, it was also a good reason for all these doing what they had not done, that is, remaining in that of theirs. Nay, further, upon the same principle, though she did not think of it, the heathen, be the idolatry or morals ever so gross which his parents or ancestors had held, would be justified in opposing the spread of the Christian religion in every part of the globe; which, in effect, would be tantamount to prohibiting Almighty God to make, at any period He might see fit, a revelation of His will to mankind. The Mahometan, the Hindoo, and the Protestant, however far he may have gone from the

true faith, might each and all plead the same reason for continuing in their errors. Gladly would her mistress have told Weglij all this; but the fear of doing evil, while she only sought to do good, kept her silent. Her interest in her pupil only increased with time, which the latter, in the openness of her heart, was led, in speaking of it to her mother, to attribute to a desire on the part of her mistress to make her a Catholic, which, even at that period, she was as much averse to as her mother. From a dream which she had at this time, her mind took a new turn. Her dream was this: while asleep by the side of her mother, a splendid church rose up and stood before her, illuminated with innumerable lights, such as are to be seen only in Catholic countries. Some of these lights were stationary, others were borne in the hands of persons attired in vestments embroidered with gold. Among these bearers was one of more striking appearance than the rest, apparently their superior, carrying a cross of extraordinary brightness, before which multitudes prostrated themselves in adoration of Him whom it represented. Upon seeing this beautiful church, her first wish was to rush out of the synagogue, in which, according to her dream, she was sitting by her mother, and run into it. Fear lest her mother should be angry with her prevented her from attempting it. She then began to weep, and to exclaim—"What have I to do with the cross? Who can save me? If my mother were to discover my feelings, she would kill me." Despairing of any succor, at this moment, the dignified prelate who had before attracted her notice, extended over her his mantle (which she afterwards recognised to be the cope, used in giving benediction with the blessed sacrament,) inviting her to take refuge under it. The excitement attendant upon her doing so awoke her mother, who, filled with alarm at the distress in which her daughter seemed to be, questioned her as to the cause. Weglij, with all the simplicity and confidence of her nature, narrated the whole as it had occurred in her dream. Upon hearing it, her mother instantly arose, and hurrying to the synagogue, she lighted candles and offered prayers that her daughter might not be led, in consequence of what she had seen in her dream, to renounce her religion, and become a Catholic; the very thought of which was intolerable to both herself and her husband. Weglij was no longer allowed to go to school; as she had never been inside any Catholic church, and had never seen a Catholic priest in his vestments, her parents concluded her mistress had talked about these things to her, which was not the case. The suspicion was enough, however, to induce them to cut off all intercourse between their daughter and her school-mistress in future. Till now it might have been said that Weglij was as firm a Jew as her parents themselves. She had taken no steps to know what the Catholic religion was. It had once or twice been intimated to her that Catholics always signed themselves with the sign of the cross, in which she was told there was much virtue, and that it might be well for her to imitate them. But beyond this, she knew little or nothing, except what a sharp eye and ingenious mind might learn from mixing with other Catholics of her own age. The very exemplary life of Madame du Sciart, which, she afterwards felt, ought to have told her much, had failed to have its proper effect upon her, owing to the erroneous impression she labored under, that that lady secretly wished to make her a Catholic. Having this feeling, her mind was kept in a sort of defensive attitude, which necessarily disposed her to see every thing in the conduct of others, favorable to the Catholic religion, through a false medium. Her belief was, that the one true religion in the world was her own, in which she had been born, and that to inquire into any other was to incur a great sin in the sight of God. The lessons of her Jewish instructors, no less than those of her parents,

strengthened her in this persuasion. About this period, it would seem, almost in spite of herself, her heart would wander towards the Catholic Church, and her former school companions, from whose company she was now cut off by her parents so far as they were able to effect it, for there were times when she fell in with them, and when she could converse with them about the Catholic religion. And most dear had those moments become to her. At the certain risk of being punished by her mother, would she steal away to them, now and then, to ask questions respecting Jesus Christ, His blessed mother, and the cross which they so often used. On one of these occasions her mother made use of such alarming threats, and beat her so cruelly, that she fled from her home and was missing for some time. In her trepidation she had gone direct to the house of Madame du Sciart, imploring that good lady to take her under her roof for the night. Here, upon inquiry, her parents discovered her the following day. She was commanded to return home without a moment's delay. Full of terror, she promptly obeyed. Madame du Sciart, for doing an act of charity, which no one under the circumstances could well have refused to do, was summoned to appear before the chancellor's court, under a charge of having attempted to seduce the girl from her religion. The trial lasted ten days. The Bishop of Constantinople generously lent his aid to the persecuted mistress. Several times was Weglij called before the judge to undergo examination. She could say nothing that could attach any blame to her school-mistress, who was consequently acquitted. During the time occupied by the trial, Weglij had availed herself of several opportunities which were afforded her of frequenting the school of the Sisters of Charity. Often did she determine, when the call reached her to go before the judge, to declare herself a Christian. But the tears of her mother overcame her resolutions, and she returned when the trial ended, to her paternal home; promising to her mother, by the way, that she should endeavor to forget all she had heard about the Catholic religion, and give herself up once more wholly to the observances of the Jewish religion. This period of struggling between two conflicting powers, the grace of God, which was calling her into the Church, and the authority of her parents, which opposed it, extended over two years of her life—that is, from her thirteenth to her fifteenth year.

Having attained an age at which it is common to marry in the East, her mother deemed it would be the best way of binding her to the Jewish faith, to unite her in marriage to a rich Jewish merchant. Weglij was only a passive instrument in the matter. Her mother had selected the husband, without even asking whether he would be agreeable to her or not. Her own feeling, had she been consulted, would have led her, not only to decline the match her mother had made for her, but any other; for the married state was not the one which she would have chosen for herself, but its opposite.

Though her husband treated her very kindly, it increased her miseries to find herself the wife of one whom she could regard only as an infidel. Occasional relief from these miseries, she was but too glad to seek in the interchange of more congenial sentiments with Madame du Sciart. The lady's charity springing, as it did, from a divine source, never failed towards her. She was constantly reminded of the grace she had received, of the resolutions she had all but executed of becoming a Catholic, and of the cross she had cast aside for the good things of the present life. Weglij could not calm her troubled thoughts by the conviction that she had not resisted the grace of God. She rather feared that she had often been visited by inward emotions, which might have proceeded from the inspiration of

God. Comparing these, on the one hand, with the many other emotions of a like kind, which she had ever of late felt in respect to the Jewish religion, it could not but affect her sensitive conscience with fear, to observe how much more unearthly and spiritual were those religious feelings she had resisted, than were those she had followed for some time past. Every week she lived in this state added to her wretchedness, which her husband was not long in observing. It naturally led him to inquire into the cause of it. She told him the exact state of her mind; that her heart was in the Catholic Church; that she bitterly reproached herself day and night for having so long shrunk from dedicating herself to its service. Though a complete infidel himself, her husband was deeply wounded to find his wife disposed, as it was called, to apostatise from the religion of her ancestors, in favor of another which they held in abhorrence. Her reasons she stated simply and gently to him. They consisted mainly of these two parts: The Jewish religion, as it existed in the land of her forefathers from the time of Moses to the destruction of Jerusalem, was no more. Altar and sacrifice and temple were gone. The Jews were without home and without country. They seemed more in the situation of Cain, when he was driven forth from the presence of God to wander as a vagabond on the earth, than as the peculiar people of God, which, doubtless, they once had been. The baser pursuits of this world had fallen to their share. The law and the prophets were without a living interpreter to declare their exact meaning. Their *authority* was, in consequence, at best but human; was no more than each individual might please to consider it. Besides, practically, now that the sacrifice of the temple had long ago ceased, which all must own was essential to the Jewish religion, the main part and the sole stay, was it *now* entitled to be regarded as a true religion? She never had had a doubt of the divinity of its origin; but neither had she that the religion whose outward ordinances Adam and his posterity were commanded to observe, had a divine origin. Neither had she that Noah's, that Abraham's, that Job's, and Melchisedeck's, and Jethro's, had all the same; nay, more, that that religion which she saw leading the Musselmen by millions to the mosque, and the Hindoo by ten millions to the pagoda, had elements of truth within their systems, which could have their origin alone in God. This was, however, much more than her husband believed of any of them. Religion with him had but one source, in every age of the world—the devices of a part of mankind to keep the rest in subjection. He did not even believe in the immortality of the soul, or the Being of God. Hence one religion was as good as another, and not to be given up for another, to the disturbance of social life and domestic ties. The duty of children was to be of the religion of their forefathers, if they professed openly any at all. If they professed none, as was his case, it was to insult their friends, and dishonor their nation, publicly to proclaim themselves apostates from the hereditary belief. Though Weglij took a very different view of all religions, false, as well as true, she clearly perceived that something more than a divine *origin* was required. She saw, if a divine origin were enough, that, without going further back, the religion which was proclaimed from Mount Sinai must have been the religion of the world forever; and she also saw, that if it were the *duty* of any one, it must be the duty of every one, to follow the religion which had been held by his ancestors, no matter what that religion was. Upon this principle, she well knew the accomplishments of the prophets, no less than the propagation of the Gospel and the spread of the Catholic Church throughout the world, both of which she had been taught as a Jew to expect, could never come to pass. The coming of a Messiah, who should be a Messiah to *all* nations, as well as to

the Jew, thus became impossible. Though deeply grieved to set aside a principle which was commended to her by all her own relatives, and the authority of one whom it could not but greatly offend to see his opinions set at nought, she felt so sure that the ground under her feet was immoveable, and so certain that the call she had received to become a Catholic was from above, that at length nothing could persuade her to remain a Jew. The tears and entreaties of her father, and the threats of her husband, the cries of her six brothers, to whom she had ever been an object of the fondest attachment, and the supplications of her many Jewish friends, must, she felt, be her first sacrifice for the grace which God had given her. It was not with her, as persons out of the Church are led by the Tempter to suppose it always to be in the case of converts, a matter of simple reckoning whether it is *possible*, or *not*, to be saved in the religion in which so many of her kindred and friends had lived piously, and died apparently in peace. She felt conscious she had a soul. She fully believed that soul destined to a happy immortality. What if she should not attain it! Could her own virtue secure it? Her conscience replied, no! Upon what then must she rest, as the foundation of her hope? The sacrifice which was once looked upon daily in the Temple as the visible sign of some vicarious propitiation for the sinner, who, however penitent, however upright, could not plead any merits of his own for so great a reward; that sacrifice which had for four thousand years afforded hope, and given comfort to such as Simeon and Anna in the temple, and to the patriarchs from the beginning of the world, was no longer offered. Is there no other in its stead? Are the soul's fears of eternal misery, which are only to be removed by the knowledge of a Divine Saviour, or a *Messiah*,—are these all to be slighted? A brief but most satisfactory answer was given to these questions by Madame du Sciart, to whom she had more than once, of late, had recourse for the solution of her difficulties. That sacrifice, that atonement, which man required, was to be reached, the Gospel of Christ's kingdom declared, but by one path, *i. e.* faith in the Lord Jesus Christ. Drawn towards the Catholic Church through that, and incorporated into a new life by baptism, the altar which had been done away, the sacrifice which had ceased, and the priest who had not offered it for eighteen hundred years, were each and all to be found and approached within the Catholic Church, under new forms, as superior to the old and the obsolete, as the blood of Christ, the eternal Son of God, is superior to the blood of bulls; and as the priesthood of Christ, which is established for ever in the Catholic Church, is better than that of Aaron.

It needed no more to be said. Her mind was made up. Meanwhile she becomes the mother of a son. As soon as she was able to move, she threw herself upon Madame du Sciart for protection and guidance. "Behold me," she said, "in your hands; do with me what seems best." Before the good lady complied with her request, she made trial of her constancy, remembering how her courage had failed on a former occasion. The trial to which she submitted Weglij, left no doubt on her mind, that she was prepared to endure every thing for the sake of Christ. Weglij returned to her home, to pack up a few things in the way of dress, preparatory to making her escape into some place where she could be baptised and instructed more fully in the Catholic religion. It was but a small portion of her many bridal dresses she could carry out of the house without exciting suspicion. With these and her babe in her arms, she made her way secretly by a circuitous track to the house of her school-mistress, where, from the fatigues and anxieties she had recently endured, she was taken seriously ill. Finding her gone, her relations sought for her every where. The civil authorities were called upon

to make search for her. The cry went through every part of the city, that a daughter of Abraham had been *perverted* from the faith of her family and people, and had, doubtless, been made a captive by the Catholics. Turk, Jew, and Greek were alike loud in their deprecation of Catholics, though it might have been supposed, that the last mentioned, being Christians, though in heresy, would rather have taken the other side. No place where Catholics were known to reside, escaped the scrutiny that was instituted. The last place in which it was suspected the fugitive would, under existing circumstances, attempt to conceal herself and her babe, was the house of her friend and benefactor, Madame du Sciart. Thither her mother, attended by her six sons and her husband, repaired, having heard it rumored that she was there. The party entered the house shouting, and uttering denunciations against Catholics and Madame du Sciart. The neighborhood rose on their side. Had she been found, Madame du Sciart and the few innocent souls whom she trained to a useful life, must have perished to satisfy the fury of the populace. He who had brought Weglij through so much that was against nature, did not now forsake her, nor suffer her protector to fall into the hands of her persecutors. After searching most minutely every apartment of the house, no traces of her could they find. Yet she was in it all the while, and might so easily have been detected, that Madame du Sciart considered it quite a miracle that the discovery was not made, and that she should ever have it in her power to do anything more towards helping poor Weglij to make her escape.

During this search the agony of poor Weglij had been extreme; for the place in which she lay concealed, was so near that she heard her mother's calls and sobs quite distinctly. To turn a deaf ear upon that voice, and refuse all sympathy with tears which flowed from a mother's affection, required in one of so soft a disposition, superhuman power. In this hour of peril she had what she required to sustain her under it; and intensely as it grieved her to hear her mother calling her by name, and beseeching her to remain with her a few years longer, only to stay till her old mother should be taken away by death, when she should no longer interfere with her, she had grace given her not to give way to her feelings. What will it be to my mother, she said within herself, if I should comply with her wishes, even were it possible for me to listen to a voice which asks me for a time to resist the grace of God, and the mercy of my Saviour. She may think herself, and feel herself more happy for the few years we may be together on earth; but what an injury should I be doing her *in the end*—though it is an injury which she can have no conception of at present—were I to allow *her* to become answerable for any delay on my part to obey the call of my God to come within his fold? I cannot convince her that that *call* to me has proceeded from God, yet I am convinced of it myself; and who, she or I, would be most to blame, were I to allow her grief to overcome me, so far as to make me swerve from my duty to God and my own soul? While these thoughts were passing through her mind, her attention was suddenly aroused by hearing that her mother had sunk down in a swoon on the threshold, while her husband and her six brothers, encouraged by an infuriated rabble of Jews and Greeks *(heretical Christians,)* threatened violence to Madame du Sciart's husband if he would not tell them where she was; for they still believed he knew her hiding-place, and refused to give up possession of the house till he did so. Being a man of almost gigantic strength, M. du Sciart's husband turned the attack upon his assailants, and, though with imminent danger to himself, succeeded in forcing them out of his house.

Having been foiled in this attempt to recover her daughter, the mother of Weglij proceeded to one of the courts, accompanied by a number of Jews, who deposed that Weglij was a woman of abandoned character, that she had deserted her husband, and made away with his child, under the pretence of becoming a Catholic; while the truth was that she wished to become the wife of another. These accusations, made in so public and formal a manner, and by so many witnesses, laid upon Weglij the necessity of appearing in court, as soon as her health permitted her, to refute them. The firmness with which she declared that her only offence was that she believed the Catholic religion to be true, and all other religions to be false, had an effect upon the Turkish judge, which her perfect innocence had not had upon her own kindred, and upon the heretical Christians who had combined with persons they deemed infidels to destroy her reputation. He saw the falsehood of the charge, and the base motive which had instigated it; and admiring the fortitude of the accused, sent her back, under the protection of a military force, to the house of Madame du Sciart. During these painful proceedings in public, her mother had been constantly by her side, endeavoring by every argument she could devise, to divert her from the course she had adopted. As is usual in other like cases, she threatened she could not own one as her daughter, who had inflicted so great a disgrace in the eyes of the world upon her family and friends, as to renounce their religion. Weglij could only reply, that she was prepared to endure that, or any other loss; nay, that she was ready to forfeit her own life, if need be, for the Catholic religion. She entreated her mother to cast aside, as she herself had done, worldly considerations, and follow her example by becoming a Catholic also.

Monsieur and Madame du Sciart, not thinking their *protégée* sufficiently safe under their roof, sent her off during the night to Scuteri, a village not far from the city, where she was with her babe entrusted to a woman of great probity, a native of Rome. There she remained a month, her health gradually improving. This person thinking she would be safer out of her own country, advised her to go to Rome. Her babe, the distance, her poverty, her inexperience, and her youth—for she was yet in her sixteenth year—seemed to render such a proposal impossible. Money, which is essential to travelling, she had none; and even the extra clothes which she had originally brought with her from home, she had been forced to sell, to defray the expense of the medical attendance which she had had during her illness. For knowing the very straitened circumstances of her most benevolent protector, Madame du Sciart, she could not allow this expense to fall upon her. Means of paying her journey to Rome having, a short time afterwards, been offered her, she determined to follow the advice her entertainer had given her. In a French steamer, with a German passport, which had been obtained for her, she started for Smyrna, her heart bounding with gratitude to Almighty God, and as she thought, her babe smiling in her face with joy, that a short time would see them both in the bosom of the Catholic Church. The arrangements which had been made for her departure, the secresy with which they had been managed, had been such, it was thought, as must effectually elude any attempts on the part of her parents or husband to pursue her. With an impression that she was now out of danger, she reached Smyrna. An Austrian steamer arrived at the same time, in which her mother, whose vigilant eye had been upon all her daughter's movements, had come from Constantinople, accompanied by a Jew who knew Weglij so far as having often seen her, but who was unknown to her. This man was sent on board the French steamer as a spy, to ascertain whether Weglij was among

the passengers. He was not long in finding her. Entering into conversation with her, he invited her to go on shore to see the city. Weglij, not suspecting his object, was on the point of going, when the master of the steamer, knowing her passport was signed for Civita-Vecchia, opposed it. The mother having failed in this her first attempt, proceeded instantly to the Austrian consul, and in order to ensure his interference, described her daughter as a thief and woman of bad character. The consul was referred by the mother to several letters, by which she was accredited, from people of known reputation, some of them Catholics. These letters represented the bearer as a lady, in whom all who knew her were deeply interested, and her daughter, who had fled from her home, with property which did not belong to her, as a criminal. The consul without delay had the accused arrested, and brought before him. He severely reprimanded her for her bad conduct, and insisted upon her returning with her mother. Weglij firmly informed him that she would die before she would do this. "I am resolved to become a Christian, and no power in this world shall prevent me, God being my helper. This is my only offence against my mother, or any one. Take my keys; there is my trunk, which contains every thing I have with me; if you find an article which is stolen, or not my own, I will give myself up to be tried for my offences." Had she said no more, the consul might have been won to her side; but she added, "Your readiness to believe evil, and to side with my persecutors, who are Jews, is a proof to me of the falseness of my own religion, and of the truth of that which I seek to embrace." Requesting the consul to detain her daughter, the mother returned to her steamer, promising she should come back to Smyrna in a short time, armed with the power of compelling her daughter to return to her own country. Before she left, assisted by the standers-by, she made a desperate endeavor to get the babe out of Weglij's arms. The babe's Divine Protector was on its destitute mother's side, and she was able to keep possession of it. While this conflict was going on, Weglij was kept under the consul's order in the vestibule, where an insolent rabble, excited against her by the false charges of her mother, put all sorts of insulting questions to her. Overcome for a moment, she wept bitterly over the babe which she pressed to her heart, dreading they might by an act of violence rob her of it, at the request of her mother.

Here a terrible temptation fell upon her. She began to fancy she might be acting imprudently; nay, more, that she had plunged herself in difficulties from which she should never be able to extricate herself. Yet she did not despond. She recommended herself by tears and prayers to God. As it was for Him she had renounced all, she trusted and prayed He would not forsake her. At this moment the thought came into her mind, that she might obtain permission to leave the place, in which she had been detained so long as a sort of prisoner, upon the plea that as the night was approaching, she had need of purchasing something to eat. Her request went to the consul and was granted. She went out, followed by the crowd of idlers who had gathered around her, hearing herself called by the most opprobrious names. Having nothing to guide her, she walked about at random, till she could hardly stand upon her legs any longer. Yet where could she go? Who would take her in? What could she buy without money? It struck her to venture a question to one whom she met: "Where is the Bishop's residence?" It was pointed out to her, close at hand. With throbbing heart she craved to be received for the night. The kind bishop, full of charity, most readily received her. He read the letters she had for Rome; she related to him her design of becoming a Christian, and what had recently happened to her since her arrival in the island.

His lordship, for that night, sent her to the care of a pious lady whose house was not far off, promising he should next day inquire fully into her case, and if possible, recover her clothing. The information he sought, he received, but under such black colors, that he told her he could do nothing more for her. Weglij, almost frantic, implored him, if he could do nothing to alleviate her temporal miseries, that he would at least baptise her and her child; adding she was quite willing to enter as a servant into any family to earn her bread. The bishop was greatly moved. He asked to see her passport. She had it not, it was in the consul's possession. The consul was applied to by him to give it up; this the consul refused, stating he had agreed with her mother that she should be sent back to Constantinople for trial the following day. The good bishop, leaning to the side of charity, and sympathising with her desolate state, which was now visibly overpowering her, sent her by night to the Greek consul, with a request that he would grant her a certificate of way at least as far as Sira. The consul at first refused, but taking him apart, and confiding to him a part of her secret, she prevailed on him to give it. To assist her the better to elude her mother, who it was found was still watching to prevent her escape from the place, the certificate bound her to go by a sailing-vessel, instead of a steamer. Meanwhile, so well concealed did she remain under the bishop's roof, that her mother could trace her no farther. Her embarkation was effected without the least suspicion. On the third day she landed at Sira, after a voyage of intense anxiety about her child, which had been so ill that its life was quite despaired of. Presenting herself with letters of recommendation from the bishop of Smyrna to the bishop of the place, she entreated him to baptise both her and her child. The bishop finding the child in danger, baptised it, but refused to baptise the mother, as she was directed to Rome. He showed her every kindness, and placed her with the Sisters of St. Joseph, where she remained for three weeks, till her child had recovered. To facilitate her future course, he procured for her a French passport; and the Sisters by whom she had been so kindly received, recommended her to other Sisters of their Order at Malta. The Bishop of Malta, as well as the Sisters of Charity, upon her arrival, took great interest in her, detaining her among them for three weeks. At the bishop's request, two priests starting for Rome, took her under their protection. In the beginning of November, (1852,) after a series of trials and sufferings which she felt conscious divine grace alone could have enabled her to overcome, she had the inexpressible consolation of finding herself in the city of Rome. She was received into the pious house of the Catecumenes of Madonna de Monti, whose affectionate kindness to her seemed to make more than amends to her in one day for all the miseries she had endured during the last few years of her life. The goodness of God filled her with continual wonder. He it was, she felt, who had brought her "through fire and water," to a haven of rest, in which she would be contented to remain, as she expressed it, for ever.

The first care of these good nuns was to instruct her in the Catholic religion. The eagerness with which she heard their instructions, was only to be equalled by the delight with which she applied herself to those devotional exercises and studies, which must ever go hand in hand where the knowledge of the Catholic religion is sought. Her perfect docility, the sweetness of her temper, the purity of her heart, the simplicity of her mind, her love of obedience, and remarkable unselfishness, combined with a gravity of character and a relish for spiritual things which she possessed in an extraordinary degree, to render her an object of love and admiration to every one within the convent. The treatment she experienced was so different

from any thing she could ever have hoped for, on the part of mere strangers, to whom not the smiles of her fortune but the calamities of her life had introduced her, that she felt a difficulty at times to convince herself that her life was not a dream, and that those who ministered to her were women and not angels. Such meekness, and such unearthly charity, such zeal for the salvation of sinners, such untiring devotion to God and for every thing that spoke of his presence—the blessed sacrament, the altar, or the crucifix—gave religion, and the religious life, a character of reality she had never conceived, while it filled her with a longing to be what those around her were.

From the day of her arrival, one of her special delights was to visit the most celebrated holy places in Rome. During these visits, though still lacking the grace of regeneration, she would often ejaculate within herself—Is it possible that any one can doubt the truth of the Catholic religion? Is it possible that any eye can fail to see that the mystery of Incarnation is written indelibly on this city, in characters which one running might read! On beholding, in every church she entered, always some representation or other which spoke to the heart, through the sight, respecting our blessed Saviour—Can it be, she would say, that any one can see the things which it is given men here to see, and remain an unbeliever, or believe in Christ, yet not believe in the Catholic Church? Is it less clear that that is the one great temple in which he now abides, and rules, than that the divine presence abode of old in the tabernacle of the Jews? She little knew how many there are who, from the early corruption of their religious sentiments, can both come to Rome and live in it for months, without having either their faith strengthened, or their hearts warmed by what they see and hear.

She was free from this prejudice, which is, doubtless, the sole cause why so many Protestants come to Rome, and so many Jews live in Rome, and yet, comparatively, so few of them become converts. To her, that which gives so much offence to both these classes, namely, the picture of the Madonna with the babe in her arms, afforded the most exquisite delight. The sight of it hardly ever failed to draw tears from her eyes. In looking upon it, it was perhaps impossible not to be reminded, that she herself, at the tender age of little more than sixteen, with an infant child in her arms, had been forced to endure a portion of the sorrows of the blessed Virgin. Hence, like all true Catholics, she became devoted to the blessed mother of our Lord, finding by experience afterwards, that without great devotion for her, it is impossible to love and honor her blessed Son as His divine and human nature require. She had been some time in Rome before she visited the church of St. Peter. The magnificence of that edifice on her first visit to it, almost overpowered her. There was something, however, which spoke to her heart when she had been in it some time, far more powerfully than its august form. She recognised in it the splendid church which she had seen in her dream when she lay asleep by her mother five years ago. Here was the procession of priests with one in dignity above the rest, whose vestments were embroidered with gold; here the candles, some fixed, some borne in procession, by which the beautiful edifice of her dream had been so brilliantly illuminated; and here, to crown the whole, over the shrine in which the ashes of St. Peter and St. Paul sleep side by side, and the altar above the shrine, was the very cross she had seen in the hands of one walking at the head of a grand procession. What gave substantial reality to what before had only passed through her mind as a dream of the night, was the living voice of a priest bestowing the benediction of Almighty God upon the faithful assembled before His altar.

All this impressed her the more, that what she then saw at the mother Church of Christendom, she had seen two or three times weekly since her arrival at Rome. She had seen processions of a similar sort in many other churches, which differed in almost no respects from that she had witnessed in St. Peter's. Yet that had done what these had not. None of them had recalled her dream to her remembrance. Till she set foot in the church in which the living voice of the chief shepherd of Christ's fold on earth is to be heard, her dream remained like a thing that is dead. Every church is, so far, a type of St. Peter's. But it seemed that, not the type, not the child, however like, however often brought before her, but the august reality, the parent, whose daughters all other Catholic churches are proud to be considered, is left, it seemed, to open and extend her arms, as the "great prelate," in her dream, had his mantle to embrace her, and afford a place of refuge and rest to her wearied spirit. The reader cannot but feel anxious to know how all this impressed her. Without professing to tell all that passed through a reflecting mind, such as hers, let it suffice to say, that she had no longer a shadow of doubt, that the hand that had led her to Rome was that of her God and Saviour. She could now look back with wonder and admiration upon the various calamities of her past life, and upon those particularly, which had arisen to prevent her reception into the Church, up to her arrival at the fountain-head of that baptismal stream, which sends its waters into all parts of the earth. She now saw for what purpose her Divine Protector, who had called her away, as He had Abraham, from the home and religion of her fathers, had permitted her to be villified and suspected so often at the outset of her journey, and by the way. Reflecting on her feelings of almost utter desperation, when she stood disconsolate and forsaken in the outer hall of the consul at Smyrna, and, what was yet more terrible to her at the time, when she was disclaimed by the good bishop to whom she had been recommended, because of the criminal imputations he had heard against her, verily, she thought, "the ways of God are as mysterious as His goodness is great. What I regarded as my degradation and loss, it appears, after all, was but the seed He was sowing of my present joy and future glory. Of the wells of salvation, which are in all parts of the civilized world, I might have drunk, had I persevered in refusing to listen to the voice which beckoned me, and the friend who counselled me to come to Rome. But the evidence I could not have had which I now have, directly afforded me by God Himself, that He it is who has called me, and who calls all who renounce infidelity and heresy, schism and sin, to embrace the Catholic faith. Had I remained in the East, among my own people, I might have fallen into the error of many others who profess the faith of the Greek Christians, believing that the one true religion; in which case I must have belonged to a system, or Church, which cannot be divine, if I believe myself to have come hither under the guidance, and through the call of God; and I feel I can no more doubt that I have so come hither, in answer to that call, than I can that I am now in Rome, *the city of the New Jerusalem.*"

According to a practice which is as ancient as the foundation of the Church herself at Rome, the Sabbath of the Holy Week is a day appointed for receiving adult Jews by baptism into the Church. Proportioned to the joy which the angels above and the faithful on earth are supposed to feel, when any one is brought back to the fold of Christ, is the ceremonial on that occasion. The sacrament of holy baptism is usually administered by a cardinal at the church of St. John Lateran. Being at a time of the year when Rome is usually full of strangers, the numbers which flock to witness this ceremony are very great. The majority of

these are Protestants from England and America. From the way in which they conduct themselves in the church as well as from other circumstances, no one could ever infer that there was any other motive for their being present than mere curiosity. Of course there may be here and there some single soul sitting or kneeling in silence and tears, giving the testimony which every pious Protestant will be found glad to give in favor of that grace which the candidates for baptism, standing before them, are about to receive for their eternal salvation; but these are the exception, not the rule. The generality of Protestants, blinded by what they have been taught from their infancy to believe against the Catholic Church, and imposed upon by a set of worthless men, who make their sport of them, while they make their livelihood out of them, are ready to believe all sorts of absurdities which these men, accommodating themselves to the tastes of their customers, put forth. This is only, or mainly to be deplored on account of the poor victims who are duped and deluded; yet who, at the very moment they are betraying the symptoms of those who think themselves the *witnesses* of a delusion practised upon others, and not the subjects of it themselves, as in fact they are. The history of Weglij Hockwer, as given in the preceding pages, was well known among all the Catholics of Rome, who take pleasure in knowing such things, for some weeks before she appeared before this vast assemblage, a candidate for holy baptism. If Protestants knew nothing of her, or believed, as many of them are said to have done, that she had been kept as a bagged fox for the occasion, in order that the ceremony of the day might, for the gratification of the people, not be omitted, they have but to blame themselves. The wonderful conversion, and the miraculous call of that meek form, which, clad in vestments of snow, waiting to be made a child of God, they saw before them, had probably been brought as much within the reach of their belief, as the miraculous call of St. Peter or St. Paul to Rome had been to persons out of the Church, in *their* day. They may find to their cost, some day, that this was even so; that in their thirst to derive nothing but *amusement* at Rome, from the august ceremonies of the Catholic religion, they had been guilty of allowing themselves to believe what, if true, could only happen on the supposition, not that they had a sound religion where the Catholics had a false one, but that the thousands and ten thousands of miraculous calls which persons, such as the subject of this narrative, have had from the first, are all to go for nothing; and that all religion is a mere dream. Taken for what they are, they are the standing testimony to mankind, rent into factions by religious differences of opinion, that the holy Roman Church is the same as it ever was—the Church of the New Jerusalem, the Zion of the whole earth, into which all nations should flow; and unto which Protestants of these days are only kept from returning, by preconceptions and calumnies against her, which every convert could tell them, would they but listen to him, could have no author but one, *i. e.* man's great adversary—the Devil, who had been a villifier of God and His Church from the beginning.

His Eminence Cardinal Patrizzi was the person who baptised Weglij, on the day above mentioned, the Sabbath (Saturday) of Holy Week, 1853, while she is still but a child in years; though, by the grace which had all along sustained her, she is the conqueror of as many enemies, internal as well as external, as, but for her perseverance, must have kept her for ever out of that haven of rest in which, after all her tossings to and fro, she finds herself.

In giving this narrative to the public, the writer hopes he is doing nothing which the individual who is the subject of it, would not, if asked, readily grant.

His only motive is to put it within the reach of those at a distance, to join with her in magnifying the Lord, and rejoicing in her salvation. Should it fall into the hands of any who, living without the pale of the one fold, have had calls, as doubtless very many have, which they have allowed to die within them, *because they love the present world*, and will rather be tied to their earthly kindred, though separate from the communion of the saints, than leave as she did, father and mother and brother, kindred and country, to be united, as she feels the fullest assurance of being, with the Church of the first-born, whose names are written in heaven.

For the Metropolitan.

STANZAS.

I.

The gold and silver of my youth
I've wasted selfishly, and now
To think of *Thee*, all love, all truth,
Makes me in shame and sorrow bow.

My house I find so low and poor,
I feel ashamed to bid Thee come,
There is no carpet on the floor,
Nor pictured wall, nor pillar'd dome.

Unhallowed visitors have dwelt,
And here, alas! too long remain'd;
They fled when first to Thee I knelt,
But left Thy rightful dwelling stain'd.

Help me! to wash it with my tears,
And sweep it all with heaving sighs,
And full of hopes, and full of fears,
I'll watch the morning dawn arise.

Within, no earthly thoughts must come
Of friend, or wife, or children dear,
Which Thou hast lent—but calm and dumb
I'll list Thy sacred step to hear:

Then meet Thee with a beating heart,
Oh! may it ever beat for Thee,
And never, never from Thee part,
But live in *Thee*, and Thou in *me!*

II.

Oh! would that I could watch till dawn!
And neither feel, nor hear, nor see,
But have the outward all withdrawn
And think of nothing else but Thee!

For faith seems stronger in the night;
So dim and faint the world appears
The soul begins to trim her light
For guidance thro' the coming years.

And God seems nearer to us then
When nature is in darkness hid,
And all the frothy stir of men
Is quiet as a song forbid.

Yet then the senses break away,
And with them strays the restless brain
To see the moon rise cold, and grey,
And shapeless, on the window pane—

To see the stars all wheeling round
The mystic axle of the sky—
And think of space without a bound,
And then how soon a man may die—

With that we come again to Thee,
The pole star of our little life,
Who, tho' the whole world change, we see
Unchanged—to help us in the strife.

Go, drooping eyelids! take thy rest,
This is the earth, and we are here;
Let time and slumber do their best
And rise refresh'd ere dawn appear.

III.

The earth accords with my desire,
She turns her bosom to the light,
And woos her lov'd 'mong clouds of fire,
And casts aside the shades of night.

The dew-drops bind the trembling rose,
Like tears in penitential eyes—
And, like a priest, the wind that blows
So gently, says, "be heal'd, arise!"

And soon the sun will dry the rest,
The hidden ones that will not shed
And sprinkle perfume on its breast
Which will exhale when it is dead.

So let me cast aside my sin,
And, with a blessing o'er me thrown,
Hasten to meet the Son divine,
My Lord, whom I "too late have known."

He in His mercy will descend
And dry my tears, and fill my soul

With love and peace, which cannot end
While I submit to His control.

IV.

Joy to my soul! I shall not die!
Praise, praise for ever be to Him!
I have received, even I—
"Fire from the hand of Seraphim!"

Within my breast, oh! let it burn
More lasting than the Persian's fire;
Till all my sins to ashes turn,
Till all my selfishness expire.

Ah! sacred guest! still visiting
The ruin'd temples here beneath;
I will not let Thee go, but cling
Till Thou hast saved my soul from death.

I will not let Thee go, but cling—
From this time forth Thy slave I'll be,
My will and energy I bring
And give them back again to Thee.

Joy to my soul! I shall not die!
Praise, praise for ever be to Him!
I have received, even I—
"Fire from the hand of Seraphim!"

BERNARD.

SECRET SOCIETIES: WORSHIP OF THE DEVIL.

THE *London Rambler*, in noticing a work recently published in Italy, *Ebreo di Verona*, and now in press by J. Murphy & Co. of Baltimore, makes some disclosures in regard to the character of Secret Societies in Europe, which it is well for the people of this country to consider. The article in the English periodical is well calculated to open the eyes of Americans, in reference to the spirit and aim of the red-republicans, who undertook a few years ago, and are still scheming, under the pretence of liberty, to overthrow religion and introduce into society the reign of unbridled license.

IT was during the Pope's residence in the Royal Villa at Portici, in the winter of 1849-50, that he ordered the Jesuit Fathers in Naples to undertake the publication of some periodical which might, by God's blessing, be the means of restoring sound principles in the minds of those many Italians who had allowed themselves to be carried away by the sophisms of the revolutionists. Father Curci was selected by the Holy Father himself to be at the head of this literary enterprise; and of course one of his first duties as editor was to secure a sufficient number of competent assistants. This can have been no hard task for a member of the Society of Jesus, about to establish a Magazine by order of his Holiness; still we should not have been surprised, had he been obliged to seek beyond the limits of his own

Society for a pen that should supply those *light* articles which are so essential an ingredient in a periodical that it is desired to make popular. It was *not* so, however; he summoned from Rome an aged Father who had been engaged for many years in the work of education, and, as he says, had never read any *fogli* at all, and peremptorily committed to him this department of the forthcoming magazine. It was in vain that the venerable ecclesiastic deprecated this selection, pleaded incapacity and the incongruity of the part assigned to him with his age, his priestly character, and all his antecedents. The authority of Saints and Doctors of the Church was quoted against him; in particular, those words of St. Chrysologus: "*Et nos interdum nostris parvulis petentibus noxia, ingerimus salutaria sub specie noxiorum; fallentes insipientiam, non decipientes affectum;*" and the *principle* of his opposition therefore he was forced to abandon. He now declared that he was utterly at a loss to choose a subject; but Father Curci instantly suggested that he should lay his plot in the then recent Roman revolution—an event of which he had been an eye-witness from its commencement to its close—and an account of which could not fail to be interesting to all his readers. *Detto fatto.* That very evening (February 6, 1850) in the course of a solitary stroll along the shores of the enchanting Bay of Naples, and whilst contemplating a violent eruption of Mount Vesuvius, a happy thought came into his mind, the idea of "the Jew of Verona" was conceived, its outline sketched, and even before the writer retired to rest, the first pages, containing a description of the eruption he had just witnessed, were fairly consigned to paper. Early in April the first number of the *Civiltà Cattolica* was published; and in it were two chapters of the Jesuit's tale. The magazine has regularly appeared once a fortnight ever since, and we will venture to say, that during the many months that this story was continued, it was probably the article that was first devoured by nearly every reader. It is now republished in a separate form and with many additional notes. The nature of the incidents which it narrates is such as necessarily to arrest the attention and engage the interest not only of Italians, but even of all Catholic readers. It is not our intention, at least in the present article, to give an analysis of the plot, nor yet to discuss the merits of the tale in an artistic point of view, considered as a mere work of fiction; we refer to it rather as a valuable authority for certain particulars in the history of the Roman Revolution which are of the utmost importance, and concerning which we have observed with regret that many English Catholics are but very imperfectly informed. Every one knows, indeed, that there was a rebellion in the Eternal City, and that the Pope was forced to fly from his own dominions; but of the means by which that rebellion was brought about they are comparatively ignorant; and hence they are not unfrequently betrayed into imputing blame where no blame is justly due, and, contrarywise, of excusing and justifying acts which are in truth utterly inexcusable. Moreover, since it is certain that an event of such magnitude cannot have passed away without leaving behind it seeds of other events, they are liable to fall into all sorts of errors relative to what may be anticipated for the future, in consequence of their very imperfect apprehension of what it is that has really taken place in the past. We are satisfied, therefore, that it will not be altogether lost labor if we call the attention of our readers to one or two features in the Roman Revolution, such as we find them described or referred to in the works before us. Mr. Whiteside, Mr. Gladstone, and other Protestants, in books of travel and other similar publications, have lost no opportunity of repeating the history as it is told by the revolutionists themselves, and as long as they are left in undisputed possession of the field, their tale sounds plausible and consistent; it is neither just nor

prudent, however, to allow such falsehoods to gain universal currency, as though they were acknowledged facts, and we shall proceed to give a sketch of the same events, taken from a somewhat different point of view.

The author of this volume has given us a second title to his work, viz. "An Historical Account of the Years 1846-1849;" and one of the chief faults which, as it appears to us, is likely to be urged against it, considered in this light, is the perpetual anticipation of coming events; the descriptions, more or less minute, of various circumstances in the progress of the revolution, which are here put into the mouths of the actors in the tale, or into the letters of their correspondents, several days or weeks before the circumstances themselves actually come to light. This will strike most readers at first sight as a serious fault in the composition of the narrative; it looks as though the writer were unconsciously guilty of numerous anachronisms; but in reality it is no such thing. It does but faithfully represent the true state of affairs in Rome during that disastrous period. Any one who was then living there, and who took an active interest in watching the progress of political matters, cannot fail to remember how invariably throughout all the troubles "coming events cast their shadows before them;" how vague rumors of impending evils were sure to be in circulation among the best informed circles, if not among the very populace themselves, on the eve of each new development of the plot; and they will recognise in the pages of *The Jew of Verona* this peculiarity of the times portrayed with the most happy fidelity. Indeed, it seems to have been one special object of the author to insist upon this phenomenon, and to lay open to the uninitiated its true cause.

It has been somewhere said by Möhler, that every book has a double history—a history before, and a history after its publication; and it is obvious to apply the same remark to every great event in the history of the world, more particularly, every political change in the internal condition of a nation. There must be a history of its causes, as well as a history of itself and of its consequences. But when Möhler goes on further to say that the former history, that is, the history of a book *before* its publication, "can only be described by the author himself," the parallel we have suggested would seem in ordinary cases to fail. So far from its being true that the authors of great political revolutions are the only persons who can justly describe the causes of those revolutions, it would be a far greater approximation to the truth to say, that they are usually the very last persons in the world who are capable of so doing. The final development of political changes may be sudden, and yet the causes which have led to them may have their roots buried so deeply in the history of past ages, that those who live in the midst of them, and to human eyes may seem to have had much to do with bringing them about, may really be unable to detect them. They have been, as it were, the spontaneous growth of time, the gradual but inevitable result of circumstances; and it belongs to the historian of some future day calmly and philosophically to review all the phenomena, and to trace them to their proper source. This, we say, is the *ordinary* rule in all those changes which are gradual, and if we may so call them, natural. But where the changes are the result of premeditated violence, or of some deep-laid conspiracy, the case is different; *here*, at least, Mr. Möhler's dictum may be applied, and only the author himself is capable of describing their antecedent history. Nevertheless, it is not often that such a history is written; and certainly we know of no instance in which it has been written so faithfully and with such minute accuracy as in the case before us, the late revolution in Rome. The letter, or programme, of Mazzini, written in 1846, and industriously circulated

among his partisans in all parts of Italy, contains a true and lively sketch of the manner in which the revolution was brought about in Rome in the years 1847 and 1848, which has not been surpassed by any thing that has appeared since that date from the pen either of friend or foe. No history of that event can be at all complete which does not include some account of it. We will give a few extracts from some of the most striking and important portions of this singular document, by way of justifying that peculiarity in Father Bresciani's tale which we have noticed, and at the same time giving our readers some insight into the true causes of the Roman Revolution.

"The regeneration of Italy," says Mazzini, "must be effected by means of the princes; it is absolutely necessary that they be engaged in it; and it will not be a work of difficulty. The Pope will walk in the way of reform both on principle and of necessity; the King of Sardinia, through an idea of gaining the crown of Italy; the Grand Duke of Tuscany, by natural inclination, and by a wish to do as the rest are doing; the King of Naples, by compulsion; and the minor princes will have something else to think about besides reforms." We need not stay to point out with what precision all this was fulfilled to the very letter; every one now knows that Pope Pius IX did not lose a moment after his accession to the throne before he took that initiative in the way of reform which was here marked out for him; that Charles Albert followed immediately, and by ambitiously arrogating to himself the title of "the *Sword* of Pio Nono," indicated with a sufficient clearness that the end he had in view was nothing less than the crown of which Mazzini speaks; and so in like manner of all the other parts assigned in this programme to the several crowned heads of Italy, that each fulfilled what was expected of him most admirably. Let us next turn to the rules which were laid down concerning the different classes of society.

Of the nobles it was said, that "it was essential that their assistance should be procured; that a few of them would serve as very useful guides or passports to the people; that self-interest might tempt them to stand aloof and resist the progress of reform, but that they must be laid hold of by means of their weak point, their vanity. Allow them to play the first fiddle," it was said, "as long as they go along with you. There are but few of them who will go along with you to the end; but the essential thing is, that you keep the end of the revolution hidden from their sight; you must only let them see the next step that is to be taken." Who that resided in Rome at that time, but will have visions of Roman princes rise unbidden to his memory as he reads these words? The names of Corsini, Aldobrandini, Doria, Borghese, and others, stand in the page of history connected with the earlier stages of the revolution in a way which attests to all posterity the keen-sighted sagacity of these practical observations. Of the people, the arch-conspirator went on to speak in the following terms: "In Italy the class of 'the people' have yet to be created; they are ready, however, just now to burst the shell which holds them. To this end you must speak constantly and every where of their miseries and their wants. The people themselves will not understand it; but the active portion of society will soon become penetrated with feelings of compassion for the people, and sooner or later fruit will come of it. You must continually repeat, therefore, such words as liberty, the rights of man, progress, equality, and fraternity; and in order that they may better understand the meaning of all this, be careful always to place in striking antithesis to them those other words of despotism, exclusive privileges, tyranny, slavery, and the like."

Such is the general character of the devices by which it was intended to lead the various classes of society in the Papal States and other parts of Italy into the fatal snare that was being prepared for them. But this was not all; not content with laying down in a rough sketch the grand outlines of their plan, these conspirators went on to describe it even in its minutest details; and we should not be doing justice to our subject if we were not to exhibit at least a few of them. Observe, for instance, the delicate appreciation of the true circumstances of the case and the keen foresight of all the obstacles that had to be surmounted, which characterise the following directions: "The ladder of progress is long; we cannot reach the top of it but with time and patience. The quickest way in the end is to take only one step at a time. Despise no aid, therefore, that may be offered you, however trifling. Remember that the globe of this earth is made up only of so many grains of sand: whoever, therefore, takes but a single step in advance in your direction, reckon him at once and enlist him as one of yours, until he deserts you. A king publishes some law more liberal than usual; loudly applaud him, and at the same time insinuate a demand for some other law that is to follow. A minister indicates a *progressive* policy; hold him up as a model. Some noble affects to make light of his privileges; profess to take him for your guide. When he wishes to stop, it is easy for you to leave him; he will find himself isolated and impotent to withstand you, and you will find a thousand ways for making unpopular and bringing into disrepute those who stand in the way of your plans." And again; "Under a constitutional form of government, where the people have a right to make demands, they can afford to speak loudly, and if need be, even to command by means of an *émeute;* but a people who are still in bondage, like the Italians, can only *sing* their woes in order that the expression of them may be heard, yet without giving offence. Avail yourselves, then, of every concession, however trifling, to bring the people together for the professed purpose of testifying their gratitude. *Re-unions* of the people, fêtes, songs, every thing, in short, which establishes numerous relations between men of all shades of opinion, are useful to cause ideas to germinate in the minds of the people, to give them a consciousness of power, and to render them exacting in their demands."

Other portions of this programme we may have occasion to refer to by and by; for the present we will take our leave from it by quoting this concluding paragraph: "*Associer, associer, associer;* every thing is contained in this one word. Secret Societies give a power that is perfectly irresistible to the party on whose side they are enlisted. Be not alarmed, if you see them split into several divisions; the more, the better; all tend to the same end, only they take different roads. The secret will be often betrayed; again, I say, so much the better. There is need of secrecy in order to give security to the members; nevertheless, a certain transparency in this secrecy will be very useful by way of inspiring fears in the hearts of those who would fain remain stationary. When a large number of associates, having received the word of command to circulate some idea and to impress it upon the public mind, are able to concert together with a view to active measures, they will find the tumble-down edifice of society already pierced on every side and giving way, as by a miracle, before the faintest breath of progress. They will be even astonished themselves to see how the mere force of opinion will suffice to put to the rout kings and princes, nobles, *millionnaires*, and the clergy; in a word, all who went to make up the worthless carcass of the old state of society."

This last paragraph brings us more immediately to the special object of Father Bresciani's tale; the illustration, or perhaps we ought rather to say the exposure,

of the operation of *secret societies*. Of the several characters introduced, four or five of the most prominent are members of these diabolical associations; and in the histories of these persons, it is shewn both how faithfully the advice of Mazzini was followed in their regard, and also with what truth he has observed that "their power is perfectly irresistible to the party on whose side they are enlisted." At the present day, it cannot, we suppose, be necessary to say a word either in proof of the existence of these societies, or by way of specimen of their wonderful organisation and almost ubiquitous power. There is a feature in them, however, as described by our present author, which is not so generally known, and which we must allow him to tell in his own words. After describing the scene of their nocturnal meetings in Rome, behind the Lungara, where, he says, the lots were cast as to who amongst them should execute this and that assassination that had been determined upon; where the most seditious and blasphemous placards and circulars were secretly printed; and, in a word, where all their iniquities were planned and contrived, he goes on to say:

"Here also was the altar of Satan, raised as it were in rivalry against the altar of the Most High. Here he was adored as God; here he received incense; the most awful vows were made to him; impious offerings and obscene sacraments. Round this altar there danced every night twelve abandoned women, who were made the priestesses of the place, and who offered the execrable sacrifice. Nay more,—my hand trembles as I write it,—these wicked harlots went forth in the morning with an air of devotion and piety, dared to draw near to the table of the Lamb without spot, and receiving the Sacred Host at the hands of the priests, withdrew into a private corner, removed It from their mouths, and carefully preserved It for their own abominable purposes in the nightly assembly. There, when the altar was duly prepared, the fire lit and the incense sprinkled on it, the Sacred Hosts were placed in a cup, all the assembly stood round with their daggers drawn, and one amongst them being appointed priest, solemnly invoked the devil, addressing him by the various names and titles of Almighty God, and saying: 'Do Thou, our God and our Lord, receive now the homage of the Body and Blood of thy deadly enemy. Behold Christ is at thy feet; do with Him what thou wilt. Thou didst long since crucify Him by the hands of the Jews, and it was well, for He desired to rob thee of thy kingdom, and thou didst pay Him according to His deserts. Make use now of us Christians for His still greater humiliation; we renounce and abjure Him and treat Him as our slave. He threatens hell to those who do not believe; we believe Him, yet we fear not His hell; rather we desire to unite ourselves to all the blasphemies that are poured forth against Him by all the damned, and that will be poured forth against Him by them and by ourselves throughout all eternity. This base and cowardly God is fled to the heights of heaven; but by means of His priests we draw him down again to earth, and have Him here now in our hands. Now, therefore, let Him pay the penalty for all that He has preached about obedience, poverty, and the pardon of our enemies. Death to priests! Death to Jesus Christ.' And with these words, they took the Hosts, pierced Them through and through with their daggers, broke Them in pieces, and finally threw Them on the altar-fire as a holocaust to the devil."

The publication of these horrible details created, as might have been expected, a profound impression on the public mind when they were first made known; and a large number of persons were inclined to be scandalised at the writer, and to accuse him of a wicked forgery. It will at once suggest itself to every thoughtful reader, that nothing but the most intimate conviction of the truth of the picture could ever have justified any man of piety in drawing it; and now, in this new and corrected edition, we have the author himself coming forward, and not only maintaining in the strongest language (in the preface) the general truth of his whole narrative, but also appending a note to this very passage in particular, in which he assures us that those in authority in Rome can bear him testimony that

he has not described the hundredth part of what went on in that hell upon earth; moreover, that not only was the house in which these atrocities were committed discovered and searched by the police, but that more than one of those priestesses is at this moment in a Roman prison.

But we must allow Father Bresciani to tell his own story yet a little longer. Bartolo, one of his principal characters, and a type of a very numerous class of Romans at that time, well-intentioned in the main, but easily deceived by false appearances, is in the company of Cardinal Mezzofanti, with whom he was on terms of intimacy; and the cardinal, observing him to be uneasy and troubled in mind, inquires kindly, What is the matter?

"Bartolo, unable any longer to contain himself, replies: 'A very singular circumstance has happened to me, your Eminence, about two hours since. I was coming out of a chemist's shop opposite San Pantaleone, when I chanced to stumble upon Monsignor Morini [at that time governor of Rome; afterwards murdered near Faenza,] an old friend of mine, though there are some points on which he and I are not of one mind. He took me aside into the portico of the Casa Braschi, and there showed me a red bag full of strange articles, I hardly knew what. 'Look here,' said he, 'you who are foolish enough to believe that religion in these days is flourishing in Rome more than it ever did before, and that all the old *Carbonari* have repented of their past wickedness; look at all these instruments which have been used for magical purposes, and which were brought to me this morning before day-break by some unhappy fellow, whether moved by some qualms of conscience or by pure fright, I cannot say.' At these words of Monsignor Morini, I only started in surprise and begged him to explain what he meant. 'I wish to tell you,' says he, 'but quite in secret, what this stranger told to me. 'Monsignor,' he said, 'this night I have seen the devil with these very eyes of mine, and I have worshipped him; and I heard his voice as he spoke, encouraging us—myself and five others who were with me—to work manfully in his cause, and promising us that we should be happy if we served him right well and honestly. O! that horrible face is ever before my eyes; that voice yet sounds in my inmost soul; I am overcome, body and soul, with a most mortal terror; sprinkle me, I beg of you, with holy water and sign me with the sign of the cross.' When I had succeeded in quieting him a little, I pressed this man to come to me to-night and prepare himself for the healing remedies of the Church. O Bartolo, he told me things that make one's hair stand on end to think about; be careful, keep yourself firm in the faith, and don't lose your devotion. These impious wretches promise us some foul weather by and by, I assure you.' And so saying, he went away. 'Now I think,' continued Bartolo, addressing the cardinal, 'that all this is idle nonsense; but I should be glad to hear your Eminence's opinion. Do you think it possible that the devil should appear after this fashion? Is it possible that there can be at this moment in this city of Rome a sect so abandoned as to worship the Devil for God, and to have acknowledged leagues and covenants with him, that he should assist and further by his power the plots and conspiracies of the rebels? It is a wondrous tale, to which I can scarcely give credit.' To these inquiries the Cardinal answered with his usual discretion and wisdom: 'Bartolo, my friend, you have asked a very intricate and difficult question. Positively to affirm that there is in Rome such a devil's home as you have described, is what I cannot do; at the same time no man of sense, who has had an opportunity of penetrating at all deeply into the mysteries of human iniquity, will pretend to deny but that there exists in the heart of Europe a dark and mysterious association which animates and guides all the Secret Societies every where in all their iniquitous plans. Most men are foolish enough, when they hear of these things, to scoff and turn them into ridicule, calling them old women's tales and the like. Nevertheless, the great St. Leo, speaking of the sect of the Manichees, says: 'Whose only law is falsehood, their religion the devil, their sacrifice all manner of uncleanness.' Tertullian too has somwhere said that 'the devil is the imitator, as it were the ape, of Almighty God, copying Him even in the sacraments.' [illegible]

viz. 'that the organization of the Secret Societies had as it were prefigured to him the Catholic Church long before he had ever studied it, still less embraced it.' I remember to have heard a distinguished gentleman of Lyons once say, that Satan has on earth what may be called *his* Catholic Church, at war with other diabolical sects. The gentleman of whom I speak used to compare these two Churches, of Christ and of Satan, to a palace built on the clear and quiet waters of some lake, whose fair proportions were accurately represented, only in an inverted position, in the waters on which it stood. Thus Satan in *his* Church has constituted, as Christ has in the original, a hierarchy, a priesthood, sacraments, worship, relics, a calendar, festivals, temples, missionaries, religious vows, orders, congregations, devotees, (the *justi* of Weitling,) a bible, dogmas, precepts, counsels, a liturgy, a ritual, a liturgical language, in a word, *every* thing that is to be found in the Church, only in a diametrically opposite sense and for opposite purposes. To these wicked wretches the devil is God, and the damned are saints. They have not yet their Messias, but they look for him, and he is Anti-Christ: their Church is not yet a visible one but they expect it will be when their Messias is come. Nothing can exceed the malice of these wretches. If they have determined to remove any one out of the way by death, they seek first to make him sin, that so they may secure his damnation. I once knew one myself who studied the whole course of St. Alfonso's *Moral Theology* in order that he might discover new sins and new modes of sinning, just as we read the lives of the saints that we may seek to imitate their sublime virtues. To the most horrible vices they give the names of the most sublime virtues. Pride is, in their vocabulary, chastity; the most impure love, charity; the weakness of mind which belongs to a man wallowing in the filthiest pleasures, humility; and so with the rest.'"

Whether such a discourse as this was ever actually held by the late Cardinal Mezzofanti, it matters not to inquire. The author of this volume was a very intimate friend of his Eminence, and had frequent opportunities of conversing with him, and there is nothing in the least improbable in supposing the whole to be a truthful discourse, even down to the circumstances of the very person who is represented as delivering it. What concerns us more to inquire is, how far the subject-matter of the discourse is true in itself, without any reference to the supposed speaker of it; and we are afraid that there are only too many, even among Catholics, who, as his Eminence is made to say, "are foolish enough, when they hear of these things, to scoff, and turn them into ridicule, calling them old women's tales and the like." It is not uncommon in these days to hear Catholics talk, and to read Catholic books which are written, in a way that would seem to indicate a very comfortable belief that the Devil has long since ceased to trouble himself with the men and things of this terrestrial globe of ours, and were now doing nothing else but waiting patiently in his infernal kingdom to receive all such as, through their own obstinacy and carelessness, should come to him there. The class of persons to whom we allude seem to laugh at the very idea of diabolical agency being possible in our own days; it is much if they even admit its existence in times past. All the medieval, and later than medieval stories about witchcraft, and magic, and necromancy, and the occult art, they treat as though utterly devoid of all substantial ground of truth, as nothing more than the result of certain laws of nature, ill-understood or wholly unknown to some, but cleverly applied by others, or perhaps the mere dreams of a wandering and excited imagination. Yet it would be well for such persons seriously to consider, not only the strong and distinct testimony of so grave a writer as the one we have just quoted, but also the universal voice of history. "It is an historical fact," says the author of *Mores Catholici*, "that while there has been a successive series of pure and just men, beatified even on earth by the vision of their Creator, so has there also been a successive series of persons deep in guilt and shame, cultivating sympathy with night

and darkness, devoted to a demoniacal mysticism, who sought to behold His enemy, who believed they had attained in nocturnal visions that horrible point of evil, and who were deemed by their contemporaries to have had their wills in that respect gratified."* "To counteract and imitate the divine ordinance of a traditionary instruction to the human race," says the same learned author, "the ancient writers supposed that the Demon provided a tradition of his own; and that, to entice mortals by promising a restoration of the original privileges of nature, he included in it a doctrine of devils, by which men were to be brought into communion with beings of angelic nature. The constant tradition of this diabolic sect is attested by Tertullian, St. Justin, St. Irenæus, St. Cyprian, St. Clement, St. Chrysostom, and St. Augustin. It can be traced through the middle ages; and its existence at the present day, not only in the East, where it reigns as in the days of Pharaoh, *but also in some of the Secret Societies spread over Europe;* is doubted by no one who has extensive communications; though certain individuals, even belonging to these societies, may not conceive it possible; for all things are not for all; and as in the rites of Bacchus and Ceres it was necessary that there should be an ass to assist at them to carry the mysteries, so here, to answer the purpose of those who are initiated, there must be rich men and noble to play an analogous part." Mr. Digby then goes on to quote what has been already cited from Tertullian, that the Devil apes all the mysteries of God, that he is full of emulation to rival even things in the mysteries of the divine sacraments, so that he baptises, gives his believers secret marks, and celebrates also the oblation of bread; and it is very remarkable that in some of the examples which he has collected, we have "sacrilegious Masses of indescribable horror," and an impious mimicry and profanation of the holy Eucharist, just as has been here described as having taken place in the city of Rome. It appears also from another story which he tells concerning some of the sect in Milan, that a part of the wicked ceremonies in use amongst them at that time was to tonsure women like clerks, with all sorts of imprecations against the clerical tonsure; and elsewhere he mentions a curious fact, which seems clearly to indicate some connection with the same traditional school, that during the massacres of the Jesuits and friars at Madrid, in 1834, the murderers invariably disfigured the tonsure after fracturing the skulls of their victims.

And now, having received from the voice of history no unimportant testimony in confirmation of the picture set before us in this romance (so to call it) of *The Jew of Verona*, let us turn once more to the language of our author upon the same subject. We have already heard him tell, by the mouth of a third party, the story of a man who believed himself to have seen the devil in one of the nightly meetings of these Secret Societies; in another part of his work (vol. ii, p. 367) he repeats the same horrible tale on the testimony of another witness. One of the women who took part in those abominations, and who, by God's great goodness, has since repented, and is now in prison in Rome, assured a priest who went to visit her there, that she had herself been present on one occasion, when, at the moment that a new member was being initiated, and was solemnly devoting himself to the devil as to his God, a hideous monster rushed forth from under the stand on which the idol of their worship was placed, uttering the most horrible roars, and filling the place with a dense smoke and a foul smell; the newly-enrolled worshipper fled upon the instant, nor were the rest of the company slow to follow

* Book viii, c. 13

him. Vague rumors that something of this kind had happened were afloat in Rome at the very time; but most persons, like Father Bresciani himself, probably disbelieved them. Now that he has heard it from more than one source, and each professing to be an eye-witness of the scene, he contents himself with saying that he sees nothing in the story that can justify ridicule or a suspicion of imposture. Certainly the visible presence of the devil would seem to be only a fitting reward for such frightful blasphemies and wickedness as seem to have been the habitual occupations of those who frequented these meetings. Besides what has been already quoted on this head, we may add the confession of one of the characters in this book, who tells us concerning herself that "as she trampled under foot the divine Host, she renounced Jesus Christ and swore eternal fidelity to the devil. With a surgeon's lancet," she goes on to say, "I drew some drops of blood from my body, and with these I wrote the dedication of myself to the devil, protesting even though at the moment of death I should turn to Christ, nevertheless I intended, willed, and avowed, that my soul should be the devil's forever!" Truly it is not wonderful that a soul that has committed herself to vows and deeds like these should with difficulty be persuaded that in the infinitude of God's mercy there is yet a place of repentance left; and Father Bresciani assures us, from his personal experience in dealing with souls that have been entangled in these terrible snares, that such is ordinarily the case. It may seem at first sight very inconsistent with this acknowledgment, that in these volumes he has not scrupled to represent four out of the five *illuminati* whose deaths he has described, as having had grace to repent before they die. But he tells us himself that he has done this for a specific purpose. He has written his tale, not as a man of the world might write it, but from the highest motives, and as a religious, never losing sight of the one great object of his life, the salvation of souls and the greater glory of God; and he judged it necessary for this purpose to set before his readers, *very many of whom (it was likely) had been more or less mixed up with these Secret Societies*, examples of God's mercy rather than of His judgments. He knew that at a time of dejection and disappointment such as the "young Italy" party must necessarily have experienced, when all their plans were frustrated by the entry of the French into Rome and the return of the Holy Father, many of them would naturally be led to look back with feelings of deep regret upon the wicked course they had entered upon; and he knew on which side their temptations would lie; with what malicious cunning the devil would seek to drive them to despair. Like a wise and tender physician, therefore, he provided the medicine best suited to their malady, and has thought it more prudent to encourage them by numerous examples of repentance than to terrify them by pictures of an opposite character. Most thankful are we to be able to add, on his own authority, that he has had the consolation of seeing his charity in this matter rewarded.

THE PASTORAL OF THE MOST REV. ARCHBISHOP OF CINCINNATI, ON MARRIAGE AND FAMILY DUTIES IN GENERAL.

✠ JOHN BAPTIST,

By the Grace of God, and the Favor of the Apostolic See, Archbishop of Cincinnati, to the Clergy and Laity of our Diocess.

Venerable Brethren and Beloved Children in God:

A Pastoral Letter on the important subject of marriage, with regard to which a lamentable ignorance exists in many minds, while the rules and disposition for its reception, and its Christian sanctions and obligations are either impiously denied, or foolishly neglected by others, seems to us to be, in an especial manner called for and necessary at the present time. If in every state of life, it is only by a faithful compliance with the requirements of religion that man can attain the happiness to which, by a law of his nature, he incessantly aspires, what other effect can flow from the contempt, or violation of the laws of God regarding marriage, one of the most important of all human relations, but the poisoning of the very source of society and the forfeiture of all hope of happiness for time and eternity? The levity, the indecent haste, the utter disregard of all the ordinary precautions to secure a prudent and happy choice with which marriages are so often contracted, the miseries in which the unhappily married drag out their existence, and the scandals attendant on separation and divorce, without adverting to the numerous other penalties of such rash connections, should induce all whom the plain and earnest words of this instruction shall reach, to listen to them with due attention and profit by the admonitions they convey.

The origin of the marriage union, even as a natural contract, was Divine. God, from the first beginning, instituted it and presided at the solemnization of the first nuptials and blessed them. He created but one woman for one man, to show the unity of marriage; and He inspired Adam with the words read in the 23d and 24th verses of the second chapter of *Genesis*, to show it was indissoluble. If He afterwards permitted for a time polygamy and divorce, it was because of the "hardness of the hearts" of the Jews, and to exhibit more clearly the superiority of the Christian dispensation, in which none of the imperfections tolerated in a carnal people were any longer to be endured.

When they whom God united fell, it was because they violated the law which he established as the condition of their happiness; and when they were reinstated, it was because of his mercy, which, according to the remark of St. Augustine, still left to marriage much of that happiness which he had originaly destined for a faithful people.

As the ancient Scriptures represent the Eternal Father blessing the first marriage, so does the Gospel exhibit to us Jesus Christ, from the commencement of his public life, honoring with his august presence and that of his blessed mother and the apostles, the marriage feast of Cana, in Galilee, and working at it his first miracle. This condescension of our Divine Redeemer was intended to prepare the Christian mind to discern in the marriage relation something far more sacred than what the Jews beheld in it, and to revere the sublime dignity with which it was soon to be invested as a Sacrament of the New Law. It is thus that Jesus Christ

seeks to regenerate and bless the human race by elevating men's conceptions of the sanctity of the marriage union, and inspiring them with a proper sense of the purity of intention with which they should contract so sacred an engagement, and fidelity with which, through life, they should comply with its obligations and fulfil its expressed and implied covenants.

It was by fervent prayer that they might be directed by the Almighty God in the choice they were to make, and by seeking, before all things, to know and follow the Divine will, that the ancient fathers secured a patriarchal blessing on their marriages. And in no other way can Christian marriages be placed under the guidance and controlling influence of Heaven.

When, therefore, persons, after due deliberation on the end for which they were created, and the path by which it is the will of God they should reach Heaven, and the place they should occupy, and the duties they should discharge as members of society, and as accountable to God for their actions, come to the conclusion that God calls them to the marriage state, they should often and fervently implore the light of his Holy Spirit in order to a right choice, and take counsel of their parents and their pastors, and receive the Holy Sacraments on this intention, carefully abstaining from engaging themselves by rash oaths, or promises, or precipitate resolves before these dictates of common sense and piety have been complied with. It was in answer to Abraham's prayer that God assured him that he would send an angel with his servant to select a wife for his son, and in answer to Eliezer's prayer that Rebecca was indicated as the choice of God. "Home and riches are given by parents," says the Book of *Proverbs*, ch. xix, v. 14, "but a prudent wife is properly from the Lord." "The grace of a diligent woman," says the Holy Ghost, "shall delight her husband. . . . Her discipline is the gift of God. As the sun when it riseth in the world, in the high places of God, . . . as the lamp shining upon the holy candlestick, . . . as golden pillars upon bases of silver, . . . as everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman. A good wife is a good portion. She shall be given in the portion of them that fear God, to a man for his good deeds."—*Wisdom*, ch. xxvi. But the "drunken woman whose reproach and shame shall not be hid, the jealous woman whose grief and mourning of the heart, the wicked woman of whom he who hath hold, hath hold of a scorpion, the quarrelsome and passionate woman than with whom a dwelling in the wilderness is better, a contentious woman, whose tongue is as the dropping roof of a cold day, the immodest woman who will shame her husband, and father till she fail, such is the scourge of God for the man who taketh not counsel before marriage." "The Lord beholdeth the ways of man and considereth all his steps. His own iniquities catch the wicked, and he is fast bound with ropes of his own sins. He shall die because he hath not received instruction, and in the multitude of his folly he shall be deceived." *Wisdom,—Proverbs,*—Passim.

When there is a question of selecting a husband or wife, it is important that the impediments which render marriage null and illicit, be clearly known.

1st. In the first place, the marriage of a Catholic with an unbaptised person, unless a dispensation be previously obtained, is null and void and illicit and criminal. "Bear not the yoke together with unbelievers"—and by this word all are meant, no matter what their professions, who have not been baptised—"for what participation hath justice with injustice, or what fellowship hath light with darkness? And what concord hath Christ with Belial? or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols?

For you are the temple of the Living God, as God saith: I will dwell in them and walk among them; and I will be their God, and they shall be my people. Wherefore go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. And I will receive you, and you shall be my sons and daughters, saith the Lord Almighty." II *Cor.* vi, 14 and Seq. See also *Gen.* xxiv, 3: *Exod.* xxxiv, 16: *Deut.* vii, 3, &c., &c.

2d. Marriage with blood relations to the fourth degree inclusively is invalid. And nature often stamps on the minds and bodies of the offsprings of marriages contracted in defiance of this prohibition, and sometimes even when a dispensation has been obtained, unequivocal marks of her displeasure.

3d. Affinity nullifies marriages within certain degrees—especially in the first degree, direct, or collateral. And this impediment is induced by lawful marriage, and by criminal intercourse with the near relatives of the person to whom one is married or seeks to be married. The other ways in which the impediment of affinity is contracted, and the different other impediments, natural and ecclesiastical, rendering marriage null, can be ascertained by reference to one of our larger catechisms. And when these are not accessible, or the parties needing instruction cannot read, the pastor will not fail to give the oral information necessary to this portion of his flock.

4th. Marriage with a divorced person is null, and therefore is illicit and sinful. When Christians are once validly married, no power on earth can authorize the husband to separate from his wife, or the wife from her husband, and contract another marriage during the life-time of the other party. A separation from "bed and board," may for various causes, such as infidelity, cruel treatment, persecution for conscience' sake, be not only allowed, but recommended, but from the "bond of marriage" never. St. Paul knew the mind of his Divine Master and his instructions on this subject to the Pharisees as related in the Gospel.—"What God hath joined together let no man put asunder," and the rest as read in the xix chap. of *St. Matthew*; and therefore he wrote, "A woman is bound by the law as long as her husband liveth."—I *Cor.* vii, 39. And again, "For a woman that hath a husband, whilst her husband liveth is bound to the law, but if her husband is dead, she is loosed from the law of her husband. Wherefore whilst her husband liveth, she shall be called an adulteress if she be with another man."—*Romans*, vii, 3.

5th. The letter and spirit of the Bible which they have always on their lips, but alas! so little in their hearts, are in this regard outraged by sectarians when for incompatibility of humor, wilful absence, and other causes more or less trivial, they pretend to grant divorces from the bond of marriage. This is the bad fruit of a bad tree. It is the necessary consequence of their evil principle that the peerless bride of Christ became corrupt and that He repudiated her and made alliances with all of them! No, Christ did not repudiate the Church, but He loved her, and delivered himself up for, and He stands by her, and lives with her, and cherishes her, and abides with her forever. So says St. Paul; and so should the husband and wife remain mutually faithful to one another, and love one another until death.—*Eph.* v, 22 and Seq.

The legislature has no power, in this country or any other, to grant divorces from the bond of marriage. It transcends the power delegated to it by Almighty God for the good, civil government of His people, when it presumes to do so. Its license is not the license of Heaven, and they who avail themselves of it, in defiance of Heaven's prohibition, are guilty of adultery. The teaching of Catechisms in sectarian Sunday Schools, and the perverting of Catholic children from

the faith of their forefathers, for which some of these are notorious, is but a poor salve to their guilty consciences. It aggravates their guilt.

Marriages are, though valid, illicit when the contracting parties are in mortal sin; when a Catholic is married without a dispensation, to a Protestant; when a Catholic is married by a squire, or sectarian preacher, when he can have access to a lawful priest. It is also unlawful when solemnized at forbidden times, and not only unlawful but null and void, when contracted clandestinely, for instance, in those countries of Europe, and those parts of the United States and in Canada where the discipline of the Council of Trent, regarding marriages is known to exist. We can not take time to enter into detail on all these subjects, but we recommend their development to the zeal of the Pastors.

The subject of mixed marriages, that is marriages of Catholics with Protestants is one which we can not here omit, or delegate to another. It is a subject of paramount importance to the purity of the Catholic faith and the peace of families. And after the most heartfelt expession of our gratitude to God, for the good which has resulted from those marriages, in certain honorable exceptions, we cannot, as a general rule, too earnestly dissuade the children of the faith from such dangerous and unlawful alliances. "God is the God of peace and not of dissension." St. Paul admonishes all to "keep the unity of the Spirit in the bond of peace," *Ephes.* iv, 3, and he shows its only sure foundation to "be one Lord, one Faith, one baptism."—v, 5. Now this blessed peace, this blessed unity, is impossible where hearts and minds are divided on the subject of religion. Where the husband insults what the wife reveres, where he blasphemes what she adores, where he calls that a human invention which she has been taught of Heaven to venerate as Divine. And what must be the religious fate of the children of such parents? What must they think of the religion of either parent, or of both, when they hear those disagree whom they should never know to be divided in sentiment, and see those turning on the Lord's day, to different conventicles whom they should ever behold walking "in the house of God with one accord?"—*Ps.* liv, 15. And should the parties agree to compromise matters, by practically treating the religion which is false like the religion which is true, what is this but teaching children by parental example to be indifferent to the truth, or falsehood of religion, and to serve "two masters."

The only occasion when the Catholic Church yields her reluctant consent to a mixed marriage is when the Protestant party solemnly promises not to interfere with the faith of the Catholic party, and to suffer the offspring, that may result from the union both male and female, to be baptised and educated in the Catholic faith. This promise is sometimes readily enough made, but we have examples in this city to show how shamefully it can be broken. There are here and elsewhere melancholy instances of the bitterest and the most unrelenting persecution of the Catholic party until the very soul of the too confiding being is a slave, and this in violation of the most solemn pledges given to the intended and her relatives, and to the minister of God, that the rights of consciene should be held sacred and inviolable. A Catholic priest would not give absolution to a Catholic husband who should persecute his Protestant wife for her religion's sake. Why are not anti-Catholic husbands rebuked into repentance and humanity? And why, at least, do Catholic young men and women, imperil their peace in time and their salvation in eternity by trusting to such delusive promises? The canons of Councils, the decrees of Popes, the prisons of a Droste Vischering and the loss of families to faith combine with the voice of conscience and of God to warn Catholics that they who court danger will perish in it, and that they can hardly hope to be happy on

earth with those from whom they shall be separated in eternity, if that be true which was spoken by the Apostle, "without faith it is impossible to please God." *Heb.* xi, 6.

How happy should we be Beloved Brethren, if the dangers which we fear from without were never realized from within. How bright the face of the Church if no shadow were flung over it by the misconduct of her own children! But we seek not to disguise the fact that the marriages of Catholics with Catholics are not always worthily contracted, are not always blessed. We have already traced these misfortunes to their cause. They who contracted them did not pray to heaven for guidance in their choice. They had not pure intentions. They looked not on the marriage union in the only light in which faith wishes it to be regarded. They sought not counsel where filial piety and religion teach it to be found. They made their choice too hastily, and from improper motives. It was love at first sight, like the fortuitous meeting of irrational animals. It was marrying in haste and rueing at leisure. They paid no regard to congeniality of disposition, and equality of age and condition. They made up their minds to be married when they knew or should have known, that there were impediments lieing in their way, such as relationship, affinity, ignorance of the duties of married persons, or incapacity to discharge them. They fell into sin before marriage and did not repent of their sin, so at least as to satisfy the divine justice. Perhaps they had promised another and kept not their word. They would not have the bans published, that they may be prayed for at the altar, and by the congregation. They gave not timely notice to their pastor. They went to be married where they were not known. They spent the evening of their marriage in sinful excesses. They forgot as soon as married the promises they had made one another, to love and obey like Christ and the Church. They took no pains to bear with one another's defects and imperfections. They did not pray and read good books, or say the Rosary, and go to Church and Communion together. They did not make a resolution on the day of their marriage to be temperate, and industrious, and thrifty, and economical. Or if they did, they did not long adhere to it. They did not resolve to take care of the cents until they had dollars that could take care of themselves—until they too had a house and place in this wide world which they could call their own. And instead of converting their home into an earthly Paradise, and enjoying in each other's society an anticipated Heaven, as married people should, the wife's bad tongue and the husband's hot temper, the wife's bad housekeeping and the husband's extravagance, her troubling herself with the affairs of her neighbors and his neglect of his business, left their hearth-stone desolate and their children uncared for, uncatechised, to contract all the vices of youth, and fit subjects only for the house of correction. These are the evils which we fain would remedy, these are the ruins which we seek to repair. They are grievous, but they are not irreparable. Religion which once banished the darkness and the corruptions of Paganism, needs only to be heard with docility to exert a no less salutary influence in behalf of her own wayward and unhappy children. For this purpose we appeal to the well known zeal of our Clergy. The glory of God and the salvation of souls we believe to be the great objects of their prayers and their labors in the holy ministry. *(Here follows the regulations given to the Clergy.)*

And you, beloved children of the Laity, be assured that in making these regulations we are animated only by the most affectionate solicitude for your welfare. You know how much of weal or woe, depends on the choice you make of a wife or husband. Read the vi and viii chapters of the Book of *Tobias* in the Bible,

and the xx chapter of *Leviticus*, and the v chapter of *Numbers*, and the I *Ep.* of Paul to the *Cor.* vii chapter, and the *Ephes.* v chapter, and you shall not only discover what God enjoins on married persons, but what has led us to address you admonitions of so much earnestness. May they produce the effect we have had in view by inducing Catholics to marry only with Catholics, to observe the strictest conjugal fidelity and affection, enjoying peace, blessed with health and comfort, bringing up their children in the fear and love of God, who shall be the future ornaments of the Church and of society, and destined one day to be crowned with their parents by our Father in Heaven! Given at Cincinnati this 8th day of September, 1853. ✠ JOHN BAPTIST, *Archbishop of Cincinnati.*

For the Metropolitan.

IS DANCING SINFUL?

THERE are practical questions in morals to which it is exceedingly difficult to give a direct answer which will be universally correct. The reason of this is, because the attending circumstances often vary so much, that what will be a complete answer in one case, will not meet another. This is most particularly so in what are commonly called proximate occasions of sin. Whilst it is uniformly taught that it is a sin for a person wilfully to put himself in the proximate occasion of sin, it is well known that sometimes what is an occasion of sin to one may not really be such to another. This explanation will show how cautious we need to be in giving an affirmative answer to the question at the head of this article. It is true that it may be fairly presumed, that he who asks the question, asks it in this sense: "Is dancing as now generally practised, with its circumstances and consequences, sinful or not?" It will soon be shown that from the declaration of Popes, the decrees of councils, the voice of the Holy Fathers, and the teaching of theologians, dancing in that light, can scarcely be tolerated, because it is often sinful and always dangerous.

As there are false views upon this, as well as on several other subjects, in which worldly interests, pleasure, and human passions are involved, it seems fitting that something should be said to enlighten those who seek for instruction, and to guide such as desire to preserve their souls unstained by sin. To effect this end, we propose to give a brief, but sufficiently comprehensive view of the subject of dancing considered in itself, in its circumstances, and in its several parts and details.

Dancing in itself.—All our authorized exponents of Catholic morality teach, that with the exception of the waltz, the polka, and such other dances as shock common decency, dancing is not sinful in itself, but only in its circumstances. By dancing *in itself*, is meant the mere action or stepping of a dance unaccompanied by any circumstances; as if, for example, a person would dance by himself, unseen by human eye—which of course is perfectly innocent.

Dancing in its circumstances is the dance connected with what precedes, accompanies, and follows it, embracing the time, the place, the company, the dress, and the effect: these may be sinful, or they may not, according to their species.

When permitted.—Since it is possible for dances to take place under some circumstances, it is well to give some idea of what those are. In general, it can be said that a person may attend a dance, who knows that his presence there will

neither be a proximate occasion of sin to himself in thought, word, action, or omission, nor make him accessory to the sins of others. To be more specific, we may venture to say that it is possible to mingle safely in the dance when, 1, The party is composed entirely of men alone, or of women alone; 2, When the father of a family will call together his sons and his daughters, and under the paternal roof spend an hour in a purely family dance, to make home happy and to strengthen mutual affection; 3, When in the open day and upon the open green, in the presence of their neighbors and under parental eyes, even lads and lassies meet in innocent mirth to pass a brief time in a rustic dance; and 4, when, as some concede, a well conducted family will invite a few of their friends and hold a private dance for a short time, and under the watchful eyes of elderly persons, provided it can be done without risk to the morals of those present, and without scandal to the absent. If there be any other time when a dance might take place, it is covered by the general rule already laid down. It is not asserted that in these permitted cases there is no danger at all. Far otherwise; but the danger is not so great but that it may be safely overcome by any one desiring it.

When prohibited.—It is not lawful to participate in a masquerade; neither is it permitted to be present at any dance where the polka, or the waltz are performed, because such dances are indecent, and we cannot even deliberately look at them. There are from time to time new styles introduced by the dancing masters, and sad experience proves that generally the last is worse than the first. In general all dances not above specified as permitted, are forbidden. Consequently when the attending circumstances of the dance become a proximate occasion of sin, it is a sin to be present at it. It is so whether it arises from the dark hour at which it is held, the unreasonable length of time it lasts, the viciousness of the company assembled, the indecency of the dress worn, the neglect of duties, or the disqualification for their faithful discharge, or from the bad example and public scandal given.

These distinctions have been drawn in order that a cultivated conscience may see where is the division line between innocence and guilt. When, however, Catholic moralists treat this subject, they generally view it as a whole. They view it not as an abstract question upon which they may theorise, but as a practical subject on which they should give a decision for the guidance of the faithful—a decision based not upon what dances may have been, or what they might be, but upon what they, upon an average, are now, as practised in society. The extreme danger to which piety and morality are exposed at dances, has forced the subject upon the attention of those having the care of souls. However decided may be our own opinion in opposition to promiscuous dances in general, we claim for it no respect, as such, but would prefer to give the very words of individuals and authorities, which we know are justly held in the highest reverence by the faithful, and carry with them an influence which it would be unsafe to withstand.

Catholic Authorities.—Volumes would be required to record the opposition to dances manifested by the most venerable and revered authorities. That immortal Pope, Benedict XIV, says: (Inst. Eccles. 76, N. 5) "On account of the manner in which it is now carried on, dancing is scarcely to be permitted, as for the most part it is the occasion of sin." And St. Francis of Sales, in his "Devout Life," page 263, says: "Although balls and dancing be recreations of their own nature indifferent, yet on account of the manner in which they are generally conducted, they preponderate very much on the side of evil, and are consequently extremely dangerous." Bishop Hay, treating of the sixth commandment, and speaking of

dances, in the "Sincere Christian," says: "These amusements are never useful, always dangerous, and for the most part pernicious to the soul. Those who fear God will therefore avoid them." However, that zeal may not seem to exceed truth in this condemnation of dances, and that it may appear in what language the fathers and saints have spoken, we extract the following passage from the Pastoral of Bishop Lefevere, dated October 27th, 1850:

"Fly from feasts and dances accompanied by music," says St. Gaudentius. "The houses in which such disorders are found, present all the dangers of the theatre. Let all that relates to the pomp of the devil be banished from the houses of Christians." "She dances," says St. Ambrose, speaking of the daughter of Herodias, "she dances, but it is the daughter of an adulteress. Let mothers who love chastity and modesty, give to their daughters lessons of religion and not lessons of dancing. And you, O men, who pride yourselves upon your gravity and prudence, learn to detest those abominable places of resort, and shun those who frequent them." The same Holy Father calls the dance, "the choir of iniquities, the destruction of innocence, and the grave of modesty."

Tertullian describes the places of worldly dances as "temples of impurity." St. Basil paints them to us as places of traffic in shameful obscenities. St. Chrysostom regards them as the high schools of impure passions. St. Augustine says, "it is better to till the earth upon Sunday than to dance."

The worldly dance, says St. Charles Borromeo, is nothing else than a circle, whose centre is the devil, whose circumference is formed by his slaves; whence it arises that rarely, nay scarcely ever can one dance without sin.

Origen tells us with as much force as truth, that the devil sometimes wars against men by the sight of woman; sometimes by the syren sound of her voice; at other times by the voluptuous touch; but in the dance she uses all these arms combined. For then she is seen decked with all her charms; there is heard the sound of sweet singing, of loud laughter, and of lascivious conversation; and there hands are clasped together, and then the devil wages desperate war and conquers.

It is, above all, dear brethren, to the Holy Councils we must go to hear the oracles of God, from the mouth of Holy Church. The Council of Constantinople forbids dancing under pain of anathema.

The Council of Aix la Chapelle calls them infamous things; and that of Tours denominates them as the artifices and snares of the devil. . . . . .

After all that we have just said, is it not evident that balls and dances are the home of impure love and the school of libertinism; the empire of voluptuousness, and consequently the ruin of innocence!"

Thus spoke the zealous Bishop in his noble pastoral to his flock in the diocess of Detroit. In addition to the above, it will be appropriate, as a summary of the teaching of the Fathers and Doctors of the Church, to give a translation of the following passages relating to dances, found in Mayol's Summa of St. Thomas' Moral Doctrine: (Curs. Theol. vol. xiv, p. 638) "Here I will briefly admonish, that dances in practice, in the manner in which they are now performed, are dangerous, and give occasion of sin to many. It is evident from experience that particularly those which are carried on at night, occasion many evils, excite lusts, and lead to very many impurities; for the devils, the princes of darkness, go about inflaming hearts and bodies with the heat of luxury." In support of this doctrine, the author cites St. Jerome, St. Cyril and Clement of Alexandria, and also says that Theodoret ascribes to such amusements the destruction of the world in

the general deluge. He closes his treatise on the subject thus: "Against dances speak the Holy Father Chrysostom, (Hom. 49 in Mat.;) St. Ephrem Syrus, St. Ambrose, (Lib. 3 De Virg. c. 5, 6,) and others; wherefore also on account of their great danger many prelates properly prohibit dances in their diocesses."

After such clear condemnation of dancing by the most sacred authorities, we are prepared to find that the approved books of instruction to pastors and people, forbid with singular unanimity any participation in so pernicious an amusement.

With regard to theological and catechetical works, it is worthy of remark, that this subject is generally treated of under the sixth commandment, or some of the captions treating of impurity. Its details are for the most part forbidden under the sins against the precept of God requiring chastity. For the present we are only showing how strongly dancing has been censured as a whole, and directing attention to the venerated authorities that spoke of this artifice of Satan, even before it was associated with many ruinous attractions acquired through the refinement of modern vice.

The last work on Moral Theology, written by the celebrated Jesuit Father Gury, and received with unusual approbation in every quarter which it has yet reached, gives the following passages, echoing the voice of the Church in all ages, and specifying some points worthy of the most serious attention.

1. "Dances as they are commonly performed are full of danger and scandal, and draw innumerable souls into the snares of the devil. Against this kind of amusement the Holy Fathers unanimously inveigh.

2. "In general practice every dance among persons of different sexes is to be prevented as much as possible; for as they are now usually had, they are for the most part very dangerous. Hence, parish priests and confessors should to the utmost of their ability, avert their subjects and penitents from them. Thus commonly teach the doctors of our time, and the directors of souls.

3. "What is to be done by a parish priest about dances?

"If he prudently judges that he can, by acting rigidly, destroy dancing in his parish, he should defer or deny absolution to dancers, because generally many sins are committed in these assemblies, and they who do not sin, easily give occasion of sinning to others."—(Gury's Moral Theol., vol. i, p. 157.)

The books of instruction for the laity of course contain many passages of the same tenor, guiding the conduct of parents, guardians, masters, &c. on the same subject. St. Alphonsus, in his "Rule of Life for the Father of a Family," lays down absolutely this law: "Parents should forbid their children to go to dances." He also styles festivities where dancing occurs, as "feasts of the devil."

The "Mission Book," recently published in New York by the pious and exemplary Redemptorist Fathers whose experience is most extensive and thorough among all classes of the faithful, and which Archbishop Hughes in his approval of it states, "has received the commendation of many distinguished prelates in Europe," uses this emphatic language: (p. 402) "Dances, balls, and plays are dangerous and ruinous for a young woman. In the voluptuous dance innocence dies, and on the way home it will be buried. The first step on the dancing floor is, for the greatest part, the first step towards seduction."

Father Collot's Doctrinal and Scriptural Catechism, a work in general use throughout France, and very lately introduced into this country, says, (p. 335,) that "dances are to be strictly prohibited."

Many more equally strong and decisive authorities might be adduced in opposition to dancing as a whole, and as it is; but these are deemed amply sufficient to

put the subject in its proper light, and to fix the attention of sincere persons upon it. It may be that we shall again return to this matter, and examine it more in detail, showing specifically what are the circumstances in the dance which make it so generally sinful, and always so extremely dangerous. We trust, however, that enough has already been quoted from high and holy authorities to enlighten the consciences of the doubtful, and to enable them to answer with promptitude the question, "Is dancing sinful?"

Translated for the Metropolitan.

MISSION OF WOMAN.—THE RELIGIOUS LIFE.—IV.

When a female is to choose the state of life in which she wishes to serve God, two ways are open before her, both good and straight, both leading to the same term, although one leads to it more safely, and is on this account more perfect. Virginity and maternity which, through a miraculous operation of God, were united in Mary, cannot be so any more in other women, and each of them must choose between these two states, according to her inclination and the manifestation of the divine will. She may be happy and work out her salvation in either of these states; but happiness and salvation will be more easily secured in that for which God has given her a stronger disposition, and for which she is better fitted.

The first and most perfect state that a woman can embrace, is virginity or the religious life. When she feels herself called by God to this more perfect kind of life, she ought to be most thankful for it, and take great care not to lose through her own fault, this pious inclination. Parents incur great guilt, when loving themselves more than their children, they refuse to consecrate them to God, and force them to enter a state for which they have no inclination, thus sacrificing their happiness and endangering their salvation.

Generally there prevails in the world a very false idea concerning religious communities, and the life which their inmates lead. It is supposed that a female who consecrates herself to God in a cloister cannot be happy, and is doomed to regret, sooner or later, the step she has taken. It is true that regrets are sometimes found in a convent; but is there nothing of the kind in the married life? If we could compare the number of persons who repent of having entered the cloister, with that of married women who would gladly exchange their situation for the convent, I know not on what side would be the advantage. And, were we to compare the sufferings of a discontented religious, with those of a woman who has made an unhappy alliance in the world, again I know not which situation would be preferable. But what is certain is, that in countries where divorce is permitted by the law, it is very frequent, notwithstanding the opprobrium still attached to it by public opinion, and that in countries where the law prohibits it, tribunals are every day occupied with scandalous proceedings on this subject, and have to pronounce a separation in order to avoid greater evils.

Now, the civil law among us allows divorce to the spouses of Jesus Christ, and those who are unhappy have only a word to say to change their condition. Why do they not do it? Why do they not brave public opinion, as is done every day by women who publish before the courts the misfortunes and even the faults, of which marriage has become for them the source? There is a certain degree of

unhappiness when a female listens to no consideration, and is arrested by no obstacle. Whenever she regrets or desires a thing strongly, her will acquires an energy of which the will of man is incapable? If regrets were as numerous and poignant in convents as it is supposed, we would frequently see those who are unhappy assert the right granted by the civil law. But such is not the fact. Even religious who, having assumed no perpetual obligations, could, without betraying their conscience, abandon their profession at the expiration of their vows, scarcely use this right, for nearly all die as they live, the spouses of Jesus Christ.* The Church moreover has taken the necessary measures to prevent these regrets, by instituting the noviciate, which always precedes the religious profession, and during which the candidates may try for one year or more whether they are suited to the life and the duties of a convent.

But the strongest reproach directed against the religious life by people of the world, is that such a life is opposed to the dignity of woman, and reduces her by the vow of obedience to the condition of a slave. To hear this language, one would suppose that the position of a woman in the world leaves her nothing to desire, and offers a vast field to her activity. But what is the condition of a married woman? The laws regard and treat her as a minor, and place her under the tutelage of her husband, without whom she can do almost nothing. There are circumstances in which she has not even the privilege of testifying to a fact. Now, all these rights denied to woman in the world, are granted her by the Church in the cloister. It is true that she must obey; but she obeys a rule which she knows, which she has tried and accepted, and which cannot be changed without consulting her. It is true she has Superiors, in whose hands she has placed her will; but these Superiors are chosen by her, and if she does not like them, she may almost always change them after a short period, so that tyranny is impossible. In the calumniated monasteries is found that public and social life which in the world is the exclusive privilege of men. You find there deliberating assemblies, women who give their advice and their vote, who administer the goods of the community and use them as seems to them most proper. She who obeys to-day may command to-morrow, and she who commands will perhaps resume her former place among those who obey. Can command be tyrannical, can obedience be humiliating with such forms of government and such precautions?

But it is not a desire to enjoy these advantages, that ought to determine a female to make choice of the religious life. She should entertain higher views, and propose to herself, before every thing else, the glory of God, the salvation of her soul, and the good of her neighbor. Before taking a determination which concerns her whole life-time, she ought to consider attentively the nature and extent of the obligations which she will contract; she ought to examine her temper and dispositions, in order to ascertain whether she is attracted to a more perfect life, by the sole desire of pleasing God and answering his call, or by some natural motive hidden in the secret of her soul, and which only a strict search will enable her to perceive. Sometimes also females of a lively imagination and ardent feelings, trusting too much to a fit of momentary fervor, excited in their soul by some solemn circumstance, consider the desire of perfection which they experience, as

*There was a remarkable illustration of this in Spain, at the time when the conventual houses were suppressed under Mendizabel and Espartero. Though the convent doors were thrown open, only two or three, out of many thousands of nuns, availed themselves of the privilege to return to secular life.—*Ed. Metrop.*

a call to the religious life, and take imprudent steps which involve them in painful difficulties for the remainder of their life. It is not ordinarily by sudden and impetuous emotions that the will of God is manifested to us. The aim of our life and the secret of our destiny are not revealed at once to our mind. The action of God and of his grace is almost always gentle, slow, and as it were imperceptible, rising like a germ, then unfolding itself and steadily increasing. It is besides promoted by external events, which God ordains and causes to happen in a manner suited to his designs. Sometimes, however, to try our resolution, he permits obstacles to impede our way, and thus gives us occasion to display the fortitude with which he has endowed us.

A female ought not to decide alone in an affair of so much importance, in which she may be easily mistaken. She ought to consult prudent and enlightened persons, well acquainted with the religious life and able to appreciate its duties and difficulties. She ought to open her heart to a pious and experienced director; make herself known to him such as she knows herself, that he may judge whether her dispositions are adapted to the life she wishes to embrace. She ought to consult herself, examine her mind and heart, her temper and will, cast a glance over her past life, in order to foresee the inconveniences and difficulties which might one day arise and be to her a source of regret. For, the religious life does not dispense us from those struggles and that warfare to which man is doomed since the first transgression. It has its temptations, its dangers, its moments of sadness, as every other situation on earth.

If a female is of a variable and light disposition; if she has a feeble will, an inconstant heart; if she passes quickly from fervor to tepidity or dissipation; if she is self-willed and indocile, bearing with ill-grace the yoke of obedience; if she is given to envy and ambition; if her character is restless; if her heart needs a sensible object to occupy it and fix its desires, let her beware lest in entering a convent she should find in it, instead of the security she seeks, more numerous and greater temptations than in the world. But if she has a firm will; if she is capable of a lasting self-devotion and great sacrifices; if she is humble, obedient, of an even and mild temper; if she loves prayer, recollection and solitude; if the world and its pleasures have no attractions for her; if her sensibility is not too easily excited by exterior objects; if the love of God and the contemplation of his perfections can satisfy her calm and generous soul, she may believe that her desire of the religious life is inspired by heaven. There remains for her but to select the kind of institute to which she will consecrate herself.

The religious life varies in its end and means according to the wants it is intended to satisfy, and the dispositions and the tastes it has to answer. The woman who, like Martha, loves the active life, may find full scope for her zeal in those associations devoted to the education of childhood and youth, or to the relief of corporal infirmities. If, like Mary, she prefers to sit at the feet of Jesus to contemplate and to pray, or if her natural disposition renders it advisable for her to be entirely removed from the world, she may shut herself up in one of those houses, where the prayers of a few holy souls counterbalance, as it were, the blasphemies and crimes which every instant of the day provoke the wrath of the Almighty. Like Mary, she has chosen the better part; and if she is faithful, it will not be taken from her, and she will continue in heaven the life of prayer and love which she has commenced upon earth.

TO BE CONTINUED.

CHINESE MONEY-CHANGERS.

JOURNEY IN TARTARY, THIBET AND CHINA.—VI.

BY THE ABBE HUC.

From the Mantchou town to the Old Blue Town is not more than half an hour's walk, along a broad road, constructed through the large market, which narrowed the town. With the exception of the Lamaseries, which rise above the other buildings, you see before you merely an immense mass of houses and shops huddled confusedly together, without any order or arrangement whatever. The ramparts of the old town still exist in all their integrity; but the increase of the population has compelled the people by degrees to pass their barrier. Houses have risen outside the walls one after another until large suburbs have been formed, and now the extramural city is larger than the intramural.

We entered the city by a broad street, which exhibited nothing remarkable except the large Lamasery, called, in common with the more celebrated establishment in the province of Chan-Si, the Lamasery of the Five Towers. It derives this appellation from a handsome square tower with five turrets, one, very lofty, in the centre, and one at each angle.

Just beyond this the broad street terminated, and there was no exit but a narrow lane running right and left. We turned down what seemed the least dirty of these, but soon found ourselves in a liquid slough of mud and filth, black, and of suffocating stench—we had got into the street of the Tanners. We advanced slowly and shudderingly, for beneath the mire lay hid, now a great stone, over which we stumbled; now a hole, into which we sank. To complete our misfortune, we all at once heard before us deafening cries and shouts, indicating that along the tortuosities of the lane in which we were, horsemen and carts were about to meet us. To draw back, or stand aside, was equally impossible, so that our only resource was to bawl on our own account, and, advancing, take our chance. At the next

turning we met the cavalcade, and something extremely disagreeable seemed threatening us, when, upon sight of our camels, the horses of the other party took fright, and, turning right round, galloped off in utter confusion, leaving the way clear before us. Thus, thanks to our beasts of burden, we were enabled to continue our journey without giving the way to any one, and we at last arrived, without any serious accident, in a spacious street, adorned on each side with fine shops.

We looked about for an inn, but fruitlessly; we saw several inns indeed, but these were not of the kind we sought. In the great towns of Northern China and Tartary each inn is devoted to a particular class of travellers, and will receive no other. "The Corn-Dealers' Arms" inn, for example, will not admit a horse-dealer, and so on. The inns which devote themselves to the entertainment of mere travellers are called the taverns of the Transitory Guests. We were pausing, anxiously looking about for one of these when a young man, hastening from an adjacent shop, came up to us: "You seek an inn, gentlemen travellers?" said he; "suffer me to guide you to one; yet I scarcely know one in the Blue City worthy of you. Men are innumerable here, my lords Lamas; a few good, but, alas! most bad. I speak it from my heart. In the Blue City you would with difficulty find one man who is guided by his conscience; yet conscience is treasure! You Tartars, you, indeed, know well what conscience is. Ah! I know the Tartars well! excellent people, right-hearted souls! We Chinese are altogether different—rascals, rogues. Not one Chinaman in ten thousand heeds conscience. Here, in this Blue City, every body, with the merest exceptions, makes it his business to cheat the worthy Tartars, and rob them of their goods. Oh! it's shameful."

And the excellent creature threw up his eyes as he denounced the knavery of his townsmen. We saw very clearly, however, that the direction taken by the eyes thus thrown up was the camel's back, whereon were two large cases, which our disinterested adviser no doubt took to contain precious merchandise. However, we let him lead us on and chatter as he pleased. When we had been wandering about under his escort for a full hour, and yet had reached no inn, we said to him "We cannot think of troubling you further, since you yourself seem not to know where we may find that which we need." "Be perfectly easy, my lords," replied he; "I am guiding you to an excellent, a super-excellent, hotel. Don't mention a word as to troubling me; you pain me by the idea. What! are we not all brothers? Away with the distinction between Tartar and Chinese! True, the language is not the same, nor the dress; but men have but one heart, one conscience, one invariable rule of justice. Just wait one moment for me, my lords; I will be with you again before you can look round," and so saying he dived into a shop on the left. He was soon back with us, making a thousand apologies for having detained us. "You must be very tired, my lords; one cannot be otherwise when one is travelling. 'Tis quite different from being with one's own family." As he spoke, we were accosted by another Chinese, a ludicrous contrast with our first friend, whose round, shining, smiling face was perfectly intense in its aspect of benevolence. The other fellow was meagre and lanky, with thin, pinched lips and little black eyes, half buried in the head, that gave to the whole physiognomy a character of the most thorough knavery. "My lords Lamas," said he, "I see you have just arrived? Excellent! And you have journeyed safely. Well, well! Your camels are magnificent; 'tis no wonder you travel fast and securely upon such animals. Well, you have arrived: that's a great happiness. Se-Eul," he continued, addressing the Chinese who had first got hold of us, "you are guiding

these noble Tartars to an hotel. 'Tis well! Take care the hotel is a good one, worthy of the distinguished strangers. What think you of the 'Tavern of Eternal Equity'?" "The very hotel whither I was leading the lords Lamas." "There is none better in the empire. By the way, the host is an acquaintance of mine. I cannot do better than accompany yon, and recommend these noble Tartars to his best care. In fact, if I were not to go with you, I should have a weight upon my heart. When we are fortunate enough to meet brothers who need our aid, how can we do too much for them, for we are all brothers? My lords, you see this young man and myself; well, we are two clerks in the same establishment, and we make it our pride to serve our brothers the Tartars; for, alas! in this dreadful city there is but too little virtue."

Any one hearing their professions of devoted zeal would have imagined these two personages to have been the friends of our childhood; but we were sufficiently acquainted with Chinese manners to perceive at once that we were the mark of a couple of swindlers. Accordingly, when we saw inscribed on a door, "Hotel of the Three Perfections; transitory guests on horse and camel entertained, and their affairs transacted with infallible success," we at once directed our course up the gateway, despite the vehement remonstrances of our worthy guides, and rode down a long avenue to the great square court of the hotel. The little blue cap worn by the attendants indicated that we were in a Turkish establishment.

This proceeding of ours was not at all what the two Chinese desired; but they still followed us, and, without appearing disconcerted, continued to act their parts. "Where are the people of the hotel?" cried they, with an immense air; "let them prepare a large apartment, a fine clean apartment! Their Excellencies have arrived, and must be suitably accommodated." One of the principal waiters presented himself, holding by his teeth a key, in one hand a broom, and in the other a watering-pot. Our two protectors immediately took possession of these articles. "Leave every thing to us," said they; "it is we who claim the honor of personally waiting upon our illustrious friends; you, attendants of the hotel, you only do things by halves, actuated as you are merely by mercenary considerations." And thereupon they set to work sprinkling, sweeping, and cleaning the room to which the waiter guided us. When this operation was concluded, we seated ourselves on the khang; the two Chinese "knew themselves better than to sit by the side of our Eminent Distinctions," and they accordingly squatted on the floor. As tea was being served, a young man well attired and of exceedingly elegant address came into the room, carrying by the four corners a silk handkerchief. "Gentlemen Lamas," said the elder of our previous companions, "this young man is the son of our principal, and doubtless has been sent by his father to inquire after your health, and whether you have so far journeyed in peace." The young man placed his handkerchief upon the table that stood before us. "Here are some cakes my father has sent to be eaten with your tea. When you have finished that meal, he entreats you will come and partake of an humble repast in our poor dwelling." "But why wear your hearts out thus for us mere strangers?" "Oh!" exclaimed all three in chorus, "the words you utter cover us with blushes! What! can we do anything in excess for brothers who have thus honored us with their presence in our poor city?" "Poor Tartars?" said I in French to my colleague, "how thoroughly eaten up they must be when they fall into such hands as these!" These words, in an unknown tongue, excited considerable surprise in our worthy friends. "In which of the illustrious kingdoms of Tartary dwell your Excellencies?" asked one of them. "We are not Tartars at all," was the reply.

"Ah! we saw that at once; the Tartars have no such majesty of aspect as yours; their mien has no grandeur about it! May we ask what is the noble country whence you come?" "We are from the West; our native land is far hence." "Quite so," replied the eldest of the three knaves, "I knew it, and I said so to these young men, but they are ignorant; they know nothing about physiognomy. Ah! you are from the west. I know your country well; I have been there more than once." "We are delighted to hear this: doubtless, then, you are acquainted with our language?" "Why, I cannot say I know it thoroughly; but there are some few words I understand. I can't speak them, indeed; but that does not matter. You western people are so clever, you know every thing, the Chinese, language, the Tartarian, the western—you can speak them all. I have always been closely mixed up with your countrymen, and have invariably been selected to manage their affairs for them whenever they come to the Blue Town. It is always I who make their purchases for them."

We had by this time finished our tea; our three friends rose, and, with a simultaneous bow, invited us to accompany them. "My lords, the repast is by this time prepared, and our chief awaits you." "Listen," said we, gravely, "while we utter words full of reason. You have taken the trouble to guide us to an inn, which shows you to be men of warm hearts; you have here swept for us and prepared our room, again, in proof of your excellent dispositions, your master has sent us pastry, which manifests in him a benevolence incapable of exhaustion, towards the way-faring stranger. You now invite us to go and dine with you: we cannot possibly trespass so grossly upon your kindness. No, dear friends, you must excuse us; if we desire to make some purchases in your establishment, you may rely upon us. For the present we will not detain you. We are going to dine at the Turkish Eating House." So saying, we rose and ushered our excellent friends to the door.

The commercial intercourse between the Tartars and the Chinese is revoltingly iniquitous on the part of the latter. So soon as Mongols, simple ingenuous men, if such there be at all in the world, arrive in a trading town, they are snapped up by some Chinese, who carry them off, as it were, by main force, to their houses, give them tea for themselves and forage for their animals, and cajole them in every conceivable way. The Mongols, themselves without guile and incapable of conceiving guile in others, take all they hear to be perfectly genuine, and congratulate themselves, conscious as they are of their inaptitude for business, upon their good fortune in thus meeting with brothers, *Ahatou*, as they say, in whom they can place full confidence, and who will undertake to manage their whole business for them. A good dinner provided gratis in the back shop, completes the illusion. "If these people wanted to rob me," says the Tartar to himself, "they would not go to all this expense in giving me a dinner for nothing." When once the Chinese has got hold of the Tartar, he employs over him all the resources of the skilful and utterly unprincipled knavery of the Chinese character. He keeps him in his house, eating, drinking, and smoking, one day after another, until his subordinates have sold all the poor man's cattle, or whatever else he has to sell, and bought for him, in return, the commodities he requires, at prices double and triple the market value. But so plausible is the Chinese, and so simple is the Tartar, that the latter invariably departs with the most entire conviction of the immense philanthropy of the former, and with a promise to return, when he has other goods to sell, to the establishment where he has been treated so fraternally.

The money-changers have two irregular modes of making a profit by their traffic. If they state the fair price of silver to the customer, they cheat him in the weight; if their scales and their method of weighing are accurate, they diminish the price of the silver accordingly. But when they have to do with Tartars they employ neither of these methods of fraud; on the contrary, they weigh the silver scrupulously, and sometimes allow a little overweight, and even they pay them above the market price; in fact, they appear to be quite losers by the transaction, and so they would be, if the weight and the price of the silver alone were considered; their advantage is derived in these cases from their manner of calculating the amount. When they come to reduce the silver into sapeks, they do indeed reduce it, making the most flagrant miscalculations, which the Tartars, who can count nothing beyond their beads, are quite incapable of detecting, and which they, accordingly, adopt implicitly, and even with satisfaction, always considering they have sold their bullion well, since they know the full weight has been allowed, and that the full market price has been given.

THE CAMEL MARKET.

The Blue Town is especially noted for its great trade in camels. The camel market is a large square in the centre of the town; the animals are ranged here in long rows, their front feet raised upon a mud elevation constructed for that purpose, the object being to show off the size and height of the creatures. It is impossible to describe the uproar and confusion of this market, what with the incessant bawling of the buyers and sellers as they dispute, their noisy chattering after they have agreed, and the horrible shrieking of the camels at having their noses pulled, for the purpose of making them show their agility in kneeling and rising. In order to test the strength of the camel, and the burden it is capable of bearing, they make it kneel, and then pile one thing after another upon its back, causing it to rise under each addition, until it can rise no longer. They sometimes use the following expedient: while the camel is kneeling, a man gets upon its hind heels,

and holds on by the long hair of its hump; if the camel can rise then, it is considered an animal of superior power.

The trade in camels is entirely conducted by proxy: the seller and the buyer never settle the matter between themselves. They select indifferent persons to sell their goods, who propose, discuss, and fix the price; the one looking to the interests of the seller, the other to those of the purchaser. These "sale-speakers" exercise no other trade; they go from market to market to promote business, as they say. They have generally a great knowledge of cattle, have much fluency of tongue, and are, above all, endowed with a knavery beyond all shame. They dispute, by turns, furiously and argumentatively, as to the merits and defects of the animal; but as soon as it comes to a question of price the tongue is laid aside as a medium, and the conversation proceeds altogether in signs. They seize each other by the wrist, and, beneath the long wide sleeve of their jackets, indicate with their fingers the progress of the bargain. After the affair is concluded they partake of the dinner, which is always given by the purchaser, and then receive a certain nnmber of sapeks, according to the custom of different places.

In the Blue Town there exist five great Lamaseries, each inhabited by more than 2,000 Lamas; besides these, they reckon fifteen less considerable establishments—branches, as it were, of the former. The number of regular Lamas resident in this city may fairly be stated at 20,000. As to those who inhabit the different quarters of the town, engaged in commerce and horse-dealing, they are innumerable. The Lamasery of the Five Towers is the finest and the most famous: here it is that the Hobilgan lives—that is, a Grand Lama—who, after having been identified with the substance of Buddha, has already undergone several times the process of transmigration. He sits here upon the altar once occupied by the Guison-Tamba, having ascended it after a tragical event, which very nearly brought about a revolution in the empire.

TO BE CONTINUED.

THE HOLY INNOCENTS.

We were the first of all,
  Who shed their blood for Thee;
Before the blessed Paul
  Thy martyrs blessed were we!

We gave no life of toil,
  We called no souls to Thee,
Since, free from every soil,
  We died in infancy.

But we received our death
  For precious gold and myrrh,
And grateful incense breath,
  That first didst minister
Meet honor to Thy name
  When born in Bethlehem.
And now, like flow'rets, we
  Exhale our praise to Thee.

Translated for the Metropolitan.

SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.

XI.—I believe only what I understand. Can a Rational Man believe the Mysteries of Religion?

Answer.—Then you should believe nothing at all, not even that you live, that you see, that you speak, that you hear, &c., &c.; for you do not *understand* any of these phenomena.

What is life? What is speech? What is sound? What is noise, color, odor, &c.? What is the wind? Where does it begin? Where, and why, and how does it cease? What is cold, heat? What is sleep? How does it happen that during sleep your ears remaining open exactly as when you are awake, you hear nothing? Why and how do you awake? What takes place then? What is fatigue, pain, pleasure, &c., &c.? What is matter, which takes all forms, all colors, &c.? Who can *understand* what it is?

How can a man with his eyes, which are two little balls all black inside, see every surrounding object, even those placed at a distance of millions of miles, as the stars? How is it that your soul would leave your body, if you did not regularly introduce into it, as food, pieces of dead animals, of plants, vegetables, &c.? Every thing in me is a mystery. The man who reflects will find a mystery, something which he cannot fully comprehend, in the works of nature as well as in the truths of religion. Where is the individual, however learned, who understands the *how* and the *why* of natural phenomena? Who has comprehended even a single one? What mysteries!!... And do you aim at comprehending Him who has created all those things which you cannot understand? You do not understand creatures, and you pretend to comprehend the Creator? You are unable to understand what is finite, limited, and you wish to comprehend the infinite! You cannot understand an acorn, a fly, a pebble, and you hope to understand God and His teachings!!... It is absurd!

The mysteries of religion are like the sun. Imperious in themselves, they enlighten and vivify those who walk with simplicity by their light; they only blind the audacious eye which gazes on them. Mysteries are *above reason*, but not *contrary to reason;* which is a different thing. Reason left to itself does not perceive the truth of mysteries; yet neither does it see their impossibility. Take, for example, the mystery of an eternal and infinite Being. I cannot understand how a being may have no beginning, or be every where at the same time. But yet I do not see that such a thing is impossible—that it is a contradiction. The same may be said concerning the mystery of the Trinity. I do not understand how one single infinite nature, one and the same Divinity, can belong at the same time to three distinct persons; but I do not see that it is evidently contrary to truth—impossible in itself. To say: "Three persons make but one person," would be evidently false and absurd; but it is not absurd to assert: "Three persons possess one and the same divine nature, and consequently are but one God."

Take again the mysteries of the Incarnation, of the Redemption, the Eucharist, eternal rewards and punishments, and all others taught by the Catholic Church.—I do not understand how Jesus Christ, a God-man, has atoned by His death for all

our sins, and how, by His grace which He has attached to the sacraments, He applies that atonement to our souls.—I do not see how His glorified body is present in the Eucharist; how the substance of bread and wine is changed at Mass by the consecration of the priest, into the substance of the adorable body and blood of the Saviour. I do not see how eternal joys and pains are the just recompense of transient virtue, or the just punishment of passing sins, &c.; but I cannot say, and nobody else can say: "It is evidently contrary to truth—evidently and absolutely impossible." Therefore the mysteries of religion are *above reason*, though not *contrary to reason*.

No, faith is not contrary to reason; it is the help-mate of reason. It is a more brilliant light that unites itself to a less brilliant one. Faith is to reason what the telescope is to the naked eye. The eye aided by the telescope sees what it cannot perceive by itself. It penetrates into regions which are inaccessible to it without the assistance of that instrument. Will you say that the telescope is contrary to the sight? Faith regulates reason and renders its sphere more extensive. It allows reason to take cognizance of those things which are of its competency; and when its strength is exhausted, faith upholds it, invigorates it, and introduces it to the knowledge of new, supernatural and divine truths, even to the secrets of God.

I believe then the mysteries of religion, as I believe the mysteries of nature, because I am convinced of their existence. I am convinced that the mysteries of nature exist, because irrefragable witnesses testify to their existence. These witnesses are my senses and the authority of men. I am convinced that the mysteries of religion exist, because witnesses still more irrefragable testify to their existence. These are Jesus Christ and His Church. My reason may examine and weigh the value of their testimony. But when I have examined the facts which prove the truth, the divinity, the infallibility of this testimony, my reason has finished its task; faith ought to take its place; reason has led me to truth; faith now speaks: I have only to listen, to believe, to adore. My faith in the Christian mysteries is therefore reasonable in the highest degree. It supposes a solid and logical mind. My reason tells me: "These witnesses cannot either deceive you or be deceived. They bring you TRUTH from heaven!" I would sin against my own reason, if I believed not their words. From all this we must conclude that it is a pitiful weakness of mind to be willing to believe only what we understand.

XII.—I WISH I COULD BELIEVE, BUT I CANNOT.

Answer.—It is a mere illusion which will not excuse you before the tribunal of the great Judge, who has declared that, *he who believes in Him, has everlasting life, and he who does not believe is already condemned.*

"You cannot believe?" What means have you employed to obtain faith? He who sincerely desires the end, desires the means; he who neglects the means, shows evidently that he cares very little for the end. Now, such is your case, if you have not faith. Either you have not taken the means to acquire it, or you have not used them efficiently, which amounts to the same thing.

1st. Have you prayed? Prayer is the first condition for obtaining all the gifts of God, and consequently faith, which is one of the most precious and the most fundamental. Have you asked of God the grace of faith? How have you asked it? Was it not in an indifferent manner, without caring much for it, without perseverance, and only once in a while? Had you when praying, or have you now,

a deep, sincere, and lively desire of believing and being a Christian? There are some who ask for the virtues, but are afraid of being heard.

2d. Have you studied religion with a sincere love of truth? Did you apply to a learned priest, or, at least, to a Christian well instructed in his religion, to lay before him your difficulties and ask their solution?

3d. Are you determined, if God gives you faith, to live according to its holy and and austere maxims, to combat your passions, to labor for your sanctification, to make to God the sacrifices He may demand of you?

We find here the true reason of the situation of most unbelievers. It is passion, much more than reason that rejects faith as too incommodious and painful. "Light came into the world," says Jesus Christ, "and men loved darkness better than light, *because their works were evil.*" The heart persuades the head. Reasonings then have no weight; truth is unwelcome. The worst kind of deafness is when one is unwilling to hear. This blindness is voluntary and culpable in its cause. On this account our Lord declares that he who believeth not, is already judged: he has resisted the truth. Be honest in your inquiries after religious truth; beg of God light with sincerity and perseverance; make known your doubts to a charitable and enlightened priest; be prepared to live in conformity to faith as soon as its divine light shall illumine your soul, and you may rest assured that before long you will believe and be a good Catholic.

TO BE CONTINUED.

LITERARY NOTICES.

The Power of the Pope during the Middle Ages. By M. Gosselin. Vol. II. Baltimore: John Murphy & Co .

In our last issue we noticed the appearance of this volume, which is the second of Dolman's Library of Translations, and completes the learned work of the Abbé Gosselin on the power which the Popes exercised over temporals during the Middle Ages. In the first volume, as we have already observed, the author exposes the grounds of the Pope's temporal dominion, or sovereignty over the states of the Church: in that before us he examines the titles of the power which the Bishop of Rome exercised over temporal princes. For this purpose he states the various theories which have attempted to explain this power, the circumstances which contributed to establish it, the state of society and influence of the clergy in the mediæval times, and the peculiar legislation of that period. He then proceeds to show that the power in question was founded on the constitutional law, as it then obtained throughout Europe. The reader will plainly perceive, however, that the author supposes in the Church a directive power in temporals, or indirect temporal jurisdiction, on which this constitutional law itself was based. This work of the Abbé Gosselin is most opportune, and will prove one of the most interesting publications of the present day, by the great mass of information which it presents in relation to the political and religious state of Europe in the Middle Ages.

Justo Ucundono, Prince of Japan. By Philalethes. Baltimore: John Murphy & Co. 12mo. pp. 344.

The object of this work is to show how the mind, unfettered by prejudice and aided by divine grace, will attain to the discovery of the true Christian faith. The plan of the author is allegorical, and will be found by many readers much more interesting than the dry discussion of theological subjects. The young prince Justo, after having been educated in a secluded valley, far from the errors and crimes of society, and free from

all religious bias, is at length instructed in the truths of natural religion and the fact of revelation. Here, three parties present themselves, each laying claim to the possession of real truth, the Jews, Christians, and Mahometans. After deciding in favor of the Christian system, the prince listens to the representatives of the various Christian denominations; the Bible alone and the authority of a living teacher are freely discussed by their respective champions, and the principle of authority at length obtains the victory. The author is clear in the statement of his questions, and in the construction of his arguments, and his work will prove very useful in the hands of those who seek to be informed on the subject of the true faith.

The Works of Shakspeare. Edited with a Life by J. Payne Collier, Esq., F. S. A. New York: Redfield. 8vo. Baltimore: Murphy & Co.

In this volume are contained the complete works of the celebrated English dramatist, whose writings have obtained such a world-wide and enduring fame. The text of the present edition has been arranged according to the manuscript emendations of a copy, printed as early as the year 1632, and recently discovered by Mr. Collier. Another improvement in this edition is the insertion of new notes, explanatory of obsolete words, expressions, and customs, which convey a greater amount of information illustrative of the text than has ever been presented to the public. The volume is handsomely printed, and embellished with a fine engraving of the poet, taken from the folio edition of 1623, and pronounced by Ben Johnson, his cotemporary, to be a very faithful likeness.

Dunigan and Brother's Haydock's Bible. No. 1–22, 4to.

Among the numerous editions of the Sacred Scriptures in English that have been issued from the Catholic press, this may easily be pronounced the most elegantly executed. The type is large and clear, and the paper of the best quality, and almost every number that has appeared is embellished with a fine engraving. Twenty-two numbers have already been issued, and from the rapidity with which they go forth from the press, we should judge that the work will soon be completed. Our readers are aware that Haydock's Bible is furnished with copious notes, which are of great value for the understanding of the text. These notes are printed in full. The Catholic community are much indebted to the publishers for supplying them with so valuable and beautiful an edition of the Bible which should be found in every family.

The Young Catholic's Vocal Class-Book; Part I. Cincinnati: W. C. Peters & Sons. pp. 72. Baltimore: Murphy & Co.

We are glad to see this effort to provide our Catholic Schools with a compendium on vocal music and a proper selection of pieces for devotional purposes. The lessons in this work, on the elements of vocal music, are as clear as the nature of the subject will admit: perhaps too detailed for the object in view. The airs or hymns are, in general, calculated to please. The melodies, with some few exceptions, are agreeable. There are those, however, who object to the adaptation of secular airs to sacred words; at least, such airs being suggestive of secular or profane thoughts, seem foreign to devotional uses. On page 36, we would recommend a change in the phraseology of the fourth line of the first stanza of the hymn. The Messrs. Peters deserve much credit for their useful contributions to Catholic Church-music, and we hope they will be amply encouraged by a discerning public.

A Visit to Europe in 1851. By Prof. B. Silliman, of Yale College. 2 vols. 12mo. New York: Putnam. Baltimore: Murphy & Co.

It would naturally be expected, that the record of a tour made by a man like Prof. Silliman, who has devoted so many years to scientific pursuits, would be far more interesting and useful than the common-place to which the observations of travellers are so often confined. The two volumes before us possess, in fact, a much higher character than could be accorded to the works of tourists in general. The author and his party visited almost every part of Europe, and his attention seems to have been directed mainly to the examination of the sublime and beautiful in nature, the monuments of antiquity, places that have become memorable by their historical associations, galleries

of the fine arts, collections in natural history, establishments of physical science and the useful arts. On all these subjects Mr. Silliman found ample opportunities of observation, and he has thrown together his remarks in a familiar way, which imparts ease and freedom to his narrative, while the innumerable and instructive details which it embraces are always attractive. The author frequently adverts to the more prominent historical points of the countries which he witnessed, and in his descriptions of natural phenomena or the wonders of art, he writes as a man of cultivated mind, who appears to be intimately acquainted with the subjects under consideration. In this respect the volumes of Prof. Silliman will be found eminently useful and agreeable, and we wish that we could say this without exception. The author, however, without betraying any bitterness or vulgarity, so common among anti-Catholic writers, has not been able to rise above the common prejudice and ignorance that are manifested in regard to the Catholic Church. It is painful to hear a man, pretending to Christian sentiments, sympathizing with old heathen Rome, and lamenting its lost glory, as if there were any thing in the past to be placed in a parallel with the moral grandeur of modern Rome. It is not less pitiful to hear Mr. Silliman speak of a Rome that was but "nominally Christian, and for centuries a persecuting power, in cruelty rivalling her own heathen era." Such a Rome has never existed except in the distorted fancy of Protestants. Our author, with such views, was incapable of appreciating the grandest and most instructive features of the eternal city, and consequently his tour must not be expected to convey any information on these subjects. His volumes are of a purely material character; the spiritual element is either discarded, or where introduced, is greatly misrepresented, because it is not understood.

Personal Sketches of his own Times. By Sir Jonah Barrington. 8vo. New York: Redfield. pp. 540. Baltimore: Murphy & Co.

There are some interesting chapters in this volume, relating to persons and things that came under the observation of the writer: but there is a coarseness of sentiment running through much of the book, which mars the pleasant character of its contents.

The Mission-Book. New York: M. T. Cozans & Co.

This is a manual of instructions and prayers, adapted to preserve the fruits of the mission; drawn chiefly from the works of St. Alphonsus Liguori. It contains, besides the usual devotions for morning and evening, for hearing Mass and approaching the sacraments of penance and the Holy Eucharist, a form of catechetical instruction which will be found very useful in families, a copious examination of conscience with instructions for a general confession, and further instructions of great practical importance on matrimony. It is stated, page 363, that it is forbidden by the laws of the Church "to marry during the time of Advent or Lent:" the compiler no doubt intended to say that the "solemnizing" of marriage is prohibited at these seasons. This manual contains also a series of excellent iustructions on the duties of particular states of life, and subjects for spiritual reading. As a guide for the pious Christian, this book holds a high rank, and will no doubt be extensively circulated.

Smith's Atlas of Modern and Ancient Geography, &c. New York: D. Burgess & Co. Baltimore: Murphy & Co.

In this atlas there are thirty-five maps, ten of which embrace the United States and its territories, according to the most recent divisions. One large map denotes the countries mentioned in the classics and the Sacred Scriptures. These are preceded by several statistical tables, taken from the census of 1850, and showing the population of the States and territories, the ratio of mortality, the colleges, medical schools, &c. There are several errors, however, regarding the statistics of Catholicity, which have been copied from the American Almanac. If the compiler had consulted the Catholic Almanac of this year, he would have found that in the U. States there are upwards of 1,500 churches and about 1,500 clergymen. Apart from these errors, the work before us is worthy of patronage, and we commend it to the attention of our schools and academies.

RECORD OF EVENTS.

IRELAND.—*College of All-Hallows.*—We take pleasure in directing attention to the following card respecting this excellent institution. As it is the nursery of priests for the missions of the United States, as well as for the rest of the Catholic world, it will be read with interest by the friends of religion.

The college of All-Hallows, Drumcondra, Dublin, is devoted to the education of Priests for America, Australia, India, and other Catholic Missions, where religion has not been able to supply an indigenous clergy, sufficiently numerous to meet the necessities of the population.

A number of clergymen, have formed themselves into a community like that of Saint Sulpice, Paris, have, with the sanction and encouragement of the Head of the Church, and with the approbation and assistance of the Bishops of Ireland, consecrated themselves to the education of Missionaries. These clergymen receive nothing for their labors but their food and raiment.

Since the year 1842, the College has sent *one hundred and thirty Priests* to the foreign missions. Those who have not died in the discharge of their duties are to be found in America, Australia, India, England, Scotland, and in nearly every other part of the world where the English language prevails.

The number of students in the course of preparation approaches one hundred; but the demands made by the Missions are ten times more numerous than the clergymen whom the College can supply.

The Directors have in consequence been obliged to commence the erection of a new edifice, which will demand an expenditure of four or five thousand pounds sterling.

The number of zealous and talented youth anxious to engage in the work of the Foreign Missions, but who do not possess sufficient means to defray the expenses of their education, makes the directors deeply anxious also to establish some free places for that meritorious class.

The College of All-Hallows therefore appeals to the Catholic world—to those who sympathise with the poor emigrants—who pity the destitute condition of the soldier—who are aware of the dangers to faith and morality to which Catholic people without the aid of religion are exposed—who are anxious for the establishment of social order and the diffusion of virtue and education among the Catholic population growing up in those countries towards which the tide of emigration is flowing—to all who love God's kingdom and God's Church, they appeal for the means of extending the Missionary establishment, and of supplying laborers to the vineyard of the Lord. The Providence which has left His work dependent on the co-operation of His creatures, will reward those who "expect the life that God will give to those who never take their faith from Him," and who mercifully dispense among others.

The smallest donations will be received and acknowledged by their lordships the Archbishops and Bishops of Ireland, by the Archbishops and Bishops of the Colonies, by Archbishops and Bishops of the United States, by the Very Rev. David Moriarty, President of the College of All-Hallows, Drumcondra, Dublin, by the Reverend Directors, and by the Editor of the American Celt.

*** The Holy Sacrifice of the Mass is every day offered for the subscribers both living and dead.

All-Hallows, October, 1853.

Extract of a letter from the Propaganda, dated July the 13th, 1853.

"Very Rev. Sir,—The Sacred Congregation receive most distinguished testimony in favor of the College; and it is particularly commended, because Bishops and Vicars Apostolic have been able to obtain from it, for the aid of many missions, laborers, remarkable for the integrity of a holy life and learning, and fervent with the Apostolic Spirit. And therefore, the Sacred Congregation, which from its origin gave encouragement to the Establishment, most willingly received the petition made by you—that the College should remain under its patronage—by which petition moreover, your attachment to the Apostolic See is made apparent. I can therefore promise, that the assistance of the Sacred Congregation will be given, that what has been so laudably commenced may be rendered permanent and may daily progress by the blessing of God, and by the piety of the faithful continually giving their aid to so glorious a work. * * * *

"Given at Rome from the House of the Congregation of the Propagation of the Faith, the 12th day of July, 1853. Signed. J. PH. CARD. FRANSONI, Præf."

"REV. D. MORIARTY, Superior of the Missionary College, Diocess of Dublin."

JAPAN.—*The American Expedition.*—Commodore Perry's squadron, to which public attention has been directed for some two years past, has returned from Japan. The result has been satisfactory, although it has been unaccompanied by the warlike demonstration so much talked of in the American journals. The commodore presented his credentials to the proper officer in the neighborhood of Jeddo, and intimated that he would return in the spring of the year for an answer to the request of the United States government. The following particulars of the expedition are extracted from the *China Mail* of August 11th:—"The squadron, consisting of the steam-frigate, Susquehanna and Mississippi, and the sloops-of-war Plymouth and Saratoga, sailed from the harbor of Napakiang, in Loochoo, on the 2d of July. On the morning of the 8th they made Cape Idzu, near the southern entrance of the Bay of Yedo, and sailing directly up the bay, anchored in the afternoon off the town of Uraga, more than a mile beyond the former anchorage of the Morrison and Columbus. The appearance of the steamers—the first ever seen in Japanese waters—with the other vessels in tow, moving with all sails furled, at the rate of nine or ten knots an hour, appeared to produce considerable sensation among the Japanese, and all the trading junks, with which the bay was crowded, carefully kept out of their way.

"As the vessels were coming to anchor, two shells or rockets were fired into the air from a battery about a mile distant, but apparently as a signal, and not a token of hostility. Several government boats immediately came off, and endeavored to put on board the vessels the usual notification to foreigners, warning them to depart. They were not received, however, and the Deputy-Governor of Uraga, who was the only person allowed to come on board, was notified that if the Japanese authorities endeavored to surround the ships with the usual cordon of boats, it would lead to very serious consequences. A few boats, nevertheless, lingered around the Susquehanna, but the sight of some warlike preparations satisfied them that Commodore Perry was in earnest, and they quickly retired. During the stay of the squadron in the bay it was never afterwards visited by any boats, except those containing the officials through whom the negotiations were carried on. The next morning Yezaimon, the Governor of Uraga, and a nobleman of the third rank, came off, and after ascertaining the object of the visit, asked for time to despatch an express to Yedo, in order to communicate the information, and obtain instructions how to act. During the three days which elapsed before the answer arrived, the Mississippi made a trip about ten miles further up the bay, finding every where deep soundings. Beyond the promontory of Uraga, a point which no foreign vessel had passed before, she discovered a large and beautiful bight, which was perfectly land-locked, and offered the most secure and commodious anchorage. She was followed at a distance by a number of government boats, but none of them attempted to interfere with her, or with the cutters of the different vessels, which were sounding in advance of her. The presence of the squadron appeared to cause no interruption to the inland commerce, for the bay was at all times studded with large junks and hundreds of small craft passing up and down.

"On Tuesday, the 12th, an answer arrived from Yedo, stating that the Emperor had appointed an officer of the highest rank to proceed to Uraga, and receive the letter of the President of the United States; and satisfactory proofs having been given to Commodore Perry that this appointment came directly from the imperial government, it was arranged that the interview should take place on the morning of the 14th. We understand that the commodore was first informed, on his arrival, that Nagasaki was the proper point from which to negotiate with the Japanese government; but he replied that a request to proceed thither would be an insult to his government.

"The Japanese selected the small town of Gori-hama, about three miles south of Uraga, for the interview. On the morning of the 14th, the Susquehanna and Mississippi took up a position off the town, and lay with their broadsides to the shore. The Governor and Deputy-Governor of Uraga, with the commander of the military forces came off to accompany the commodore to the landing place. Three houses had been erected by the Japanese, one of which was prepared for the interview, while the other two were apparently intended for the accommodation of the princes who had come from Yedo to receive the letter. The officers and men detailed to accompany Commodore Perry amounted to about four hundred, while the force of the Japanese was variously estimated at from five to seven thousand. Their foremost files extended around the head of the bight, for the distance of nearly a mile, and with their numbers of scarlet pennons, and with banners of various devices, presented a novel and beautiful show. The commodore was escorted, with the American colors flying, and the band playing the national "Hail, Columbia," to the house of reception. Here he was received by the Prince of Idzu, First Councillor of the emperor, who was accompanied by the Prince of Iwami. The letter of the President and Commodore Perry's letter of credence were formally delivered, and an official receipt given in return by the two princes. The interview then terminated, as the latter were not empowered to enter into any negotia-

tions. The commodore stated, however, that, in order to give the Japanese government ample time for deliberation, he would depart in three or four days, and return in a few months to receive the reply. We may here mention that this was the only instance in which Commodore Perry met any of the Japanese officials in person. The Governor of Uraga was not received by him, as not being of equal rank, and all the previous and subsequent negotiations with the Japanese were carried on through the officers of the commodore's staff, and Commander Buchanan, of the Susquehanna.

"The governor and deputy-governor of Uraga, with the interpreters and attendants, after the interview, were treated to a trip in the Susquehanna, where they witnessed for the first time the performance of the steam-engine. After leaving them at Uraga, the squadron stood across the bay towards the eastern shore, and then proceeded to the point reached by the Mississippi, about ten miles above Uraga. On the following day, Commodore Perry, in the Mississippi, went about ten miles beyond this—making a total distance of twenty miles beyond the limits of previous exploration. From the deck of the frigate a crowd of shipping was seen, seven or eight miles to the northward; and from the number of junks continually going and coming, it was evident that this was the anchorage in front of the capital. The officers of the Susquehanna and Mississippi speak with admiration of the beauty of the shores, and the rich cultivation and luxuriant vegetation which they every where witnessed. The natives with whom they came in contact were friendly in their demeanor, and the governor of Uraga is spoken of as a model of refinement and good breeding.

"The day before the departure of the squadron, the governor went on board the Susquehanna, taking with him a number of presents, consisting of articles of lacquered ware and other Japanese manufactures. A suitable collection of presents was prepared in return, and in spite of his declaration that it was contrary to Japanese law, he was obliged to accept them, in order to prevent the rejection of his own. He afterwards brought off a quantity of poultry for the vessel, and received in return a large box of choice American garden seeds, his acceptance of the presents on the previous visit having to his great joy been sanctioned by his superiors. Notwithstanding the repeated concessions which the Japanese made to the demands of Commodore Perry, they are said to have been very cordial and friendly in their intercourse, and to have taken their final leave with a show of real regret.

"The squadron sailed from the Bay of Yedo, on the 17th, and after encountering a severe gale during the 21st and 22d, arrived in Loochoo on the 25th July, and the two steam frigates returned to Hongkong on the evening of the 7th August."

Spain—The royal procession from the palace to the church of Atocha, on Oct. 1st., was got up with great pomp. It left the palace a little before 5 P. M., passing down the Calle Mayor, Puerta del Sol, Calle Alcala, and Prado, the whole of which were lined with troops, and the houses dressed out with silks and tapestries. The palace band on horseback, with their silver trumpets and cymbals, went first, followed by four mace-bearers on horseback; and next followed by four of the royal horse with magnificent trappings, each led by one of the queen's grooms; then came ten of the royal carriages—the first five drawn by four horses each, conveying the inferior members of the household—and the others drawn by six horses each, the superior ditto; then followed the Infante Don Francisco de Paula, in a state coach drawn by eight horses, and attended by an escort of the new cavalry guard; two splendid carriages, *de respeto* (empty,) each drawn by eight horses—the one by black horses adorned with white plumes, and the other by white horses with red ditto—followed next; and lastly came the queen's own state carriage, drawn by eight cream-colored horses adorned with variegated plumes of crimson and white, conveying her Majesty, the King Consort, and Infant Princess, with its nurse and governess, attended by a strong escort of the royal cavalry guard, and followed by a large body of other cavalry. After attending the religious service at the church of Atocha, the royal party and suite returned by the Calle de San Geronimo and Calle Mayor to the palace, about 7 P. M.

The Madrid University was opened yesterday. The inaugural discourse was pronounced by Señor Moulain, and was on the advantages of modern civilization. The Count de San Luis presided, and the Ministers of Foreign Affairs, Grace and Justice, Marine, and Finance, were present.

It seems that our chargé d'affairs here, Mr. Otway, has seen but a part of his efforts crowned with success in the question of the English Protestant burial ground. Protestants are to be henceforth buried with the same publicity and show as Catholics; but leave to build a chapel, or to set apart any house wherein the Protestant religion may be publicly or privately practised, has, however, been refused. Probably the English embassy might have had its demands fully granted had not a part of the cabinet been warmly opposed to further concession.

Mgr. Brunelli, lately raised to the Cardinalate, took leave of their Majesties on Sunday last, previous to his departure for Rome about the end of this week. He is to be

succeeded by Mgr. Franchi. The praise of having put an end to the irregular, and, in many instances, schismatical state of the Spanish clergy, is chiefly attributable to the new cardinal's efforts in having obtained the late concordat, by which this Church and the Holy See are once more united in the bonds of love and harmony. The zeal which Mgr. Brunelli has all along manifested in the cause of religious unity, notwithstanding the furious attacks and illiberal gibes of the Liberal press, has left a lasting impression on the minds of all true friends to religion, and will make his absence a matter of sincere regret. The poor country curate, long the victim of starvation and persecution; the bishop driven from his see into exile for his constancy and fidelity to the head of the Church, will not easily forget him who was the chief instrument in restoring them peace, competency, and a loving flock. Nor will the poor reviled friar and outcast nun forget him in their happy seclusion, for to him they owe their home, and bread, and toleration, if not absolute protection on the part of government, and leave to recruit their fast-decaying numbers.

From Mgr. Brunelli the institution called "La Obra Pia" received a great impulse. The Spanish monarchs, from the time of the Crusades, have been the patrons of the Holy Places in Jerusalem by large private donations and bequests. They succeeded in building chapels and schools on the site of our redemption, endowed them, and maintained a nnmber of Franciscan friars as missionaries in those parts, as likewise guardians to watch over and repair the buildings their piety had raised, while, at the same time, funds were amply supplied in Spain for educating such young religious as were destined for Palestine. In course of time the faith or wealth of royalty began to fail; but the dignity of the crown being pledged to support the acquired privileges in the Holy Land, the monarchs of the house of Austria decreed that every testator should bequeath at least six reals (1s. 4d.) towards the maintenance of the above institution, or *Obra Pia*—the pious work, the notary being subject to suspension if in the will he did not introduce a clause to that effect. Ample funds being thus supplied, the *Obra Pia* went on flourishing, or at least keeping its ground, until the late civil war, when those funds, like all others applied to sacred purposes, were seized by the spoilers, and either embezzled or turned into a different channel, wholly foreign to their purpose. The poor friars in Jerusalem were left to starve; their nursery of missionaries here were disregarded, and in all likelihood the Spanish churches and Spanish privileges in Jerusalem would soon have fallen into utter ruin, had not the nuncio availed himself of the Eastern question to stir up Spanish pride or piety, and procured from the government the nomination of a committee to inquire into and correct all bygone errors. The committee is about to commence its labors. Four millions of reals have been lodged in the General Deposits Bank to further the object of the *Obra Pia*, and a college is about to be established for training young missionaries destined to Palestine.

France.—*Our Lady of La Salette.*—"The sixth anniversary of the apparition of the Blessed Virgin at La Salette, was celebrated on the 19th of September, on the mountain itself. It is impossible to describe the solemn and touching nature of that ceremony. In order to form a just idea of it, it were necessary to have seen that immense multitude of pilgrims of all conditions, gathered together from all parts of France, and even from foreign countries. There were priests from forty-five to fifty diocesess of France, as well as neighboring countries. Paris, Lyons, Besançon, Dijon, Toulon, Arras, Cambrai, Orleans, Milan, Brussels, Bruges, Munich, S. John Maurieune, (Savoy,) and many other diocesses had their representatives. We remarked the vicar-generals of Rouen, Luçon, Grenoble and Aoste, and an old priest of the diocess of Bruges, who, although seventy-four years of age, was not prevented from ascending the mountain.

"On the 17th, the pilgrims began to assemble. On Sunday, the sanctuary of the new church, which has been erected on the mountain, was blessed, and on that day masses were said without interruption, at three altars, from four o'clock in the morning to mid-day. At that time, the concourse of pilgrims had become so great, that the house of the missionaries of La Salette was literally encumbered. The two chapels, the corridors, the *salles*, all were filled to such a degree that the missionaries could not possibly hear the confessions, and were under the necessity of asking the assistance of some of the other priests who were present.

"On the same day, at ten o'clock, P. M., the Way of the Cross was solemnly made in common by all the faithful present, in the same place where the Blessed Virgin appeared and which she watered with her tears. Each of the crosses which marked the Fourteen Stations bore a wax light (bougie.) Arrived at the last station, the Superior of the Missionaries, who presided at the ceremony, giving vent to the fire of inspiration, impressed the hearts of his auditors with the most touching emotions.

"At midnight the masses commenced, and were celebrated at four altars until mid-day without interruption. High mass was celebrated at nine o'clock, A. M., in the open air. A wooden altar, well decorated, was raised on the declivity of the mountain of Gargas. M. Rousselot, Vicar-General of Grenoble, officiated. More than a hundred priests formed the semi-circle, while an immense number of pilgrims were ranged in the form of an amphitheatre on the hill.

"After the Gospel, M. Sibillat addressed the multitude. After Vespers, which were also chanted in open air, the pilgrims commenced slowly to descend the mountain; but all expressed the grief they felt on leaving the place, and, like the Apostles on Mount Thabor, their thoughts could only be expressed by the words, '*Domine, bonum nos hic esse.*'"

Holland.—A Jansenist prelate who usurped the title of Archbishop of Utrecht, and who was excommunicated many years ago by Pope Leo XII, having recently had the audacity to consecrate as Bishop one Herman Heykamp, who has been introduced by a knot of schismatics into the See of Daventer, in Holland, his Holiness Pius IX, has pronounced a solemn condemnation of the sacrilegious act, and anathematised the aforesaid Herman Heykamp, together with all who have had any share in his election or consecration. His Holiness expresses the deep anguish which the conduct of those infatuated people has given him, hopes that they may one day reflect on the terrible penalties which they have incurred—a grace which he implores Heaven to bestow upon them, and gives the assurance that he desires nothing more ardently than to be able to embrace them with paternal charity on their abandoning their error and their obstinacy.

Sweden.—*Persecution.*—We (*Journal de Bruxelles,*) have frequently had occasion to show in what manner they understand tolerance in certain Protestant countries. Sweden merits a special mention in this respect. To the traits of fanaticism which we have already had occasion to cite, we may add the following fact which has just come to pass at Stockholm.

Two young ladies, Lutherans in religion, one aged twenty-five, the other eighteen years, repaired to the house of the Catholic Curé, and manifested to him the intention of entering into the bosom of the Roman Church. The curé received them, but to put them to the proof he obliged them to reflect maturely on the great act which they proposed to themselves to accomplish. Fifteen days after they came again and declared that their resolution was taken. The curé proposed then to give them the necessary instruction, and appointed a day to begin, the 5th of August.

The next day, the 6th, the young ladies were summoned before the police, and accused of Catholic tendencies. A Protestant minister discharged the functions of public accuser. In an examination which lasted *only* nine hours, they tortured the poor girls with questions the most diverse, and sometimes the most improper. The magistrate demanded of them, among other things, if they knew that it is prohibited under pain of fine of ten thalers, (about 12s.) to assist at the exercise of a religious worship other than their own.

Unfortunately for the accuser, he had himself delivered, the preceding day, a certificate in which he had said, that the accused knew their catechism well, that they led an irreproachable life, &c.—in a word, what is understood by an *ecclesiastical passport* according to the custom. His position was embarrassing. The magistrate did not stand upon these trifles. "It is all one," said he, "I know well how to take away from you the desire to run after the Papist Church; I shall confide you to the hands of persons who shall watch that you go to the temple, and if that does not suffice, I shall employ against you all the severity of the Swedish law, (exile.)"

The magistrate kept his word; he has just put the two girls under the guardianship of a Lutheran priest, the most notorious for his blind fanaticism and hatred against every thing that bears the name of Catholic.

Behold how they respect personal liberty—behold what they understand by religious liberty in Sweden. Let them still boast to us after this of the tolerance of Protestantism!

Mexico.—*The Jesuits re-established in Mexico.*—By recent intelligence from Mexico we learn that a decree re-establishing the Jesuits in the Republic has been published. It is dated from Tacubaya, the 19th September, and is countersigned by Señor Lores, Minister of Justice. They are placed in the same position in nearly every respect as they stood in before they were banished. They are to be considered as Mexican citizens, with all the rights and duties attaching. Their property is all to be restored to them, with the exception of the College of San Ildefonso and its appurtenances, of property devoted to military purposes, of such as has been sold to third parties, and of their places of worship converted into parish churches or other religious institutions with consent of the ordinary, or of the respective bishops. Funds raised for their aid during the first year are relieved of the greater part of the duties which would otherwise have to be paid on them. Four members of the order who happened to be in Mexico, Dr. Basilio Arrillago, and Fathers Lyon, Rivas and Icara, have addressed to the President a communication, in which they invoke blessings on his head, and explain the pious and quiet course they intend to pursue.—*Cat. Her.*

Sandwich Islands.—On the 20th of July a great meeting of the citizens was held in Honolulu, when among other resolutions, the following was offered, and unanimously adopted: *Resolved*, That a committee be appointed by the President, to prepare a petition to his Majesty, praying that he will gratify the most earnest hope and desire of the people,

and contribute to their happiness and prosperity, by dismissing from office G. P. Judd and Richard Armstrong, the present Ministers of Finance and Public Instruction.

J. D. Blair having been appointed to prepare a petition to his Majesty Kamehameha III, submitted one which concludes as follows:

"That in the humble opinion of your petitioners, the public good and the welfare of your Majesty's people would be greatly promoted, and the peace and harmony of the country secured, by the dismissal from office of G. P. Judd and Richard Armstrong, Ministers of Finance and Public Instruction.

"Their inefficiency and misdeeds may be artfully concealed from your Majesty, but their selfish cupidity, political imbecility, and malfeasance in office, are well known and grievously felt by the people.

If the public good made subservient to personal aggrandisement, the use of official and arbitrary power to gratify personal malice, inefficiency and neglect in the discharge of official duties, and the shameful betrayal of the trust of a confiding and unfortunate people, merit public reprobation and the withdrawal of the trust confided to them, then do they."

The *Catholic Standard*, of San Francisco, with news from the Islands to the 10th Sept., says:

A change in the cabinet has been effected. The following are the appointments of the king: His Royal Highness, General of Division, Prince Lot Kamehameha, to the high office of Kuhina Nui. John Young, Minister of the Interior. R. C. Wyllie, Minister of Foreign Relations. Elisha H. Allen, Minister of Finance. Richard Armstrong, Minister of Public Instruction. Judd, the Missionary, Minister of Finance, has been dismissed amid congratulations of the whole people, and Mr. Allen, late American Consul of Honolulu, has been appointed Prime Minister of the Hawaiian government.

Archdiocess of Baltimore.—*Religious Reception.*—On the 8th of November, in the chapel of the Frederick Convent of the Visitation, Miss Catharine McKee, of Baltimore, and Miss Mary C. White, of Georgetown, D. C., received the religious habit, and the names of Sr. Mary Margaret, and Sr. Mary Liguori.

Archdiocess of New York.—*Ordination.*—We learn from the *Freeman's Journal* that on Friday, the 14th Oct. Mgr. Bedini conferred the tonsure on Messrs. Martin Dowling, Daniel Durning, William Keegan, Peter McCarron, Benjamin O'Callaghan. On the same day they received minor orders, together with Mr. Charles Cicaterre. Subdeaconship was also conferred on Rev. Messrs. Joseph Caredda, S. J., and Peter Tibot, S. J., together with all the above named gentlemen.

On Saturday, all received the diaconate with the Rev. Benjamin Allaire.

On Sunday, the same prelate raised to the dignity of priesthood the Rev. Messrs. Allaire, Dowling, Durning, Keegan, Cicaterre, Caredda and Tibot.

Consecration of Bishops.—The imposing ceremony of the consecration of the three newly elected Bishops for the province of New York—the Rt. Rev. Dr. John Loughlin, Bishop of the lately erected diocess of Brooklyn; the Rt. Rev. James R. Bailey, Bishop of the diocess of Newark; and the Rt. Rev. Louis de Goesbriand, Bishop of the diocess of Burlington, Vt.,—took place, with the august ceremonies incident to such an occasion, at St. Patrick's cathedral, Mulberry St., on Sunday morning, Oct. 30th. His Excellency Monsignor Bedini, Apostolic Nuncio to Brazil, a number of bishops, and a large number of priests, participated in the ceremonies; and the large edifice was thronged with spectators—to many of whom it was a novel spectacle. At $10\frac{3}{4}$ o'clock, the grand pontifical procession started from the archiepiscopal palace, and proceeded through Mulberry, Prince, and Mott Streets into the cathedral, arrayed in their robes and vestments, according to their office and position in the Church. The bishops wore their mitres and carried their croziers. A rich crimson velvet canopy, nearly six feet square, lined with changeable green silk, was borne over the nuncio. It was supported by four principal trustees of the cathedral. The following was the order in which they marched:—Two Thurifers. Subdeacon with processional cross, (between two Acolytes.) Twenty inferior Clergy, in surplice. Fifty Priests in chasuble. The four Visiting Bishops: Bishop Connoly, of St. Johns, New Brunswick, with Chaplain. Train Bearers. Bishop O'Reilly, of Hartford, with Chaplain. Train Bearers. Bishop Timon, of Buffalo, with Chaplain. Train Bearers. Three Bishops elect: John Loughlin, Bishop elect, of Brooklyn, with Chaplain. Train Bearers. James Roosevelt Bailey, Bishop elect of Newark, with Chaplain. Train Bearers. Louis de Goesbriand, Bishop elect of Burlington. Train Bearers. Second Master of the Ceremonies, Father Daubresse. Subdeacon of Office, Rev. Peter McCarron. Deacon of Office, Rev. Benjamin O'Callaghan. Assistant Priest Vicar-General, Rev. Wm. Starrs. First Master of Ceremonies, Rev. D. W. Bacon. Archbishop Cajestan Bedini, of Thebes, Apostolic Nuncio to the Court of Brazil, on extraordinary mission to the

government of the United States, (walking under the canopy as above mentioned.) Train Bearers. Several attendant Officers. Canon of the Cathedral. The Most Rev. Archbishop of New York delivered an able discourse on the occasion.

Diocess of Buffalo.—*Ordination.*—On the 18th of October, the Rt. Rev. Dr. Timon promoted the Rev. B. McCool, deacon, to the holy order of priesthood.

Diocess of Hartford.—*Ordination*—On the 13th October, the Bishop of Hartford conferred, in the cathedral of Providence, minor orders on Mr. Bernard T. Tully. On the 14th, he ordained the same gentleman subdeacon, and on the 18th, deacon.

On Sunday, the 16th, during pontifical Mass, he ordained priests Rev. John Lynch, for many months a deacon, and Rev. Bernard Tully.

Archdiocess of Cincinnati.—*Dedication* —St. Augustine's church was dedicated by the Most Rev. Archbishop, on Sunday, 16th October. The Ursuline nuns on whose beautiful grounds the sacred edifice stands, will be able to attend service in their choir, on the east of the sanctuary, as well as the young ladies, pupils of their institution.

Ordination.—On Saturday, the 15th, an ordination was held in St. Mary's Seminary. Thomas J. J. Coppinger, Edward Fitzgerald, John Mange, and Terence Smith, received the clerical tonsure, and together with Joseph Whitler, minor orders. On the following day, (Sunday) at the cathedral, Messrs. Whitler, Coppinger, and Thisse, were ordained subdeacons; Rev. Messrs. Doyle, Garvey, and Hemsteger, deacons; Rev. Mr. Shehan was promoted to the holy priesthood.

Consecration of Bishops.—On the 1st of November, the Rt. Rev. George A. Carrell and Rt. Rev. Frederick Baraga received the episcopal consecration in the cathedral of Cincinnati; the former as Bishop of Covington, and the latter as Bishop of Amyzonia and Vicar-Apostolic of Upper Michigan. The consecrating prelate was the Most Rev. Dr. Purcell, Archbishop of Cincinnati, who was assisted by the Rt. Rev. Bishops Henni, of Milwaukee, and Lefevere, of Detroit. The Bishop of Louisville preached on the occasion, on the unity, catholicity, perpetuity and sanctity of the Catholic episcopate.

On the 6th of November, Bishop Henni confirmed sixteen persons at Reading, Ohio.

Diocess of Detroit. On the 16th of October, the Rt. Rev. Bishop Lefevere confirmed about 50 persons at Grand Rapids.

Diocess of Louisville.—*Episcopal Visitation.*—On the 2d of October the Rt. Rev. Dr. Spalding confirmed 22 persons at St. James' church, Elizabethtown, Ky.; on the 4th, he confirmed 5 young ladies of the academy at Bethlehem. This school numbers 70 boarders: in a separate building there are 15 orphan girls. On the 6th of October, the Bishop confirmed 73 persons at St. Lawrence's, Daviess co., where measures were taken to enlarge the church. On the 9th, he administered the same sacrament to 58 at Owensborough; on the 11th, 45 were confirmed at St. Raphael's, on Panther Creek. At Henderson steps were taken for erecting a church. On the 16th, 142 persons were confirmed at the church of the Sacred Heart in Union co. A new church is to be erected in this place. On the 23d, 32 persons were confirmed at St. Jerome's church, 25 miles from Paducah; measures were adopted to build a new church. On the 24th, the Bishop confirmed 10 persons at St. John's, 16 miles distant, and the following day the same number at Paducah.

Apostolic Vicariate of Upper Michigan.—In a letter to the *Detroit Catholic Vindicator*, the Rt. Rev. Dr. Baraga, Vicar-Apostolic of Upper Michigan gives the following interesting particulars of the district under his charge:

"I have been engaged in the Indian mission, among the Ottawas and Chippewas, over twenty-two years. In the beginning I was among the Ottawas nearly five years; and for the last eighteen years I have labored in the Chippewa missions bordering on Lake Superior. My first station on this lake was at Lapointe, (now belonging to the State of Wisconsin,) where I arrived in August, 1835. This place was at that time, in a religious respect, a wild desert. Never was a Catholic missionary stationed there before. With great efforts, struggling against various obstacles, difficulties, privations and oppositions, I succeeded in opening and establishing a mission, and built a church of considerable dimensions, a dwelling for the missionary, and a number of houses for the converted Indians. I labored on that mission eight years and some months, and brought into the sheep-fold of the Good Shepherd, by conversion and baptism, over seven hundred souls, Indians and half-breeds. I then committed that mission to the care of the Rev. Father Scolla, who is yet there.

"In 1843 I removed to L'Anse and established that mission; again with great labor, difficulty and cost, I built there a church with a dwelling for the missionary, and about thirty comfortable houses for the converted Indians. And there I brought into the Church of Christ about three hundred souls, and had the spiritual charge of them until I was called to take charge of all our Indian missions in Upper Michigan. The mission of L'Anse is now under the spiritual care of the good and much beloved missionary Rev. Angelus Van Paemel, who now speaks the Chippewa language to perfection.

"The first years of my stay at L'Anse, I devoted my whole time to the Indian mission, as I did at Lapointe, all the time of my stay there, preaching and teaching in the Indian language, and keeping a regular school for Indian children, both boys and girls. But about the year 1845, the copper mines of the upper peninsula began to be discovered, and one after another started into operation, with more or less workmen, amongst whom there was always a good proportion of Catholics, from Ireland, Canada, Germany, and other Catholic countries. And when I saw how destitute they were of the comforts and benefits of our holy religion, I began to visit the mining locations, both in the District of Keweenaw Point, and the Ontonagan District. I visited each district three or four times a year. The first years my endeavors were sufficient and satisfactory. I was able to visit every mining location, and to render to the Catholics every spiritual service that was necessary in the way of salvation. But soon the locations increased so much in number and in population, that my short visits were no more sufficient and proportioned to the spiritual wants of the Catholics of the upper peninsula; and I began to feel very painfully the distressing want of clergymen around the mining locations.

"This want I saw especially on my last missionary visit throughout all the locations in August and September last. The increase of population on Lake Superior, and amongst others also of Catholics, is most astonishing this year. I will mention a single circumstance as a proof. In my former missionary visits to the mining locations, I had ordinarily 12 to 15 children to baptise, and I thought I did well But on my last visit I baptised no less than 56 new born babes.

What a pity to see so many Catholics destitute of almost all spiritual help and comfort! When I saw that, I was touched to tears, and thanked the kind Providence of God Almighty, who affords me now a fair opportunity to remedy such depressing wants of the poor Catholics of Upper Michigan. On this last missionary visit, I pointed out several places and secured lots for the building of churches and school houses, and dwelling houses for the priests and teachers in the different prospering mines of the upper peninsula, especially at Ontonagan Village, at the Minnesota Mine, at the Norwich Mine, at Eagle Harbor, at the South Cliff, and in the iron mining region of Pere Marquette. Some of these churches are almost finished, and others are in a way of progress. The church at Ontonagan village especially is nearly completed, and will be dedicated next spring to God Almighty, under the name of St. Patrick, who will be the patron saint of this principal church on Lake Superior. It is 76 feet long, 30 feet wide, and 20 feet high outside. The steeple is built in a particular manner; it is both beautiful and strong, and about 60 feet high.

Archdiocess of St. Louis.—*Dedication.*—October 30th, the Most Rev. Archbishop of St. Louis, assisted by several clergymen, dedicated to the worship of God the new church of SS. Peter and Paul, in the southern part of St. Louis city.

Diocess of Galveston.—The Rt. Rev. Bishop of Galveston confirmed 120 persons recently at San Antonio and Espada.

Diocess of Chicago.—On the 1st of Nov. a new church was dedicated at Ottawa, by the Rt. Rev. Dr. Van de Velde, late Bishop of that diocess.

The Rt. Rev. Dr. Henni, of Milwaukie, has been appointed by the Most Rev. Archbishop of St. Louis, to act as administrator of the diocess of Chicago, until a bishop be appointed to the see.

Diocess of Quincy.—The Most Rev. Archbishop of St. Louis will act as administrator of the diocess of Quincy, Ill., until the appointment of a bishop.

Diocess of Burlington.—The Rt. Rev. Bishop de Goesbriand took possession of his see on the 5th of Nov., and the following day he officiated pontifically, and administered confirmation to 100 persons.

Diocess of Boston.—*Dedication.*—The new church of St. John the Baptist, in Quincy, was dedicated to the service of Almighty God on Sunday last, Nov. 20th, by the Rt. Rev. Bishop Fitzpatrick. About 160 persons received the sacrament of confirmation. There are now two churches in the town of Quincy. The new edifice is a neat structure, in the early Gothic style, and it measures about 94 feet by 46. The cross is 120 feet from the ground.

Personal.—Rt. Rev. Bishop Reynolds has returned to his diocess after an absence of two months, during which he visited Louisville and St. Louis, where he received $2,300 towards the completion of the new cathedral of Charleston.

The Rev. T. J. Sullivan was expected home on that day. His health has been greatly benefited by his visit to Europe.

It is announced that the Rev. Mr. Preston (a convert from Episcopalianism) has been appointed to succeed Bishop Bayley in the post of Secretary to Archbishop Hughes. The Very Rev. Mr. Starrs succeeds Bishop Loughlin as Vicar-General.

John Mitchell, one of the Irish Exiles, has escaped and arrived in the United States.

The Rt. Rev. Dr. Bayley, Bishop of Newark, took solemn possession of his see on the 1st of November.

The Rt. Rev. Dr. Loughlin, Bishop of Brooklyn, was installed in that see on the 9th of November.

Deaths.—The Rev. Conrad Schniederjans, attached to the cathedral of Vincennes, died in that city on the 30th Sept. He was universally regretted.

At Bonnet Carré, La., on the —September, Rev. M. Legendre, assistant pastor of the church in that place.

At Springhill College, near Mobile, Mr. F. Lhermite, subdeacon, a scholastic of the Society of Jesus.

Conversions.—*Of a Baptist Minister.*—We read in the St. Louis *Herold des Glaubens* of the 25th October, that Rev. Joseph Keenan, a Baptist preacher, abjured his errors and was received into the Catholic Church at Benton, Scott co., Mo., by the Rev. Leo Ozdecar, O. S. F.

Of an Episcopalian Minister.—The Rev. W. Pope, B. A., Christ's College, Cambridge, son of the late incumbent of Trinity church, Micklegate, York, and nephew of Archbishop Whateley, has just been received into the Catholic Church; also Miss Mathews, daughter of the Rev. Mr. Mathews, of York. Several other clerical and lay conversions are expected to take place in that and other localities.

Lady Sussex Lenox, of the noble house of Richmond, has been received into the bosom of Catholic Unity at Florence, where she has long resided.

Particulars of the Plot to Assassinate Mgr. Bedini.—Our remarks on this subject ash week have called forth the following account of the matter from a distinguished gentleman of New York.—*Cath. Her.*

"*New York*, 31*st October*, 1853.

"Dear Sir,—I noticed in the *Catholic Herald* of 27th inst., certain brief editorial remarks in regard to the conspiracy to assassinate His Excellency, Monsignor Bedini, which seemed to me to imply that you were unacquainted with the particulars of the affair, I accordingly thought that you would be pleased to have them furnished to you, in order that the readers of your paper may have an instance of the practice of those infidel and Red-Republican Italians, who have recently taken refuge in our country. Shortly after the arrival of the Nuncio in New York, an Italian paper, the *Eco d'Italia*, edited by one Secchi de Casali, began a series of the most scurrilous and calumniating attacks upon him and his mission here. He was warmly seconded by the mountebank and apostate priest, Gavazzi; their principal accusation against him, by which they sought to inflame the minds of natives and foreigners, being, that when Legate at Bologna, he had caused to be put to death Ugo Bassi, a fallen priest, who was taken prisoner by the Austrians while bearing arms among the followers of Garibaldi. They stated also, that he had previous to the death of the unhappy man, caused the crown of his head and the tips of his fingers to be flayed. As you may well suppose, the whole statement is an atrocious falsehood. The true statement of the case, showing how Bassi came to suffer death, and how he met it, appeared in a Milwaukie paper, one or two months ago, and was republished in several papers in our city. But to resume the thread of my narrative; during the absence of the Nuncio from our city, (he was I believe in Washington) an Italian, who gave his name as Sassi, called on our Most Rev. Archbishop, and stated to him that he was cognizant of a plot on foot to assassinate Monsignor Bedini—that the conspirators, whose names he said he was ready to give, were refugees that had arrived in the Sardinian frigate San Giovanni, that they were desperadoes who would endeavor to execute their purpose. He said that he had been intimate with them, but that when they had imparted to him their nefarious designs, he was struck with horror and could not but warn the worthy prelate of the danger which awaited him. The Archbishop did not at first attach much importance to the tale; whether it was that he considered it a scheme to draw money by playing on his fears, or that he thought even if the plot were on foot that the conspirators were too great cowards to carry it out, I cannot say, but he told Sassi he might write the Nuncio and call upon him on his return. Sassi did so, and after calling several times, had an interview with the secretary of Mgr. Bedini, and subsequently with the prelate himself. Both were struck and convinced by the sincerity of the man's manner; he gave the names of the three parties implicated, stated that already they had lain in wait, one at the corner of Mulberry and Prince, and another at the corner of Mulberry and Houston, armed with stilettoes, to accomplish their dreadful purpose. He evinced the greatest apprehension lest his visits to the Archipiscopal residence should be discovered by these villains, in which event he added that *his death was certain*. The chief of police was informed of all this, but nevertheless not long after, this same Sassi one night at about 10 o'clock, while in the company of another Italian, on the corner of Frankfort and Gold streets, was stabbed by a person who passed rapidly by them. He was taken to the hospital where

he died shortly afterwards, being attended in his last moments by the Rev. Mr. Cauvin, a Sardinian priest who had charge of a parish at Hoboken. With the admirable letter of the Nuncio to Mr. Cauvin, your readers are no doubt already acquainted. I have only to add, that it is a matter of great surprise to me that the chief of police of this city effected no arrests, for he was, as I have already mentioned, *in possession of the names of the parties in the plot*, before the tragic event of Sassi's assassination. One cannot help entertaining the idea of inefficiency somewhere, for I feel confident that had the same occurred in London or Paris, the murderer would not have escaped, as it is rumored he has gone to England, though some assert that he is still concealed in this city.

Above you have, my dear sir, a narrative of the occurrence in its leading and most important particulars. I was advised to send them to you by my brother-in-law, Mr. ——, with whom you are well acquainted; you are at liberty to publish this communication, but I would prefer you would not mention my name. Your most obed't, ——."

The following is the letter of the Nuncio referred to by our correspondent:—

"My dear Mr. Cauvin:— (*Translation.*)

"I beg of you to have no step taken on my account with the authorities, in reference to the affair of the unhappy Sassi. It is not by any means my wish to pursue any one with the sword of justice. My life is in the hands of God rather than in those of men. My ministry is wholly one of peace and of pardon. My heart is for loving even those that hate me.

"Continue to soften as much as you can the souls of the poor Italians, who after all cannot but be always irritated by the sufferings of exile. Unhappy men! They are indeed worthy of pity! Be sure I will recommend them in a special manner to the mercy of God, and as not knowing them I cannot extend to them my hand to aid them, I will raise it to bless them wherever they may be. With sentiments of sincere esteem, your devoted and affectionate servant, G. Archbishop of Thebes, Nuncio Apostolic."

The Episcopal Convention and the late Bishop Ives.—At the triennial convention of the Protestant Episcopal Church, recently held in New York, the secession of Dr. Ives was the subject of much deliberation, and drew forth a canon by which he was adjudged worthy of a solemn deposition. The following is the sentence pronounced against him: *Whereas*, Levi Sillman Ives, D. D., Bishop of the Protestant Episcopal Church in the United States, in the Diocess of North Carolina—in a communication under his proper hand, bearing date "Rome, Dec. 22, 1852"—avowed his purpose to resign his "office as Bishop of North Carolina," and further declared that he was "determined to make his submission to the Catholic [meaning the Roman] Church."

And Whereas, There is before the Bishop of the Protestant Episcopal Church in the United States, acting under the provisions of Canon I, of 1853, satisfactory evidence that the said Levi Sillman Ives, D. D., has publicly renounced the communion of this Church, and made his submission to the Bishop of Rome, as Universal Bishop of the Church of God, and Vicar of Christ upon earth, thus acknowledging these impious pretensions of that Bishop, thereby violating the vows solemnly made by him, the said Levi Sillman Ives, D. D., at his consecration as a Bishop to the Church of God, abandoning that portion of the flock of Christ committed to his oversight, and binding himself under anathama to the anti-Christian doctrines and practices imposed by the Council of Trent upon all Churches of the Roman obedience.

Be it therefore known, that on the 14th day of October, in the year of our Lord, 1853, I, Thomas Church Brownell, D. D., L.L. D., by Divine permission Bishop of the Protestant Episcopal Church in the U. States, with a consent of a majority of the members of the House of Bishops, as hereinafter enumerated, to wit: [Here the sentence gives the names and titles of the Bishops,] and the terms of the canon in such case made and provided, do pronounce the said Levi Sillman Ives, D. D., *ipso facto* deposed, to all intents and purposes, from the office of a Bishop in the Church of God, and from all the rights, privileges, powers and dignities thereunto pertaining.

In the name of the Father, and of the Son, and of the Holy Ghost—Amen.

Thomas Church Brownell, D.D., LL.D., Bishop of the Diocess of Connecticut, etc.

This action of the convention presents some strange anomalies, which, it seems to us, will appear inexplicable to any reflecting mind. In the first place, it is difficult to understand how Dr. Ives could have been deposed from a rank or office which he did not hold, which he voluntarily abandoned. Such a deposition is nugatory, because it fails of an object. In the second place, why would such sentence be pronounced against a man, whose conversion had been pronounced by the Protestant Episcopal press, the result of diseased mind? Dr. Ives was either insane or not, when he resolved to join the Catholic Church. If the former, sentence of deposition is unjust; if the latter, his former associates are guilty of calumny by their own showing. Thirdly, if Dr. Ives' secession from the Church is a crime, how can his Protestant judges vindicate those who solitary and alone rebelled against the whole Church at the time of the reformation? Either the action of the convention is unmeaning, or it passes condemnation on the first reformers.

THE

METROPOLITAN.

Vol. I. JANUARY, 1854. No. 12.

For the Metropolitan.

ITALIAN REVOLUTIONS.—A STUDY OF ITALIAN NOVELS.*

A RECENT writer in this magazine has said of novels: "They have become a power in the state." "It is no more possible not to read novels, than it is to prevent their production." And this is true. Any one addicted to historical writings feels, that among monuments to be consulted in the history of the nineteenth century must be included novels,—not novels professedly historical, but chiefly those which are not. Having come to this conclusion, we thought in agony of mind of that poor fellow in Warren's Diary of a Physician, who in his madness believed that he had been condemned in eternity to translate into Greek hexameters, all novels that had ever been written, and yet Warren had not then written his "Ten Thousand a year."

But, joking aside, novels have become so ordinary a vehicle for propagating doctrines true and false, for forming public opinion, and even narrating facts and exposing abuses, that social history cannot be written without them, and history must be eminently social. Between some poetical memoirs and some political novels the difference is so slight, that the latter seem better entitled to credence.

In attempting to trace the recent revolutions in Europe, especially in Italy, every one has found great difficulty. So conflicting and contradictory are the statements, that one not thoroughly familiar with the people cannot but be misled. Having given it up till a better day, we took up by chance the newly published "Lorenzo Benoni," written by Giovanni Ruffini, a Genoese, schoolmate and friend from boyhood of Mazzini. The work is his own autobiography. Now, if you ask whether it is a good book, we must answer: No. If not on the Index by this time, it will soon be. Well written, extremely agreeable and interesting, it is often graphic and thrilling. Still its tone is false, and it could not but mislead the young. It is withal a work well worth reading, not from its fascinating style, and its sustained interest, but from the data it discloses for judging of the causes and hue of Italian republicanism.

*Mei prigione. (My Prisons.) Silvio Pellico. New York. 1833.
Lorenzo Benoni, or Passages in the Life of an Italian. Redfield. 1853.
L'Ebreo di Verona. (Civiltá Cattolica.) Rome. 1850–1.

The first French revolution carried its arms and doctrines into Italy, where many who disliked the former, embraced the latter. The patriot party in Naples formed a secret organization to repel the invaders: flying to the mountains they subsisted by making and selling charcoal, (carbone,) whence they derived the name of Carbonari. Then the name was one of honor, and the best and noblest prided themselves on their connection with the society. On the restoration of the Bourbons, the society had become secret, adopting the ideas of all the secret societies which have in different centuries existed in Europe. It was too powerful to dissolve: while opposing the French, they had, as we have seen, imbibed many of the republican infidel doctrines spread by the invaders, and the sect of Carbonari soon found the new state of things intolerable. New and zealous adherents were obtained, who were trained to obey the slightest mandate, yet for years entrusted with no secret but that of being themselves Carbonari. Meanwhile, revolutions in Italy were silently preparing. In 1821 they made the first attempt in Naples and Piedmont, but were defeated. The Genoese poet Silvio Pellico, with many others, was arrested, and his memoirs enable us to form some idea of the opinions of the movers. Who has not read the touching memoirs of Pellico, whose lofty and pious mind, serenity and candor of life, draw forth the eulogy of the author of the Jew of Verona, no favorer, as we shall see, of Carbonari. With noble minds, indeed, he and his fellow-prisoners became tainted with irreligious ideas, which in their subsequent imprisonment they rejected. We pity them and sympathize in their sufferings, yet feel that their success must have been fatal to their country. Few political allusions are to be found in his work, but it is a picture of the mental state of some of the best of the revolutionary school of 1820.

Lorenzo Benoni gives us a picture of the school of 1830. We cannot consider Ruffini a naturally bad man: his history of his boyhood shows us the source of his errors. Educated by the Somascho Fathers, the character and manners of some of his tutors, and more especially prefects, drew out a dislike for the clergy, and though he speaks with respect of the president,—priest and tyrant became to him from boyhood synonymous. Though educated in a school directed by religious, he shows an evident want of a clear, distinct knowledge of religion and its policy.* The course of studies exalted to the skies the patriots of Greece and Rome, and the boys were all thoroughly imbued with republican principles, and could not but look forward to a Utopian republic as the form destined to restore the ancient glory of Italy. The author himself is struck with the anomaly. "Strange," he says, "but true. Public education in Piedmont—the part of Italy, perhaps, most despotically governed at that time—was entirely republican."

Leaving school he entered the university to study law, after having in a fit of enthusiasm thought of becoming a Capuchin. At this period he becomes acquainted with Mazzini, the Fantasio of Lorenzo Benoni. Mazzini, who has of late years so attracted the public attention, was then a romantic young man just entering on life, uncorrupted yet, but full of the same ideas of liberty as those we have mentioned. He too was a native of Genoa, and brought up with great care in the bosom of his family, all the members of which were noted for their piety, as he himself was till about this period. Mazzini was now projecting a society

*What he says of the Jesuits, for example, and their supposed organization, is so unlike the rest of the book and evinces such ignorance, that we might almost suppose it inserted by some *learned* outsider of the Church, who could not tell you what a Jesuit is, but know it is something awful: from the fact that he never had an opportunity of personally examining their history or rules, or meeting one able to inform him.

similar to that which had revolutionized Greece, but finding great difficulties, he and his friends contrived at last to open correspondence with the Carbonari and were admitted. This step of course cut him off from the Church, and yet he found that it was little suited to his scheme of a republic. Ruffini speaks of the sect with great contempt: and after a meeting in which a member was really or pretendedly condemned to death for treason and perjury, and his execution announced, they formed a new society bound by no oath or secret, for as Carbonari they could form no new one.

Mazzini was soon after arrested and imprisoned; but at last released, and retiring to France, he formed the plan of his great secret society, a mere development of that already existing, compared with which the Carbonari became nothing.

A directing committee was established at Marseilles, and a central one at Genoa, communicating with provincial committees in the principal towns, the latter having propagandists in every village. Meanwhile their gazettes, periodicals and tracts were scattered through the land. Mazzini had now reached his last degree. Defying the Church he entered among the Carbonari: despising his Carbonari oath he founded a new secret society. Ruffini's memoirs detail the failure of their first attempt at revolution in 1833, and his own flight: a most interesting and thrilling narrative.

The new society soon became openly infidel; there was no God but the people. Mazzini threw off the mask: "This man who disowns Christ, His redemption, His Gospel and His Church, was born a Christian, baptised in his native city, professed the holy law of the Gospel, bathed humbly in the healing waters of confession, was nourished again and again with the eucharistic body of Christ."

This society assumes the powers of a government; united with similar sects in other countries, it controls, directs, punishes. Assuming the right to try and condemn its members, many die by its order. If a man is dangerous to it, he is condemned and suffers death. Ruffini would seem in his Lorenzo Benoni to make these condemnations among the Carbonari, a farce to intimidate younger members. But no secret political society can exist without these assassinations. As a boy-education had taught us to regard every effort to free Ireland as right, that of the United Irishmen was clearly so. They were then the legitimate government of the nation: and as such might try and punish a traitor. In the law of nature no form of trial is specified: the penalty of death is not at variance with it. Establish the certainty of the crime and you may punish the criminal as you choose. This seemed clear to us, and when we read that the Directory had condemned Reynolds, we wondered at their shrinking from executing the sentence. The train of thought is evident.

The same reasoning is adopted by every secret society that assumes that it is a government. And then too comes the second reason, that it is just to take the life of one who attempts yours. The denial of these assassinations is not worth a rush; they are a natural consequence of the organization, and as the people are warmer and more impulsive, the cases will be more numerous. The Jew of Verona is a case of assassination. Azer, a Jew, born at Verona, is sent in his youth to his uncle, a rich Hamburg banker. He travelled over much of Europe, enters the society, is an active propagandist in Lombardy and Hungary, till disgusted with the enormities he sees perpetrated, he retires to a secluded valley in Switzerland, where in consequence of an accident he becomes a Catholic. He could not escape. Tracked to his retreat he is stabbed by two pretended friends who elude pursuit.

Such an assassination has been treated as a mere fiction: but, as even in the city where we write, Italians have been stabbed in the public streets and no trace been discovered of the murderers, we may be permitted to believe that the natural consequence of the organization is a fact. The very last victim, it is said, revealed a plot for the assassination of an Italian in this country, and paid the forfeit with his life.

In the system of assassination even women are employed, and La Babette in the Jew of Verona is no fancy sketch, revolting as it is to every feeling. This work is soon to appear from the press of Murphy & Co., and all will soon be able to read the developments it contains, and study at greater length the enthusiasm created by the society, and the fatal power it acquired over the minds of the people.

Although the revolution of 1848 triumphed for a moment, it eventually failed. Yet the society is still in existence, active and untiring: minds are daily more and more corrupted by its emissaries, and the friends of religion need more and more to organize, and disseminate counteracting agents in every shape among the people: above all, clear popular statements of religious doctrines and sound political theories. This education is greatly needed: the education in schools is insignificant compared to it. This saves few compared to the number who are now corrupted and might be saved by the kind of education to which we allude.

EXPLORATION OF THE MISSISSIPPI.*

When we open the map of North America, and look upon the great river which rolls its waters through a course of nearly three thousand miles, intersecting a continent, and receiving perpetual supplies from the mighty tributaries, which are themselves navigable for hundreds of miles, east and west, we are struck by the vast importance of its geographical position. Its debouchure is in the Gulf of Mexico; on the east, the waters of the Ohio, aided by the resources of science and the energy of the American people, open its communications with the Atlantic coast; on the north, it is connected with those inland seas which present a chain of navigable waters from the ninety-second degree of west longitude to the Gulf of St. Lawrence; on the west, the head waters of the Platte, which nearly interlock with those of the Colorado, afford through the channel of the latter river, a communication with the Pacific at the Gulf of California. It is wonderful to consider that, 200 years ago, the existence of this mighty river was a matter of conjecture, and that for the tracing of its course we are indebted to the devotion of a few humble Catholic priests, who entered upon the enterprise with no ambition of glory for themselves, and with no other motive than that of winning souls to God. Nor has their zeal been unrewarded. The great artery, with its thousand branching veins, now throbs with the life-blood of civilization and religion; cities stud its banks; agriculture and manufactures leap into existence. But the pioneers of the work are still the Catholic missionaries, who push forward, planting the cross beyond the limits of social progress, and call upon us, with a voice which we dare

* From a very favorable notice, in the *Rambler*, of the "Discovery and Exploration of the Mississippi Valley. By John G. Shea. New York, 1852."

not disregard, to multiply our shepherds whilst we increase our flocks, and not to allow the vineyard, won and watered by their blood, to be choked with weeds because of the want of husbandmen.

The occupation of Cuba by the Spaniards, and their settlements on the south-western shores of the Gulf of Mexico, naturally turned the attention of that nation to the exploration of its northern coast; and we find accordingly that in the early part of the sixteenth century several successive Spanish expeditions were fitted out for the conquest of Florida. Garay, in 1518, appears to have reached the mouth of the Mississippi; but of his discoveries little is known. Subsequent attempts had a disastrous issue. The adventurers, more soldiers than sailors, and ignorant of the dangers of the coast, seem in almost every instance to have lost their vessels by shipwreck, and to have perished miserably on those pestilential shores. In 1528, Cabeza de Vaca, with four companions, the scanty remnant of a proud armament thrown ashore on an island off the coast of Mississippi, escaped to the main land, marched westwards, crossed the great river, (which he does not appear to have recognised,) traversed Texas, and reached the Gulf of California, after enduring extraordinary hardships and four years' captivity amongst the Indians. His arrival gave a fresh impulse to the spirit of enterprise; and in 1539, Father Mark a Franciscan, with one companion, set out from Mexico, and attempted to reach the Mississippi by the Colorado. The hostility of the Indian tribes compelled him to return, and disappointed his hopes of converting those savages, of whose docility and intelligence he had heard so much from De Vaca. In the same year the unfortunate Ferdinand de Soto left Cuba with an expedition which contrasted strongly with that of the humble Franciscan. It was powerful and well appointed, but animated with a piratical rather than a missionary spirit. Having landed in Florida, De Soto directed his steps towards the north-west, winning his way by the sword through the native tribes, burning their villages, and ruining their scanty cultivation. At length he reached the Mississippi, at a point below the junction of the Arkansas. Here he died, in the spring of 1542, leaving the conduct of the expedition to Muscoso, who, after a vain attempt to reach Mexico by land, built seven brigantines, and descended the river to its mouth. The survivors proceeded to Mexico, where they were met by the indefatigable Father Mark, who had just returned from a second unsuccessful expedition, and who had been wandering amongst the upper waters of the Arkansas, whilst De Soto was encamped at its mouth. If we except an expedition which landed on the east coast of Florida in 1557, under Tristan de Luna, and penetrated to the shores of the Mississippi, no further attempt was made to explore the course of that river. The Spaniards, disappointed in their expectations of finding the precious metals upon its banks, and ignorant of its direction and extent, did not appreciate its importance, and seem to have forgotten it; although it is probable that traders from the Havana, Vera Cruz, or Tampico, may have occasionally entered its mouth and carried on a desultory commerce with the Indians, who brought down their peltries in bark canoes; for when, in 1673, Marquette sailed down the stream as far as the Arkansas, he there met with Indian tribes who evidently had occasional intercourse with Europeans, and exhibited to him articles of European manufacture. The Spanish name of the Mississippi, "Rio del Espiritu Santo," like that of the "Conception," bestowed upon it by the pious Father Marquette to attest his special devotion to the Blessed Virgin, seems to have foreshadowed the religious importance of its discovery; but it is not probable that this idea ever struck the minds of the Spaniards who named the river:

the lust of gold and of power had been, for the most part, the motives from which their expeditions originated; profligacy, cruelty, and rapacity characterised their progress: they did not deserve to succeed; they advanced, indeed, to the threshold, but were not permitted to enter in. It was reserved for the noble-hearted Jesuit Fathers to lay open the heart of that great continent to the blessings of civilization, and to call into existence a rich and untrodden field for the propagation of the Catholic faith.

The earliest missions in Canada were those of the Recollects; but their progress, and that of the Jesuits who soon came to their aid, was interrupted by the war between the French and English in 1629. In 1632 the missions were restored by the Jesuits alone.

"They now became the first discoverers of the greater part of the interior of this continent. They were the first Europeans who formed a settlement on the coast of Maine, and among the first to reach it from the St. Lawrence. They it was who thoroughly explored the Saguenay, discovered Lake St. John, and led the way overland from Quebec to Hudson's Bay. It is to one of them that we owe the discovery of the rich and inexhaustible springs of Onondaga. Within ten years of their second arrival, they had completed the examination of the country from Lake Superior to the gulf, and founded several villages of Christian neophytes on the borders of the upper lakes. While the intercourse of the Dutch was yet confined to the Indians in the vicinity of Fort Orange, and five years before Elliott of New England had addressed a single word to the Indians within six miles of Boston harbor, the French missionaries planted the cross at Sault Ste. Marie, whence they looked down on the Sioux country and the valley of the Mississippi. The vast unknown West now opened its prairies before them."*

From their missionary settlements on Lake Superior, on the Saguenay, and on Lake Michigan, they received from friendly Indians glowing accounts of the "great river called Messippi." Nicolet, in 1639, had explored the waters of Lake Michigan and Green Bay. At the latter place he had entered into a treaty with the Indians, and so smoothed the way for the important Jesuit mission of St. Francis Xavier. He had then ascended the Fox river, which falls into Green Bay, and crossing the portage, arrived upon the Wisconsin, learning from the natives that by it he might reach the Mississippi. Thirty years afterwards, the intrepid Father Allouez, after preaching for a winter to the tribes in the vicinity of Green Bay, treading in the footsteps of Nicolet, found himself on the Wisconsin. "It was," he says "a beautiful river running south-west, without any rapid. It leads to the great river named Messi-sipi, which is only six days' sail from here." The existence of a vast body of water, having its sources near the western borders of Lake Superior, and flowing south, was now placed beyond doubt, though its identity with the Espiritu Santo of the Spanish discoverers was not even suspected. By some it was conjectured that it made its way through Virginia into the Atlantic, whilst others supposed that it took a westerly direction and fell into the Pacific. Three distinguished missionary travellers, writing about the same period, express themselves doubtfully as to its course. Father Allouez says, "It empties, as far as I can conjecture, into the sea by Virginia." Father Marquette says, in an early letter in which he speaks of his intended voyage, "This discovery (of the course of the Mississippi) will give us a complete knowledge of the *southern* or *western* sea." Father Dablon, superior of the Canada missions, writes thus, so late as 1671: "It seems to encircle all our lakes, rising in the north and running to the south, till it empties in a sea which we take to be the Red Sea (Gulf of California,) or that of Florida."

* O'Callaghan, Jesuit Relations.

When we recollect the wild spirit of adventure which had characterised the preceding century, and which had given birth to such important results, a spirit which animated communities as well as individuals, it seems strange that the prospect of national advantage or of personal gain should not have extended the narrow limits which had bounded discoveries in this direction from 1632 to 1672. This inactivity may, perhaps, be accounted for by the influence of the missionaries, who having made at the outset strides of unexampled boldness, had suffered severely from the hostility of some of the Indian tribes, and required time to consolidate their settlements, and to enter into friendly relations with the natives before attempting a further advance. Their object was the extension of the Christian faith; and experience had proved that expeditions not undertaken in an apostolic spirit tended to exasperate the Indians by their rapacity, and to indispose them to a faith which appeared to bear fruits so different from the principles it professed. At length, their earlier missions being firmly established, they felt that the time had arrived for carrying the cross to those more southerly regions of which they had heard so much; and thinking it prudent to obtain the countenance of the state for their exertions, they urged the French government to send an expedition to explore the course of the Mississippi. Their instances were promptly acceded to; and, in 1672, the Count de Frontignac, governor of Canada, committed this important charge to Jolliet and Marquette. The Sieur Jolliet had been educated at the Jesuit College at Quebec, and had thus contracted those habits of affectionate intimacy with the Fathers, which, united to the experience of Indian customs which he had attained by his wanderings as a trader in furs, probably induced them to recommend him to Frontignac. With him was associated Father James Marquette, of the Society of Jesus, who had labored for nine years amongst the Ottawas and Hurons, and who gladly embraced this opportunity of obtaining the fulfilment of his daily prayer, that he might "end his days in these toilsome missions, and die amid the woods like his beloved St. Francis Xavier, in utter want of every thing."

An interesting letter written by Marquette to his superior, dated 1672, has fortunately been preserved. It details the state and progress of the mission which he had founded at the northern extremity of Michigan, amongst the remnants of a Huron tribe, whom he had accompanied in their flight before the Sioux warriors:

"They have come regularly to prayers (he says,) and have listened more readily to the instruction I have given them, consenting to what I required to prevent their disorders and abominable customs. God alone can fix these fickle minds, and place and keep them in His grace, and touch their hearts, while we stammer at their ears."

From some expressions we obtain a glimpse of the prudent and laborious probation required from the converts before their final reception:

"They now wish to be Christians; they bring their children to the chapel to be baptised, and come regularly to prayers. * * * Severe as the winter is, it does not prevent the Indians from coming to the chapel. Some come twice a day, be the wind or cold what it may. Last fall I began to instruct some to make general confessions of their whole life, and to prepare others who had never confessed since their baptism. I would not have supposed that Indians could have given so exact an account of all that had happened in the course of their life; but it was seriously done, as some took two weeks to examine themselves. Since then I have perceived a marked change, so that they will not go even to ordinary feasts without asking my permission."

The concluding paragraph of his letter exemplifies the humility and devotion of the writer:

"This, reverend Father, is all I give about this mission, where minds are now more mild, tractable, and better disposed to receive instructions than in any other part. I am ready, however, to leave it in the hands of another missionary, to go, on your order, to seek new nations toward the south sea who are still unknown to us, and to teach them of our great God whom they have hitherto unknown."

To be permitted to preach a mission amongst the mild and docile Illinois, had long been a cherished object with F. Marquette. During his earlier residence among the Hurons at Lapointe, before the ferocious Sioux had driven them to the frozen shores of the Mackinaw, he had received many visits from wandering parties of the Illinois, and saw clearly the rich harvest to be expected from their peaceable habits and gentle disposition. Writing to Father Dablon from Lapointe in 1760, he says:

"No one must hope to escape crosses in our missions; and the best means to live happy is not to fear them, but, in the enjoyment of little crosses, hope for others still greater. The Illinois desire us, like Indians, to share their miseries, and suffer all that can be imagined in barbarism. They are lost sheep, to be sought amid woods and thorns, especially when they call so piteously to be rescued from the jaws of the wolf. Such, really, can I call their entreaties to me this winter. They have actually gone this spring to notify the old men to come for me in the fall."

The time had now arrived when his pious desires were to be fulfilled. In the winter of 1672, or early in the following spring, Jolliet arrived at Mackinaw to join Marquette, bearing official instructions to "discover the south sea by the Maskoutens' country, and the great river Mississippi, which is believed to empty in the Californian sea." Mr. Hart, whose crude relation of this expedition is, like every other part of his work, full of inaccuracies, states that Jolliet and Marquette started together from Quebec in 1673; but such is not the case. Jolliet found the missionary Father employed in the duties of his Huron mission; as we learn from his original narrative, that it was on the "day of the Immaculate Conception of the Blessed Virgin, whom I had always invoked, since I have been in this Ottawa country, to obtain of God the grace to be able to visit the nations on the river Mississippi, that Mr. Jolliet arrived with orders to make this discovery with me." On the 17th of May, 1673, Marquette and Jolliet, with five men, set out from Mackinaw in two bark canoes, with a little Indian corn and some dried meat. They rowed from morning till night, "making their paddles play merrily over a part of Lake Huron, and that of the Illinois (Michigan,) into the Bay of the Fetid (Green Bay;)" having placed their enterprise under the protection of the Blessed Virgin, and promised to give the name of "Conception" to the great river they sought, and to the first mission they should establish among the gentle Illinois,—a promise which they religiously fulfilled. Great, indeed, was the faith of those who exposed themselves with so slender an equipment to the dangers detailed to them by their Indian allies. They informed them that "they would meet with nations that never spare strangers, but tomahawk them without any provocation; that the war which had broken out among various nations on their route exposed them to another evident danger, that of being killed by the war-parties which are constantly in the field; that the Great River is very dangerous, unless the difficult parts are known; that it was full of frightful monsters, who swallowed up men and canoes together; that there is even a demon there, who can be heard from afar, who stops the passage and engulfs all who dare approach; lastly, that the

heat is so excessive in these countries, that it would infallibly cause their death." But such terrors could not deter men who had devoted themselves to the service of their Creator. Marquette told the Indians that the salvation of souls was concerned, in comparison to which his life was of no account. He prayed with them awhile, and, after giving them some instruction, pursued his course with joy. After visiting the Jesuit mission at Green Bay, where they found the baptised converts to exceed two thousand, the travellers ascended the Fox river for about two hundred and sixty miles, and reached the country of the Maskoutens. What a thrill of joy must have passed through their hearts when they beheld in the centre of their village a stately cross, encompassed with simple offerings of gratitude to God "for having had pity on them during the winter, giving them plenty of game when they were in the greatest dread of famine!" Allouez and Dablon had been here three years before; and though their visit had been short, preaching, as it were, as they travelled on, the lessons of Christianity had sunk deep into the hearts of their hearers. Had any thing been wanting to excite Father Marquette's zeal, and to nerve him against all dangers by exhibiting to him the glorious fruits of perseverance, this spectacle would have been sufficient. To this people the missionaries now announced the objects of their journey. "No sooner had we arrived," says the good Father, "than Mr. Jolliet and I assembled the sachems; he told them that he was sent by our governor to discover new countries, and I, *by the Almighty, to illumine them by the light of the Gospel.*" In these few words we can trace one cause of the success of the French missions. They used no language of assumption or intimidation. They did not excite fear or jealousy by descanting on the power or wealth of their own nation. They aroused no suspicion of interested motives, for such, in truth, did not exist; but they fearlessly claimed the respect which even the savage accords to those who come in peace, who bring a message of mercy, and who, in humility and devotion, go forth at the command of Him who is the God of the Indian as well as of the European. The travellers now crossed the portage which intervenes between the waters of the Fox and of the Wisconsin, which they knew would conduct them into the Mississippi. They had reached the limits of former discoveries; and, before they launched their canoes in unexplored waters, they renewed their devotions, and instituted a service for daily use, in which they entreated the special prayers of the Blessed Virgin for their protection. Their progress down the Wisconsin is beautifully described; and "on the 17th of June," writes Father Marquette, "we safely entered the Mississippi, with a joy that I cannot express."

We wish that our limits would permit us to extract the picturesque and accurate description of this river given us by the accomplished Jesuit. His whole narrative is characteristic not only of the devout Christian, but of the close and scientific observer. The different trees and plants, with their uses and medicinal properties; the wild animals; the birds, with their gorgeous plumage; the geological phenomena,—are all minutely described in language which, though vivid, is never exaggerated; whilst, in his general descriptions of the wonderful scenes which at every turn of the river expanded themselves to his eye, varying from the severer beauty of the north to the rank luxuriance of the south, from the cold green pines to the waving prairies, and again to the gigantic alluvial sedges and tangled canebrakes of Arkansas, he writes like a poet and an artist. He investigates the extraordinary tides of Michigan, and explains them by a theory the truth of which, after much discussion, has been confirmed by modern science. His geographical conjectures are of remarkable sagacity, and his delineations of national character

and customs are truthful and profound. No one can rise from the perusal of his work without feeling that its author was a great as well as a good man.

For eight days they threaded a wilderness teeming with life, but bearing no trace of man. All day they toiled at the paddle; they landed in the evening and lit a fire on the bank, at which they prepared their slender meal; then pushed out into the stream, where they anchored, and slept in their canoes. At length they reached an Indian village belonging to the Illinois, the same people who had visited F. Marquette at his early mission on the shores of Lake Superior. As they approached, an aged man stood forth. He had longed for the coming of the Christians. His greeting was affectionate, and full of that poetry which marks the language of the Indian; at the same time it bore evident traces of that sun or fire worship which is a link between the Asiatic and American tribes.

"This man was standing perfectly naked, with his hands stretched out and raised toward the sun, as if he wished to screen himself from its rays, which nevertheless passed through his fingers to his face. When we came near him he paid us this compliment: 'How beautiful is the sun, O Frenchman, when thou comest to visit us! All our town awaits thee; and thou shalt enter all our cabins in peace.' He then took us into his, where there was a crowd of people who devoured us with their eyes, but kept a profound silence. We heard, however, these words occasionally addressed to us: 'Well done, brothers, to visit us!'"

When the missionaries entered the village, which consisted of full three hundred cabins, they announced their message—peace and salvation. The sachem rose, and thanked them for their visit.

"Never (said he) has the earth been so beautiful, nor the sun so bright, as to-day; never has our river been so calm or so free from rocks, which your canoes have removed as they passed; never has our tobacco had so fine a flavor, nor our corn appeared so beautiful as we behold it to-day. Here is my son that I give thee, that thou mayest know my heart. I pray thee to take pity on me and all my nation. Thou knowest the Great Spirit who has made us all; thou speakest to Him and hearest His word: ask Him to give me life and health, and come and dwell with us, that we may know Him."

He then gave them a little slave and the mysterious calumet of peace, which, by the reverence it commanded from the different tribes whom they afterwards encountered, saved them from imminent peril. It is curious to observe that the practice of slavery, and even trading in slaves, prevailed amongst the Indians of the West. The little slave was the most valuable gift which this chief could offer; mild, however, must have been that form of slavery under which the master called the slave his son. In Father Membré's account of a still more southern tribe (p. 171,) he tells us that the domestic attendants of the chief and of all his family were slaves; and F. Marquette says of the Illinois, "They go to distant nations in the south and west to carry off slaves, whom they make an article of trade, selling them at a high price to other nations for goods."

Ardently as the good Father longed to establish his cherished mission amongst the Illinois, whom he had so long known and loved, and in whom he remarked an "air of humanity" superior to the other savage tribes, he had a duty to perform which would not allow him to pause. On his return, however, he again met this wandering people, and on his second expedition revisited them and confirmed their faith. He was succeeded by Father Allouez, under whose care the good work prospered. At a subsequent period Father Gravier undertook the charge, and after him Father Marest, a letter from whose pen is still extant, giving a minute account of these docile converts. This letter, which was written about

thirty-nine years after Marquette's visit, gives so interesting an account of the rich harvest which ultimately rewarded his toil, and details so minutely the method practised in the Jesuit missions, that we shall transcribe a portion of it. It will be read with interest by those who look back with gratitude to past exertions; and with double interest by those who feel, as we do, that the most glorious days of missionary enterprise are yet to come, and that the daily influx of European emigrants into the valley of the Mississippi calls even more loudly to Catholic devotion, and expands a still nobler field to the missionary, than when the woods and prairies of the native tribes were first trodden by the Fathers of the Society of Jesus.

"The Illinois (says F. Marest, in 1712, after describing the superstitions of the Maskoutens) are very different from those Indians, and also from what they formerly were themselves. Christianity has softened their savage customs, and their manners are now marked by a sweetness and purity which have induced some of the French to take their daughters in marriage. We find in them, moreover, a docility and ardor for the practice of Christian virtues. The following is the order we observe each day in our mission. Early in the morning we assemble the catechumens at the church, where they have prayers, receive instructions, and chant some canticles. When they have retired, Mass is said, at which all the Christians assist, the men placed on one side, and the women on the other; then they have prayers, which are followed by giving them a homily, after which each one goes to his labor. We then spend our time in visiting the sick, to give them the necessary remedies, to instruct them, and to console those who are laboring under any affliction. Afternoon the catechising is held, at which all are present, Christians and catechumens, men and children, young and old; and where each, without distinction of rank or age, answers the questions put by the missionary. As these people have no books, and are naturally indolent, they would shortly forget the principles of religion if the remembrance of them was not recalled by these almost continual instructions. Our visits to their wigwams occupy the rest of the day. In the evening all assemble again at the church, to listen to the instructions that are given, to say prayers, and to sing some hymns. On Sundays and festivals we add to the ordinary exercises instructions, which are given after the vespers. The zeal with which these good neophytes repair to the church at all such hours is admirable; they break off from their labors and run from a great distance, to be there at the appointed time. They generally end the day by private meetings, which they hold at their own residences, the men separately from the women; and there they recite the rosary in alternate choirs, and chant the hymns, until the night is far advanced. These hymns are their best instructions, which they retain the more easily, since the words are set to airs with which they are acquainted, and which please them. They often approach the sacraments; and the custom among them is to confess and communicate once a fortnight. We have been obliged to appoint particular days on which they shall confess, or they would not leave us leisure to discharge our other duties. These are Fridays and Saturdays of each week; and on these days we are overwhelmed with a crowd of penitents. The care which we take of the sick gains us their confidence; and it is particularly at such times that we reap the fruits of our labors. Their docility is then perfect; and we have generally the consolation of seeing them die in great peace, and with the firm hope of being shortly united to God in heaven."

Such was the life of an assemblage of poor Indians, some of whom were Christians, and others had not yet been thought worthy of being received. Let us compare this daily life with that of our own Christian communities; of our manufacturing towns; above all, of our settlers in the American forest, amongst the very footsteps of those pious neophytes; of our gang of laborers on the rail roads and canals in that hemisphere. Let us ask ourselves, whose agency effected this change? who won and bound fast those savage hearts to God? who estab-

lished this holy rule? who were those who relieved the sick in body, and cheered the faint in soul? There can be but one reply; the faithful, the true-hearted missionaries of the cross,—the priests of the Church of God. The same spirit of self-sacrifice still dwells within the Church, and the same holy influence is still required to instruct and cheer our Western emigrants; every nerve and sinew of the Catholic body must be strained to supply those spiritual ministrations which alone can sustain their faith. Hordes of untutored Indians still, indeed, occupy their native plains and mountain homes, and must not be neglected; but, dear as they are to us, our own baptised and outcast brethren are dearer still. The temptations of a life of getting and gaining and slaving are more dangerous to morality than the wild license of the savage; infidelity is worse than paganism.

After a few days passed in the lodges of the friendly Illinois, the travellers resumed their course. The river was still and beautifully clear, and they floated down its noiseless current with little more assistance from the paddle than was necessary to keep the canoe's direction, when they heard, just before them, the thunder of violently agitated waters. They had now reached the junction of the impetuous Missouri. "I have seen nothing more frightful," says Father Marquette; "a mass of large trees, entire, with branches, real floating islands, came rushing from the mouth of the river Pekitanoui (Missouri) so impetuously, that we could not, without great danger, expose ourselves to pass across. The agitation was so great that the water was all muddy, and could not get clear." The active and sagacious mind of the Jesuit immediately perceived the importance of exploring the course of this river, which the Indians described as running through a thickly-peopled country, and communicating by a short portage with the upper waters of another river (the Colorado) which fell into the Pacific. He says, "I do not despair of one day making the discovery, if God does me this favor and grants me health, in order to be able to publish the Gospel to all the nations of this new world, who have so long been plunged in heathen darkness." How great would have been his wonder, if he had been told that this river, after receiving in its bosom tributary streams which spread from either side like the fibres of a skeleton leaf united to the central chord, nearly approached the sources of the Columbia, and attained a latitude far north of the point where that river falls into the Pacific, a point more than a thousand miles north of the debouchure of the Colorado!

Having passed the Ohio, the voyagers at last reached the mouth of the Arkansas, having narrowly escaped death at an Indian village. Here all was changed. They had attained a climate where snow was never seen, and winter known only by the rain. The Indians here were of Mexican origin, and spoke an unknown dialect. Their disposition was fierce and treacherous; and their chief could hardly dissuade them from their design of murdering and plundering the missionary party. An interpreter was with difficulty procured, who knew something of the Illinois language. Through him the Indians informed Marquette and Jolliet of the course of the Great River to its mouth, which was now but a few days' journey off; and stated that a little farther on they would meet with warlike tribes who treated with Europeans; and that their war-parties, well supplied with fire-arms, covered the river and put to death without mercy all who descended to share their lucrative commerce. The missionaries knew that even if they should escape the Indians, they would fall into the hands of the Spaniards of Florida or Mexico, from whose jealousy they had even more to fear than from the ferocity of their Indian allies. The course of the Mississippi was now explored from the Wisconsin to its mouth in the Gulf of Mexico. They had reached the spot where De Soto had robbed

and burned and died, and where Muscoso launched his brigantines. Behind them were natives who longed to hear holy truths from their lips; before them were tribes contaminated by Spanish intercourse, cruel, rapacious, treacherous, and drunken. If they should perish, no tidings of their discoveries would ever reach Canada, and the gentle Illinois would look in vain for the promised shepherd. They determined to return; and, having labored incessantly to stem the current, discovered a new and shorter route by the River Illinois, and reached the southern extremity of Lake Michigan, from whence they proceeded to the settlement at Green Bay. Here they arrived with grateful hearts at the end of September, having travelled through unknown regions 2,767 miles. At the end of this dreary and perilous voyage, the following is Marquette's beautiful and most touching reflection: "Had all this voyage caused but the salvation of a single soul, I should deem all my fatigue well repaid: and this I have reason to think; for when I was returning, I passed by the Indians of Peoria. I was three days announcing the faith in all their cabins; after which, as we were embarking, they brought me on the water's edge a dying child, which I baptised a little before it expired, by an admirable providence for the salvation of that innocent soul."

Jolliet returned by the lakes to render an account of the expedition to the government, but was overset in a rapid, and lost his papers and map.* Marquette passed a year among the Jesuit Fathers at Green Bay, prostrated by disease; but, having somewhat recovered, set out again to complete the establishment of the Illinois mission so dear to his heart. On his way he was again seized with dysentery, and obliged to winter on the Chicago, which connects Lake Michigan with the Illinois river. He felt that his illness was mortal, and only prayed to be allowed once more to visit the children of his adoption. His prayer was heard. A gleam of returning strength enabled him, in April, 1675, to reach the Indian village. He preached to the assembled multitude, and twice celebrated the holy mysteries; and "by these two sacrifices," says Father Dablon, "the first ever offered there to God, he took possession of that land in the name of Jesus Christ, and gave this mission the name of the Immaculate Conception of the Blessed Virgin."

Wishing to reach his old mission at Mackinaw before his death, Marquette embarked again upon Lake Michigan, and coasted its eastern shores. He had commenced a letter containing a journal of his proceeding, and addressed to his superior, Father Dablon. No entries are made subsequent to the day when he celebrated Mass amongst the Illinois, as if he considered that his mission was then accomplished, and his mortal career at an end. That distinguished ecclesiastic has left us a narrative of the last moments of the missionary, so deeply pathetic, and so illustrative of his gentle piety and resignation—exhibiting, moreover, so beautifully that abundant grace with which it had pleased the Almighty to fill his heart as a reward for his devotion,—that, if we did not transcribe it, we should leave incomplete the portrait which, whilst we traced his progress step by step, we have attempted to lay before our readers. On the eve of his death he had told them, "all radiant with joy," that he was to die on to-morrow. During the

* Mr. Hart, with his usual want of accuracy, asserts that the discoverers were left unrewarded. Such was not the case; Jolliet received a grant of the Island of Anticosti, and was at a later period employed by the government. What reward could the state bestow upon the missionary? The only reward which was suitable to his aspirations, he prayed earnestly for and he received—grace to devote his life for the salvation of his fellow-men.

whole day he conversed with them about the manner of his burial, so calmly and collectedly, that you would have thought he spoke of the death and burial of another, and not of his own.

"Thus did he speak with them as they sailed along the lake, till, perceiving the mouth of a river, with an eminence on the bank which he thought suited for his burial, he told them that it was the place of his last repose. They wished, however, to pass on, as the weather permitted it, and the day was not far advanced; but God raised a contrary wind, which obliged them to return and enter the river pointed out by Father Marquette. They then carried him ashore, kindled a little fire, and raised for him a wretched bark cabin, where they laid him as little uncomfortably as they could; but they were so overcome by sadness, that, as they afterwards said, they did not know what they were doing. The Father, being thus stretched upon the shore, like St. Francis Xavier, as he had always so ardently desired, and left alone amid these forests—for his companions were engaged in unloading,—he had leisure to repeat all the acts in which he had employed himself during the preceding days. When his dear companions afterwards came up, all dejected, he consoled them and gave them hopes that God would take care of them after his death in those new and unknown countries; he gave them his last instructions, thanked them for all the charity they had shown him during the voyage, begged their pardon for the trouble he had given them, and directed them also to ask pardon in his name of all our fathers and brothers in the Ottawa country, and then disposed them to receive the sacrament of penance, which he administered to them for the last time; he also gave them a paper upon which he had written all his faults since his last confession, to be given to his superior, to oblige him to pray more earnestly for him. In fine, he promised not to forget them in heaven; and as he was very kind-hearted, and knew them to be worn out with the toil of the preceding days, he bade them go and take a little rest, assuring them that his hour was not yet so near, but that he would wake them when it was time, as in fact he did two or three hours after, calling them when he was about to enter his agony. When they came near, he embraced them for the last time, while they melted in tears at his feet; he then asked for the holy water and his reliquary, and taking off his crucifix which he wore around his neck, he placed it in the hands of one, asking him to hold it constantly opposite to him, raised before his eyes; then feeling that he had but a little time to live, he made a last effort, clasped his hands, and with his eyes fixed sweetly on his crucifix, he pronounced aloud his profession of faith, and thanked the Divine Majesty for the immense grace He did him in allowing him to die in the Society of Jesus; to die in it as a missionary of Jesus Christ; and above all, to die in it, as he had always asked, in a wretched cabin, amid the forests, destitute of all human aid. On this he became silent, conversing inwardly with God; yet from time to time words escaped him, '*sustinuit anima mea in verbo ejus*,' or '*Mater Dei, memento mei*,' which were the last words he uttered before entering on his agony, which was very calm and gentle. He had prayed his companions to remind him, when they saw him about to expire, to pronounce frequently the names of Jesus and Mary. When he could not do it himself, they did it for him; and when they thought him about to pass, one cried aloud 'Jesus! Maria!' which he several times repeated distinctly; and then, as if at those sacred names something had appeared to him, he suddenly raised his eyes above his crucifix, fixing them apparently on some object which he seemed to regard with pleasure; and thus, with a countenance all radiant with smiles, he expired without a struggle, as gently as if he had sunk into a quiet sleep."

His bones were not allowed to remain in the solitude of the forest. A tribe of grateful Indians, who had attended his preaching at Lapointe, conveyed his remains in mournful procession to his missionary settlement of St. Ignatius, and deposited them amongst those he had taught and loved.

TCHAGAN-KOUREN.

JOURNEY IN TARTARY, THIBET AND CHINA.—VII.

BY THE ABBE HUC.

Previous to quitting the inn we called in the landlord to settle our bill. We had calculated that the entertainment, during four days, of three men and our animals, would cost us at least two ounces of silver; we were therefore agreeably surprised to hear the landlord say, "Sirs Lamas, there is no occasion for going into any accounts; put 300 sapeks into the till, and that will do very well. My house," he added, "is recently established, and I want to give it a good character. You are come from a distant land, and I would enable you to say to your countrymen that my establishment is worthy of their confidence." We replied that we would every where mention his disinterestedness; and that our countrymen, whenever they had occasion to visit the Blue Town, would certainly not fail to put up at the "Hotel of the Three Perfections."

We quitted the Blue Town on the fourth day of the ninth moon. We had already been travelling more than a month. It was with the utmost difficulty that our little caravan could get out of the town. The streets were encumbered with men, cars, animals, and stalls in which the traders displayed their goods; we could only advance step by step, and at times we were obliged to come to a halt and wait for some minutes until the way became a little cleared. It was near noon before we reached the last houses of the town, outside the western gate. There, upon a level road, our camels were at length able to proceed at their ease in all the fulness of their long step. A chain of rugged rocks rising on our right sheltered us so completely from the north wind, that we did not at all feel the rigor of the weather. The country through which we were now travelling was still a portion of Wes-

tern Toumet. We observed in all directions the same indications of prosperity and comfort which had so much gratified us east of the town. Every where around substantial villages presented proofs of successful agriculture and trade. Although we could not set up our tent in the cultivated fields by which we were now surrounded, yet, so far as circumstances permitted, we adhered to our Tartar habits. Instead of entering an inn to take our morning meal, we seated ourselves under a rock or tree, and there breakfasted upon some rolls fried in oil, of which we had bought a supply at the Blue Town. The passers-by laughed at this rustic proceeding, but they were not surprised at it. Tartars unused to the manners of civilized nations are entitled to take their repast by the road-side even in places where inns abound.

During the day this mode of travelling was pleasant and convenient enough; but, as it would not have been prudent to remain out all night, at sunset we sought an inn: the preservation of our animals of itself sufficed to render this proceeding necessary. There was nothing for them to eat on the wayside, and, had we not resorted in the evening to places where we could purchase forage for them, they would, of course, have speedily died.

Day had not broken when the Yao-Tchang-Ti (exactor of debts, who had passed the night at our inn,) was on foot. "Sirs Lamas," said he, "I am going to saddle my horse, and proceed on my way,—I propose to travel to-day with you." "'Tis a singular mode of travelling with people to start before they're up," said we. "Oh, your camels go faster than my horse; you'll soon overtake me, and we shall enter Tchagan-Kouren (White Enclosure) together." He rode off, and at day-break we followed him. This was a black day with us, for in it we had to mourn a loss. After travelling several hours we perceived that Arsalan was not with the caravan. We halted and Samdadchiemba, mounted on his little mule, turned back in search of the dog. He went through several villages which we had passed in the course of the morning, but his search was fruitless; he returned without having either seen or heard of Arsalan. "The dog was Chinese," said Samdad-chiemba; "he was not used to a nomadic life, and, getting tired of wandering about over the desert, he has taken service in the cultivated district. What is to be done? Shall we wait for him?" "No, it is late, and we are far from White Enclosure." "Well, if there is no dog, there is no dog; and we must do without him." This sentimental effusion of Samdadchiemba gravely delivered, we proceeded on our way.

At first, the loss of Arsalan grieved us somewhat. We were accustomed to see him running to and fro in the prairie, rolling in the long grass, chasing the grey squirrels, and scaring the eagles from their seat on the plain. His incessant evolutions served to break the monotony of the country through which we were passing, and to abridge, in some degree, the tedious length of the way. His office of porter gave him especial title to our regret. Yet, after the first impulses of sorrow, reflection told us, that the loss was not altogether so serious as it had at first appeared. Each day's experience of the nomadic life had served more and more to dispel our original apprehension of robbers. Moreover, Arsalan, under any circumstances, would have been a very ineffective guard; for his incessant galloping about during the day sent him at night into a sleep which nothing could disturb. This was so much the case, that every morning, make what noise we might in taking down our tent, loading the camels, and so on, there would Arsalan remain, stretched on the grass, sleeping a leaden sleep; and when the caravan was about to start we had always to arouse him with a sound kick or two. Upon one occasion a strange dog

made his way into our tent, without the smallest opposition on the part of Arsalan, and had full time to devour our mess of oat-meal and a candle, the wick of which he left contumeliously on the outside of the tent. A consideration of economy completed our restoration to tranquillity of mind; each day we had had to provide Arsalan with a ration of meal, at least quite equal in quantity to that which each of us consumed; and we were not rich enough to have constantly seated at our table a guest with such excellent appetite, and whose services were wholly inadequate to compensate for the expense he occasioned.

We had been informed that we should reach White Enclosure the same day, but the sun had set, and as yet we saw no signs of the town before us.

By-and-by, what seemed clouds of dust made their appearance in the distance, approaching us. By degrees they developed themselves in the form of camels, laden with western merchandise for sale in Peking. When we met the first camel-

driver, we asked him how far it was from White Enclosure. "You see here," said he with a grin, "one end of our caravan; the other extremity is still within the town." "Thanks," cried we; "in that case we shall soon be there." "Well, you've not more than fifteen lis to go." "Fifteen lis! why, you've just told us that the other end of your caravan is still in the town." "So it is, but our caravan consists of at least ten thousand camels." "If that be the case," said we, "there is no time to be lost: a good journey to you, and peace!" and on we went.

The cameleers had stamped upon their features, almost blackened with the sun, a character of uncouth misanthropy. Enveloped from head to foot in goat-skins, they were placed between the humps of their camels, just like bales of merchandise; they scarcely condescended to turn even their heads round to look at us. Five months' journeying across the desert seemed almost to have brutified them. All the camels of this immense caravan wore suspended from their necks Thibetian bells, the silvery sound of which produced a musical harmony which contrasted very agreeably with the sullen, taciturn aspect of the drivers. In our progress, however, we contrived to make them break silence from time to time; the roguish Dchiahour attracted their attention to us in a very marked manner. Some of the camels more timid than others took fright at the little mule, which they doubtless imagined to be a wild beast. In their endeavor to escape in an opposite direction they drew after them the camels next following them in the procession, so that, by this operation, the caravan assumed the form of an immense bow. This abrupt evolution aroused the cameleers from their sullen torpidity; they grumbled bitterly, and directed fierce glances against us, as they exerted themselves to restore the procession to its proper line. Samdadchiemba, on the contrary, shouted with laughter; it was in vain that we told him to ride somewhat apart in order not to alarm the camels; he turned a deaf ear to all we said. The discomfiture of the procession was quite a delightful entertainment for him, and he made his little mule caracole about in the hope of an encore.

The first cameleer had not deceived us. We journeyed on between the apparently interminable file of the caravan, and a chain of rugged rocks, until night had absolutely set in, and even then we did not see the town. The last camel had passed on, and we seemed alone in the desert, when a man came riding by on a donkey. "Elder brother," said we, "is White Enclosure still distant?" "No, brothers," he replied, "it is just before you, there, where you see the lights. You have not more than five lis to go." Five lis! It was a long way in the night, and upon a strange road, but we were fain to resign ourselves. The night grew darker and darker. There was no moon, no stars even to guide us on our way. We seemed advancing amid chaos and abysses. We resolved to alight, in the hope of seeing our way somewhat more clearly: the result was precisely the reverse; we would advance a few steps gropingly and slowly; then, all of a sudden, we threw back our heads in fear of dashing them against rocks or walls that seemed to rise from an abyss. We speedily got covered with perspiration, and were only happy to mount our camels once more, and rely on their clearer sight and surer feet. Fortunately the baggage was well secured: what misery would it have been had that fallen off amid all this darkness, as it had frequently done before! We arrived at last in Tchagan-Kouren, but the difficulty now was to find an inn. Every house was shut up, and there was not a living creature in the streets, except a number of great dogs that ran barking after us.

At length, after wandering haphazard through several streets, we heard the strokes of a hammer upon an anvil. We proceeded towards the sound, and before

long a great light, a thick smoke, and sparks glittering in the air, announced that we had come upon a blacksmith's shop. We presented ourselves at the door, and humbly entreated our brothers, the smiths, to tell us where we should find an inn. After a few jests upon Tartars and camels, the company assented to our request, and a boy, lighting a torch, came out to act as our guide to an inn.

We were exhausted with weariness, hunger, and thirst, yet there seemed no remedy for the evil, when all at once we heard the bleating of sheep. Following the sound we came to a mud enclosure, the door of which was at once opened upon our knocking. "Brother," said we, "is this an inn?" "No, it is a sheep-house. Who are you?" "We are travellers, who have arrived here, weary and hungry; but no one will receive us." As we were speaking, an old man came to the door, holding in his hand a lighted torch. As soon as he saw our camels and our costume, "Mendou! Mendou!" he exclaimed, "Sirs Lamas, enter; there is room for your camels in the court, and my house is large enough for you: you shall stay and rest here for several days." We entered joyfully, fastened our camels to the manger, and seated ourselves round the hearth, where already tea was prepared for us. "Brother," said we to the old man, "we need not ask whether it is to Mongols that we owe this hospitality." "Yes, Sirs Lamas," said he, "we are all Mongols here. We have for some time past quitted the tent, to reside here; so that we may better carry on our trade in sheep. Alas! we are insensibly becoming Chinese!" "Your manner of life," returned we, "may have changed, but it is certain that your hearts have remained Tartar. Nowhere else in all Tchagan-Kouren has the door of kindness been open to us."

Observing our fatigue, the head of the family unrolled some skins in a corner of the room, and we gladly laid ourselves down to repose. We should have slept on till the morning, but Samdadchiemba aroused us to partake of the supper which our hosts had hospitably prepared—two large cups of tea, cakes baked in the ashes, and some chops of boiled mutton, arranged on a stool by way of a table. The meal seemed, after our long fasting, perfectly magnificent; we partook of it heartily, and then, having exchanged pinches of snuff with the family, resumed our slumber.

Next morning we communicated the plan of our journey to our Mongol hosts. No sooner had we mentioned that we intended to pass the Yellow River, and thence traverse the country of the Ortous, than the whole family burst out with exclamations. "It is quite impossible," said the old man, "to cross the Yellow River. Eight days ago the river overflowed its banks, and the plains on both sides are completely inundated." This intelligence filled us with the utmost consternation. We had been quite prepared to pass the Yellow River, under circumstances of danger arising from the wretchedness of the ferry-boats and the difficulty of managing our camels in them, and we knew, of course, that the Hoang-Ho was subject to periodical overflows; but these occur ordinarily in the rainy season, towards the sixth or seventh month, whereas we were now in the dry season, and, moreover, in a peculiarly dry season.

We proceeded forthwith towards the river to investigate the matter for ourselves, and found that the Tartar had only told us the exact truth. The Yellow River had become, as it were, a vast sea, the limits of which were scarcely visible. Here and there you could see the higher grounds rising above the water, like islands, while the houses and villages looked as though they were floating upon the waves. We consulted several persons as to the course we should adopt. Some said that further progress was impracticable, for that, even where the inunda-

tion had subsided, it had left the earth so soft and slippery that the camels could not walk upon it, while elsewhere we should have to dread at every step some deep pool in which we should inevitably be drowned. Other opinions were more favorable, suggesting that the boats which were stationed at intervals for the purpose would easily and cheaply convey us and our baggage in three days to the river, while the camels could follow us through the water, and that, once at the river side, the great ferry-boat would carry us all over the bed of the stream without any difficulty.

What were we to do? To turn back was out of the question. We had vowed that, God aiding, we should go to Lha-Ssa whatever obstacles impeded. To turn the river by coasting it northwards would materially augment the length of our journey, and, moreover, compel us to traverse the great desert of Gobi. To remain at Tchagan-Kouren, and patiently await for a month the complete retirement of the waters and the restoration of solidity in the roads, was, in one point of view, the most prudent course, but there was a grave inconvenience about it. We and our five animals could not live for a month in an inn without occasioning a most alarming atrophy in our already meagre purse. The only course remaining was to place ourselves exclusively under the protection of Providence, and to go on, regardless of mud or marsh. This resolution was adopted, and we returned home to make the necessary preparations.

Tchagan-Kouren is a large, fine town of recent construction. It is not marked on the map of China compiled by M. Andriveau-Goujon, doubtless because it did not exist at the time when the Jesuit Fathers residing at Peking were directed by the Emperor Khang-Hi to draw maps of the empire, Nowhere in China, Mantchouria, or in Thibet, have we seen a town like White Enclosure. The streets are wide, clean, and clear; the houses regular in their arrangement, and of very fair architecture. There are several squares, decorated with trees, a feature which struck us all the more as we had not observed it anywhere else in this part of the world. There are plenty of shops, commodiously arranged, and well supplied with Chinese, and even with European, goods. The trade of Tchagan-Kouren, however, is greatly checked by the proximity of the Blue Town, to which, as a place of commerce, the Mongols have been much longer accustomed.

Our worthy Tartar host, in his hospitality, sought to divert us from our project, but unsuccessfully; and he even got rallied by Samdadchiemba for his kindness. "It's quite clear," said our guide, "that you've become a mere Kitat (Chinese,) and think that a man must not set out upon a journey unless the earth is perfectly dry and the sky perfectly cloudless. I have no doubt you go out to lead your sheep with an umbrella in one hand and a fan in the other." It was ultimately arranged that we should take our departure at daybreak next morning.

Meantime we went out into the town to procure the necessary supply of provisions. To guard against the possibility of being inundation-bound for several days, we bought a quantity of small loaves fried in mutton fat, and for our animals we procured a quantity of the most portable forage we could find.

TO BE CONTINUED.

MISSIONS OF CENTRAL OCEANICA.

A letter from the Rt. Rev. Dr. Bataillon, Vicar-Apostolic of Central Oceanica, to Messrs. the Members of the Central Councils of the Propagation of the Faith, at Lyons and Paris.

"GENTLEMEN, SIDNEY, July 26th, 1852.

"MY vicariate is situated nearly in the middle of Oceanica; it embraces upon this sea a square tract of five hundred leagues, scattered over with a hundred inhabited islands, the principal of which are those of the Amis, the Navigators and the Viti. The entire population, according to the most authentic returns, amounts to about three hundred thousand islanders. It forms two very distinct divisions, the almost black race, who occupy the great Archipelago of Viti (Fidji), and who alone comprise two-thirds of the population of the vicariate, and the copper or Polynesian race, established in the Archipelagoes of the Amis and Navigators, on the islands of Uvea, Futuna, and other groups that are independent of the Viti, and all of whom scarcely amount to a hundred thousand souls. There are also two principal language, the *Vitian*, that is, that of the Archipelago of Viti, and the *Polynesian*, which is spoken in all the rest of the vicariate, and which although mixed up of different dialects, is the same in the root. All these islands are salubrious; in them there are none of those terrible fevers that prevail in the Archipelagoes of the west, and which paralyze the most zealous efforts. They are in general fertile, and their productions are every where the same, that is to say: ignamas, bananas, taros, cocoas and bread fruit. There are, however, some low islands which produce nothing but cocoas.

"We have succeeded in founding missions in all the principal parts of the vicariate. Besides our Christians of Uvea, Futuna and Ratuma, we have several other stations in the great Archipelagoes that I have mentioned. We number in all, sixteen establishments, including our little seminaries of Uvea and Futuna; the staff of apostolic laborers amounts to thirty-eight, and the number of converts, both Christians and catechumens, to seven thousand. This result is, in itself, small, but, taking into consideration the difficulty of the circumstances, it may be considered surprisingly great. In fact, our missions of Oceanica are the most distant and isolated of any in the universe; the means of communication with the countries from which we derive our assistance are the most difficult and uncertain; the field which we are cultivating is not a united territory, on which, when once the impetus has been given, the faith, as it were, propagates itself; it is a multitude of islands interspersed over an immense ocean, as difficult to visit as they are expensive to supply with the requirements of religion, and which, having no intercourse, or next to none, with each other, are excluded from any impulse from without, and cannot consequently profit by the good that is elsewhere operated. In order to undertake the conversion of each of them, we are under the necessity of incurring new expenses, going through the same series of labors, and even hardships, exercising our patience for the same number of years, and then, when the conquest has been made, witnessing the result circumscribed by the waves that wash the shores.

"What adds to our difficulties among this multitude of scattered islands is, that we were preceded therein by heresy, which had made great progress, its numerous ministers having so much the better succeeded as they were aided by

their trickery and deception. Besides the advantage of having themselves established before us, they had in their favor that of wealth, which enabled them to make a great parade, and provide themselves with every thing they required; these poor people believed them, adopted their religion, and gave credence to their calumnies against Catholicism. We consequently found our path every where covered with prejudices; to overcome which will be a work of time, and so much the longer, as these isolated tribes, being ignorant of all that is going on in the rest of the world, not being able to compare the two religions by the inspection of those who profess them, are obliged to trust to the words of their missioners; and this degree of confidence is not to be obtained in a day. Now, the time that was required to attain this desired aim is almost expired; the struggle is drawing to a close. Prejudices against Catholicism are gradually disappearing; we begin to see before us a bright horizon throughout the whole of Oceanica; we are gaining the upper hand, whilst the Protestants are falling off; we are consequently coming to the period when the progress will be more rapid, and our missions will be more effectually developed.

"Our Christians of Uvea and Futuna, who have cost us so much labor, and for whom we have constantly felt uneasy, are much improved through the intercession of the Blessed Virgin. After having established among them the exercise of the arch-confraternity, we gave to the whole population spiritual retreats, which have produced wonderful results. The chiefs manifest excellent dispositions; instead of throwing obstacles in our way, as they did in the first instance, they have joined us in the promotion of religion and the good of the country, and since then, we have been enabled to make many useful regulations, and place the mission on a more solid and firm basis. The state in which I left these two islands, is most satisfactory; I hope, Mary, our Blessed Mother, will keep them so. Our two little seminaries, or rather schools, have also experienced the goodness of the Blessed Virgin. At the conclusion of the retreats, these schools received a considerable increase in their numbers; all the children of the chiefs then began to attend, which gives great credit and importance to these establishments. The pupils give us great satisfaction; they learn Latin with great ease, and have an astonishing talent for singing and music. I expect to be able, in a short time, to confer the tonsure on some of them.

"At Tonga, there are constantly new conversions, and the old neophytes become more and more firm in their faith, and edifying in their conduct. This progress has excited the serious apprehension of the Anglican clergy, and of a great chief who is their main support in the country. The latter, urged on by I know not whom, has declared war against the Catholic population: under his direction, all the men of the Archipelago came to attack the two forts, in which the small number of our Christians have taken refuge. It is painful and revolting to see this handful of people, encircled on all sides by a multitude three times more numerous, who seem resolved to fire night and day upon the besieged, and who have sworn to subdue them by famine, if they cannot accomplish it by any other means. In this state of blockade I found our Catholics of Tonga, in the month of April last. Several pagans were converted on the occasion of this iniquitous war. How afflicting it was for me to leave our confreres and neophytes in this terrible position, without being able to afford them any assistance! I hope, however that this trial may be conducive to the glory of God. Experience has often shewn us that, in these countries, when we are persecuted, it is always to our advantage, and, that instead of diminishing our numbers, they are thereby increased.

"We likewise visited, last year, the Archipelago of the Viti. They are a people who appear to be endowed with a great deal of good sense, and who offer us some resources. By the aid of God and the protection of the Blessed Virgin, we have been enabled to found there two new establishments from which we hope to reap the greatest advantages.

"But the Archipelago to which we are now devoting the most attention, is that of the Navigators—the most important in my vicariate in point of population, and also on account of the great number of ships that frequent its different ports. During the few months of my sojourn there, the Blessed Virgin gave us new proofs of her maternal aid. Our missioners had found there, more even than in other places, a great number of prejudices to destroy; these prejudices are now almost entirely removed. The Protestant ministers held the whole sway there; in their eagerness to thwart our endeavors, they have ruined their own cause; at least, they have had to witness the discovery of their imposture and the decline of their influence, whilst ours has increased in proportion. We have gradually succeeded in gaining the confidence of the natives, and especially of the Europeans, who are numerous in this country. The celebrated Pritchard, the well known author of the history of Taïti, has become our friend; he who at first would not admit of our possessing a single inch of the soil of the Navigators, has now given up to us his house, admirably situated in the middle of the principal port of the island; and his eldest son is the captain of the mission's ship. The American consul is also willing to sell us his property, and we are in treaty for this acquisition also. The cession of these two estates, which are the best in the island, our installation in the place of those very persons who had done so much to procure our expulsion from the country, are remarkable symptoms, which have produced, and will continue to produce, an excellent effect upon the minds of these people, and will consequently be attended with glorious results for the mission.

"The natives of Saamoa (Navigators) are no longer so favorable to the Protestants, and will soon abandon them entirely; but, before embracing Catholicism, they generally seem disposed to pause and take their time, lest they should be again deceived. They are in such a state of indifference, that little would be gained by urging them on. We, therefore, have come to the conclusion, that the best thing we can do for the present is to build a church in our new property, which is a central point, and will be sooner or later an European colony; to perform in this church all our religious ceremonies with all possible pomp; to establish therein the arch-confraternity, and, together with this, to open a school, circulate good books among the English, and render the natives some service by the exercise of our medicinal skill. This three-fold apostleship of religion, instruction, and charity, appeared to us preferable, under existing circumstances, to that of preaching. Accordingly, our laborers have gone to work, and we hope that God will bestow His blessing upon an enterprise, with the design of which He Himself inspired us. But the building of this church will occasion us an extraordinary outlay, for defraying which we entreat you, gentlemen, to lend us your assistance.

"We have been obliged this year to incur other incidental expenses in carrying out a good work, of which I will now give you a brief description. In the north of my vicariate there is a group of three small and low islands, called Tokelau, with the inhabitants of which we first became acquainted through some of them being lost at sea, and obliged to put into Wallis. A hurricane having destroyed almost all the cocoa-trees of these isles, a cruel famine began to be felt, and was rapidly decimating the unfortunate inhabitants. No sooner did this cir-

cumstance come to our knowledge, than we began to devise means for saving the lives of these poor people. All of a sudden, a disengaged ship, as if sent by Providence, made its appearance at the port of the Navigators, where I was residing. I hired it, sent it to Wallis, where it was laden with provisions, which the whole Christian community joyfully supplied at our desire. It was thence despatched, with a missioner on board, to the islands of Tokelau, where a population half destroyed was discovered, and those who were still living reduced to the greatest misery. They were enticed on board by the offer of food, and were then made to understand the necessity of their removing to some more favorable land. The ship soon received on board as many of the natives as she could carry, and sailed at once for Wallis with about five hundred passengers. On their landing, they were received as brethren by our neophytes, and quartered among the different families, who were eager to feed and clothe them, and initiate them into the blessings of the faith. Several died in consequence of their previous sufferings; but they died Christians. The survivors are now all instructed in our religion, and on the point of being baptised; every thing seems to promise that they will, by their piety, do honor to Catholicism, to which they are indebted for their lives and their salvation. With five hundred piasters we have saved five hundred souls. Could the alms of your members be applied to a better purpose?"

The following letter, dated August 6th, 1852, from a missionary in that country, gives further details respecting the war alluded to above:

"Since that period (April) our situation has only grown worse. Bea, the circumscribed camp of the Catholics, is surrounded by five Protestant fortresses within gun-shot. Here it is that our neophytes are invested by the whole population of Tonga and the volunteers of the neighboring Archipelagoes; there are, I think, not less than four thousand besiegers. Fathers Nivelleau and Piéuplu have taken up their abode in Bea, with a view to alleviate, or at least, to share the fate of the threatened flock. For my part, I have been obliged to remain at an outside post with Brother John.

"It would be impossible for me to describe to you the insults daily offered to our people by the assailants, and the balls which they pour upon them. Whenever they hear the sound of the prayer bell, an immediate discharge of musketry ensues, and drowns every other sound: some aim at the bell, others at those who are going to or coming from the church. 'Silence your bell,' say they, 'popery is dead at Tonga; you are sounding its funeral knell,' Moreover, our individual safety is threatened; the Protestant chief has attempted, by threats, to expel the Fathers from Bea, feeling fully confident, that the Catholics, when once deprived of the consolation afforded them by religion, would soon yield, and easily be led to apostatise. The Fathers have refused to leave; and this circumstance has exposed us to their still more inveterate hatred. On several occasions, I have explained the reasons of this refusal, but am always treated as an impostor.

"From the commencement of hostilities, the Wesleyan chiefs declared that it was exclusively a war of politics and not of religion; at the present time even, they protest that they have no wish to oppose the faith of the besieged; but the people, who are well acquainted with their intentions, openly assert that their object is the extermination of Catholicism at Tonga, and even in the neighboring archipelagoes, against which it is proposed to urge this crusade, as soon as Bea shall have been subjugated. They also threaten those of our neophytes who are in their ranks; and so much the more, as these auxiliaries do not share in the general animosity, and merely appear at an attack as spectators. They have been

accused and found guilty, it is said, of firing blank cartridge upon their co-religionists. This, of course, is an unpardonable offence; hence they have been told that the day on which Bea is exterminated shall be their last. Up to the present time, the besieged have answered every summons to surrender, that they prefer death. We learn from some of the deserters, that there is not a shadow of fear evinced, even by the women. A general assault has been announced to take place, whenever a French vessel shall make its appearance in the roads. The Catholics are expecting such an event, and are making their preparations to die, if they must die, the death of the brave. There are at Bea upwards of 1,500 persons, men, women, and children; should the fort be taken, no quarter will be given, not even to our two confreres; but it is presumed, judging from the defence, and the difficulties in the way of an assault, that there will be at least half this number of assailants killed. What, then, will be the consequence? God alone knows. We easily become accustomed to every thing, even to the thought of death.

"On the two last occasions of my visiting Bea, I brought back with me a number of children whom the besieging families entreated the besieged to send to them for safety. When I communicated with the camp of the Catholics, the firing from the fortress ceased for an instant, and the men formed an escort to conduct me; we are never out of danger until our visit is over. The last time that I came out of Bea, they fired upon us without knowing it. It may be said with truth that we live here especially under the safeguard of Providence.

"——— August 27th, ——— What events have taken place during the last three weeks! In the first place, the Rev. Father Piéplu has received a bullet in his body; fortunately it was to a great extent deadened by having to pass through two panels and a bolter. The missioner was stunned by the blow, but we have confident hopes of his recovery. On the 8th of August, a ship hove in sight; it was thought to be a French vessel. On the 9th, I went to see some neophytes at Houma, and passed through the forts of the besiegers: when returning in the evening, I learnt that orders had been given to prepare for an assault next morning, and set fire to the fortress. Not a soul was to be spared, for they were apprehensive of what afterwards actually took place. But a part of the besiegers had already penetrated into the fort; every one took to flight, surprised and disarmed at such treacherous conduct.

"The first of the invaders repaired to our establishment. Father Nivelleau had just consecrated the holy species, when he saw the men enter the church in perfect rage; they pulled down the tabernacle, and began the work of pillage. The Father remained seated upon the box which contained the ornaments and sacred vessels, until a chief arrived, who fortunately relieved him from their insults. Father Piéplu, on his part, stood sentry at the door of his house, to save a young Catholic chief who had frequently been threatened by them. The chiefs of Vavao, his relations, were seeking him to afford him their protection; he had heard their voice, emerged from his place of concealment, and besought them, as they entertained some friendship for him, to provide for the security of Father Piéplu and his goods. Two of these chiefs took up their quarters in the house, that they might secure its protection; the Father and the young chief both made their escape. Then came the chiefs of the besiegers, who forbade their men to commit any acts of pillage, when every thing had been plundered. There can be no doubt of the motive that caused them to come so late: the devastation already committed was sufficient to satisfy them, and by apparently wishing to save the last remnant, they thought they would still have a claim to our gratitude. Hence,

after having caused the little that was left to be conveyed to a place of safety, they allowed the houses of the establishment to be destroyed. The cupidity of the conquerors saved the life of the besieged: whilst they were entering, the fugitives escaped by the same gates, and the anxiety of the former to lay hands on the effects in the boxes, prevented them from observing those whom they have since been seeking in vain. The commander of the British corvette and the Wesleyan missioners resolved to be present at the pillage, but not for the purpose of preventing it. The fort was abandoned to the flames, and is now a heap of ruins.

"From that day forward, our enemies began to amuse themselves by pulling off the rosaries from the necks of the neophytes, and breaking them; the same has been done with the crosses and medals. On the following day, several Catholics were hit by shots from cross-bows, and left upon the ground; it is expected, however, that they will recover. To crown their work, the conquerors have carried off into slavery the people of Bea, especially those who were remarkable for their attachment to their religion. Those who apostatised were treated less rigorously; but those who defy all threats, are transported either to Haopai or Vavao, where, far away from our influence, it is thought they will soon be induced to forsake their faith. The majority have, indeed, already abjured Catholicism, and we fear we shall have but few faithful followers left. Our neophytes are a class of persons who will do good if they are left in tranquillity, but utterly incapable of resisting a storm, especially at the present moment, whilst laboring under the dread of being massacred. In all these acts, the Protestant chief apparently takes no part; he leaves the execution to his subalterns and the people, who faithfully carry out all his intentions. After having destroyed our establishment of Bea, they forbade us to erect another, in order to prevent us from holding any intercourse with our disciples, in case we should have any left. May the Lord be blessed! In the midst of all these tribulations, we are not, however, less tranquil and contented, than if every thing was progressing to our wishes, for it is the will of God. Pray for us and for our unfortunate neophytes; we hope that the Blessed Virgin will not abandon Tonga, and that this persecution will only be to our island as a passing storm."

Translated for the Metropolitan.

SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.

XIII.—All Religions are good.

Answer.—This means that provided one is not guilty of gross dishonesty, it matters not whether he be a Pagan, a Jew, a Turk, a Catholic or a Protestant. It means again that all religions are human inventions, concerning which God cares very little. It means in fine that all religions are false.

But, tell me, where did you find that the Supreme Being is indifferent as to what men think of Him? And who has revealed to you that the various kinds of worship which exist upon earth, are equally pleasing to Him? Because there are false religions, does it follow that there is no true religion? Because we are surrounded by deceivers, is it impossible to discern a sincere friend?

"All religions are human inventions," you say. But do you not see that you give the lie to all mankind? The heathen who prostrates himself before his Jupiter, the Indian who honors the ridiculous incarnations of his Buddha, the Mahometan who venerates his false Prophet, are all influenced by the general belief that God has not abandoned man to himself, and that, in the religious order still less than in any other, we are not isolated from our Creator. If the deluge of idolatrous superstitions which has overflowed the earth, has not destroyed that belief, is it not because that belief is the living voice of truth, is based on nature and the constant tradition of the human race? The rays of truth alone could penetrate through so dense a darkness.

But you are of a different opinion! You have found out that God regards with the same affection both the Christian who adores Jesus Christ, and the Jew who treats him as a vile impostor. You have discovered that it is lawful to adore in pagan countries Jupiter, Mars, Priapus, Venus, instead of the Supreme God; that in Egypt we may pay divine honors to crocodiles and oxen; that in Phœnicia parents may sacrifice their children to Moloch; that in Gaul and Mexico it is right to immolate thousands of victims to the idols worshipped there; that elsewhere it is good and proper to prostrate ourselves before the trunk of a tree, before stones, plants, &c.; that in Constantinople we are authorized to exclaim from our hearts: "God is God, and Mahomet is His prophet!" whilst at Rome and Paris we ought to abhor all these false gods, and look on Mahomet as an impostor. It is impossible for you to entertain seriously such sentiments! Yet it is what you say: "All religions are good."

Why not tell the truth openly and confess that you do not wish to take the trouble to ascertain which is the true religion, because you consider the matter of very little importance.

Religious truth of little importance! . . . . Senseless man! If God has imposed upon man a system of determinate duties; if, among so many religions, *one and only one* is the true religion, excluding all others, rejecting whatever is not itself . . . what will be your fate? Will your indifference justify you at the divine tribunal? And can you without folly expose yourself to the dangers of so terrible a perspective? But consider the misery of man without a divine religion! See him with the feeble glimmerings of reason, given up to doubt, often even to an inevitable and perilous ignorance concerning the fundamental questions of his destiny, duties and happiness! "Whence do I come? What am I? Whither do I go? What is my last end? How shall I attain it? What is there beyond this life? What is God? What does He require of me? etc., etc." Left to its own resources, how does reason answer these awful questions? It stammers, or holds its peace; it suggests probabilities that are quite insufficient to enable us to overcome our passions, to keep us in the arduous path of duty! . . . Can you pretend that the God of infinite wisdom and goodness has thus forsaken a rational creature, man, the master-piece of His hands? No, no. He has caused a heavenly light to shine before his eyes; a light which in accordance with the imperious wants of his being, reveals to him with great clearness the nature, the justice, the goodness, the designs of his Creator, his first principle and last end; a light which shows to him the good and the evil way, both open before him, one leading to eternal joys, the other to eternal punishments: a light which, though obscured by the clouds of human passions, is distinguished by the splendor of truth; a light which warms, vivifies and perfects all minds into which it enters.

This light is the *Christian Revelation, Christianity,* the only religion that admits of proof, the only one that enlightens reason, sanctifies the heart, and, reducing all our moral perfection to the knowledge and love of our Creator, is worthy of Him and of ourselves. What human tongue could enumerate all the claims of Christianity to our belief? Consider it first at the origin of the world in the prophecies which announce it; in the faith, hope and charity of the holy patriarchs, and in the ceremonies of the Mosaic and primitive worship which prefigure it. For Christianity has been from the beginning, although it has unfolded itself under three successive phases: 1st. In the patriarchal religion, which lasted from Adam to Moses. 2d. In the Jewish religion, promulgated by Moses in the name of God, and which lasted until the coming of Christ. 3d. In the Christian or Catholic religion, taught by Jesus Christ himself, and preached by his apostles.

It developed itself, from the beginning, slowly and majestically, as is the case with all the works of God;—as man, who passes through infancy, through adolescence, before arriving at the maturity of age;—as day, which passes through twilight and dawn before it shines in its full meridian splendor;—as the flower, which is first a bud, then a closed button, before it blooms in all the richness of its tints. Thus Christianity, and it alone, embraces entire humanity; it comprehends all things and all time. It issues forth from eternity to re-enter it; it comes forth from God to rest eternally in God! . . . Every part of it is worthy of its author. All in it is *truth* and *holiness,* and those who study it discover in it a harmony, a beauty, a grandeur, an evidence of truth, which go on increasing in proportion as they examine its tenets more thoroughly. By its action, it moves and purifies the heart, at the same time that it enlightens the understanding. It fills the entire man. The following characteristics of our holy religion show its divine origin: the sublime, superhuman and incomparable character of Jesus Christ, its founder; the divine perfection of His life; the holiness of His law; the practical sublimity of the doctrine He taught; His language which would be folly if it were not divine; the number and the evidence of His miracles, acknowledged even by His most bitter enemies; the circumstances of His passion all predicted beforehand; His glorious resurrection, announced by Himself to His disciples *fourteen times,* and the incredulity of His apostles whom evidence alone could force to believe the truth of the resurrection of their Master; His ascension to heaven in the presence of more than five hundred witnesses; the supernatural development of His Church, in spite of all moral and physical obstacles; the splendid miracles which attended, over the whole earth, the preaching of the apostles,—ignorant and timid fishermen who were suddenly changed into doctors and conquerors of the world; the superhuman fortitude of His nine millions of martyrs; the genius of the Fathers of the Church who crushed every error by the simple exposition of the Christian faith; the holy life of the true Christians in opposition to the natural corruption and weakness of men; the social ameliorations which Christianity has achieved, and still achieves in every country where it spreads; lastly, its duration, the immutability of its dogmas, of its constitution, of its hierarchy; its indissoluble unity in the midst of crumbling empires, and of the modifications undergone by society. All this shows that the finger of God is here, and that it is not in the power of man either to conceive, to achieve or to preserve such a work.

There is therefore a true religion, *only one,* the Christian religion. She alone is RELIGION, that is, the secret bond which unites us to God, our Creator and Father. She alone transmits to us the true religious doctrine; what God has revealed of

Himself, of His own nature, of His works, concerning us, our eternal destiny, our moral duties. All other pretended religions which teach that which Christianity rejects, and reject what it teaches,—heathenism, Judaism, Mahometanism and others, are therefore false and consequently bad.* They are *human inventions*, whilst religion is a divine institution. They are sacrilegious imitations of true religion, as counterfeit money is a fraudulent imitation of the genuine. Would it not be a folly to say: "Every piece of money is good, all bank notes are good," without distinguishing the true from the false? It would be a still greater folly, and a great impiety besides, to say: "All religions are good."

TO BE CONTINUED.

NATURE AND ART.

The following ingenious test was related by a Rabin, which in the Talmud is attributed to Solomon.

A MAIDEN knelt before the king,
And placed beside his throne
Two wreaths—the one by Art entwined,
The other Nature's own.

So exquisite the mimic wreath,
Wove with an artist's care,
She deem'd its hues would emulate
The flowers more rich and fair.

He gazed upon the beauteous wreaths,
Doubt gathered o'er his brow,
His treasured guide had Nature been—
And would Art triumph now?

He paused—when through a window spied,
Some bees had clustered near—
He bade them throw the casement back,
And greet the balmy air.

But not the perfumed breath of Art
Could now its influence lend—
The bees alight on Nature's wreath
The flowers they loved to tend.

The maiden bow'd before his power,
Whose wisdom could impart
The dictates of a mighty God
Within a perfect heart.

MORAL.

Then sigh not for the works of Art,
Cling to the good and true—
God's blessing yields us lovelier flowers
Then painter ever drew.

* This remark as it relates to the *Jewish religion*, requires explanation; for, having been in the designs of God, the preparation for the coming of the Messias, and as the second phase of the true religion, it was once, but since the time of Christ *it is no longer*, the true religion. Judaism was, as it were, the scaffolding used to construct the edifice of Christianity. When the building is finished, the scaffolding must be taken away. The stupid Jew abandoned the house to preserve the scaffolding. He sacrificed the reality to the figure. Since the advent of the Redeemer, without a temple, an altar, or sacrifices, the Jewish people, scattered over the earth, carry with them their corpse of a religion. They subsist through every age, according to the prediction of Christ, to be the perpetual witnesses of Christianity, as the shadow of a body proves its existence.

CANT OF THE ANTI-CATHOLIC PRESS.

One of the hacknied, but successful, arts for imposing on the public, is the use of certain phrases, which assume the most atrocious untruths as certainties, and impose on ordinary readers, as evidence of an experience and knowledge in the writer, which they may safely bow to, and build their opinion upon. Thus, in the columns of some papers we shall frequently find such axioms as the following, opening an attack upon the Holy See, or the Catholic religion: "Every one is aware of the unscrupulous means resorted to by the See of Rome, to disturb the peace of states." "It is well known that the Propaganda, through its emissaries, is endeavoring to destroy liberty in every country on the Continent." "It would be insulting to our readers to suppose them ignorant of the fact, that the Romish priesthood is carrying on a universal conspiracy against education and progress." "It is a matter of notoriety, that the partisans of popery are ready to unite, with the most violent factions, for the overthrow of Protestantism, and the spread of superstition and ignorance." Now, the reader knows of no such thing; nor does the writer. But the former takes it for granted that no honest man would write thus, unless he had before him the clearest evidence of facts, for such sweeping and startling assertions; and he is not much wrong. His error lies in taking it for granted that he is listening to an honest man; when in fact he is attending to one who does not hesitate to make the most calumnious assertions about millions, to say the least, as good as himself, without a single proof to back him, if he were called upon to produce it. He could not allege one fact in evidence of what he boldly asserts to be notorious. The very boldness of the lie makes it pass current.

Let us give a recent instance of the facility with which Catholics are contrived to be dragged in, as scape-goats for the most truly Protestant atrocities. There has been lately, as all the world knows, a searching investigation into the Birmingham borough jail. How indignant was the press at the dungeons of Naples! How Englishmen plumed themselves on the impossibility of arbitrary punishments being inflicted on a free subject, or the existence of any thing in the shape of torture in this civilized country! Soon after the horrors of the Neapolitan imprisonment had been exultingly detailed, to excite the religious antipathies of the Protestant population, we well remember that the *Times*, without any ground for it, but simply to indulge its natural feelings, gave a leader on the prisons of Rome, expatiating on the dimensions of the cells, and the want of those improvements which evince the superiority of England, even in the amenities of incarceration. Now, let us suppose that "the leading journal" could have added, that in the prisons of despotic Naples, or priest-governed Rome, the unfortunate inmates were subjected to extraordinary, supererogatory inflictions from prelate-governors, or sacerdotal turnkeys; that boys were kept for days fasting and then scantily fed on bread and water; without taking to account the external application of this by buckets-full; that they were left to finish their shamefully apportioned tax-work in the dark, till they had inflicted on themselves 14,000 instead of 10,000 measures of it (for which no allowance was made,) and then were left without bed or light for the night, and had to begin again next day; that they and men were throttled by a high-collar, and braced up in a jacket that inflicted cruel pain, and then were strapped up for a day to the wall, like the worthy whom the friends of Ulysses

surprised in his armory,* or had a bag of nails put on their heads to keep them from shouting in their rage or agony; in fine, that prisoner after prisoner attempted suicide, too often successfully, to escape from this hell upon earth; what, we confidently ask, would have been the terms of execration that would have broken from every lip, and echoed through the walls of meeting-halls? How would it have been boasted, that, thank Heaven, in this free, enlightened, and Protestant country, such things could not by any possibility happen! With educated men for governors, and most intelligent men for visiting justices, such enormities could not be.

And yet such enormities have been till yesterday, and probably are going on till to-day, in large and populous towns, with a free press, a shrewd population, and wise magistrates. Some years ago, a romance of the raw-head-and-bloody-bone, or Sinclair, character appeared in Paris, entitled, "Les souterrains de Birmingham." This was before Mr. Spooner discovered the Oratorian dungeons at Edgbaston: and really the title sounded so ridiculously unromantic, that the terrors of the book were destroyed. But now, "La prison de Birmingham," would make as good a title as "La prison d'Edinbourg," the prosaic translation into French, of "The heart of Midlothian. Well, we ought to hang our heads down in shame, before the foreign nations that we have insulted. Of course it would be baseness to do so, or to apologise to them. On the contrary, we were disgusted at reading in a paper, generally liberal, that when the experiment of a prisoner in his collar and jacket was exhibited to the commissioners, "the scene was pronounced by all to be quite disgusting, *and worthy of the Inquisition!*" Some Catholic term of comparison must be found to extenuate home and Protestant delinquencies. It is as if a man should say: "Well, it is true, our prisons have been disgraceful, and we have been inflicting tortures in the nineteenth century,—we, the most civilized and just people on earth; but, take heart, honest John Bull, the papists were as bad in the sixteenth century when they had an Inquisition." Let us suppose that the renowned Dr. Achilli, in his "Dealings with the Inquisition," had described as inflicted on him every one of the tortures above rapidly sketched; no doubt every word of his account would have been swallowed by the public. Then, let us further suppose, that he had summed up his narrative in these words: "In fine, the cruelties practised upon me, were worthy of an English borough jail, and such as may be seen every day;" what would have been the feelings of indignant denial that would have been excited! Yet, in such a statement, the Inquisition would have represented fiction, and the jail reality. We would recommend the writer of the paragraph alluded to, another time not to go quite so far from home, for a parallel, but seek and find it, in the Tower, under Elizabeth.

But this forgetfulness of the gentle dealings of Protestants with Catholics is quite habitual. A short time ago a negotiation was brought to a close between the English and Spanish government, about a Protestant cemetery, to be estab-

* "Active and pleased, the zealous swains fulfill
At every point their master's rigid will:
First fast behind, his hands and feet they bound;
Then straitened cords involved his body round:
So drawn aloft athwart the column tied,
The howling felon hung from side to side."

Pope's Odyssey, xxii, 205.

lished at Madrid. The last document in the affair was a most undiplomatic, jeering letter, from our ambassador at the court of Spain, in which the extreme superiority of Protestants over Catholics, in point of liberality, is quite loftily assumed. Of course the press followed in his wake; and the most insulting things were said against Catholic Spain, till the "leading journal" was excluded from circulation in the country. Now, the two points laid hold of by Lord Howden, and most merrily handled, were these conditions, 1st, that there should be no funeral pomp in conducting the body to the grave, and 2d, that there should be no religious office at the cemetery itself. The first condition the ambassador interprets, as meaning almost that the body shall not be taken there at all; whereas it is clearly intended only, that for fear of disturbance in a very sensitive population, there should not be such a procession, as Spaniards would understand by the word; with lights, chanting, and a large body of attendants. They do not probably know, as the "Times" by way of exaggerating their offence, told them, that in England a funeral is an undertaker's affair and not the Church's; that ostrich-plumes and not crosses, black scarfs and not surplices, mutes and not choristers, furnish forth the expression of feeling with which Christians are carried to the rest that awaits resurrection. And again, it is well known that in Spain, at Cadiz, Malaga, and elsewhere, the lugubrious service of the Church of England is allowed to be said over the grave, by any gentleman, lay or clerical, who will undertake it.

But be all this right or wrong, look at home. Who does not remember the celebrated proclamation about religious processions, one of the few official monuments left on record by the Derby-D'Israeli cabinet, which on the very same ground as was urged for Madrid, the danger of breach of peace, forbade Catholics to go in procession along any road, recalling to mind, and reviving the penalties of an obsolete clause in the Emancipation Act? Did not this prove that our government considered our population as quite as bigoted and quite as religiously inflammable as that of Madrid, and so prohibited us under penalties (which the Spanish authorities have not done,) from carrying our dead with *our* funeral pomp to the grave? Hence at the funeral of the late Earl of Shrewsbury, though the whole line of procession was through his own property, the funeral *cortège* was not permitted to go on foot, but mitred bishops had to follow in carriages. But what is much worse, and goes far beyond the reprobated illiberality, as it is called, of Spain, is this; that while Catholics in England are obliged to pay rates for the keeping up of burial-grounds, not only they are not permitted to have such an office as alone they can approve, performed over the remains of those dear to them, but they are compelled, in spite of their best feelings, to listen to a service which at least is alien to their principles, recited by a clergyman, who looks on the coffin before him as containing the corpse of an idolater, and is considered by them, as separated, in all religious communion, from them by an intervening gulf, deeper than the grave, of schism and heresy. Now let us imagine that the Spanish government had insisted upon a nocturn at least of matins, (if not a mass,) being sung over the body of every Protestant deceased in that country, by the Padre Cura, and his clerks, and payment of fees for the obnoxious rite being made to him, before interment, with exclusion of the smallest interference of an English clergyman, what would have been the outcry then? Would that not have been pronounced abominably narrow-minded, illiberal, uncharitable, and so forth? Now why not be generous, and in these days of table-turning, turn the tables upon home? Then why does not that jealous guardian of liberty, the press, exclaim that Protestant law in England acts in a far more illiberal and intolerant way to

Catholics, in the matter of funerals, than Spanish Catholics do to Protestants? And we are children of the soil, and what is more, rate-payers, and they are aliens and mere sojourners.

We have no want of further specimens of combined ignorance and injustice when discussing points affecting Catholics: such was a memorable article in the *Times* on the scientific claims of Italy, in comment upon Cardinal Wiseman's lecture at Leeds; in which the writer shows on the one hand total ignorance of the subject, and on the other, a most determined spirit to misrepresent the argument. Scientific men were ashamed at so narrow-minded a display of weakness, in which it was sought to rob another people of the well-earned laurels, which have been long ungrudgingly awarded to it. But as that is a matter of rather remote date, we will close this paper by a few words on the existing revolution or rebellion in China.

It is well known that a rebellion has been gradually subduing that overgrown empire, and is creeping on from province to province, with a steady purpose, a mysterious direction, a persevering activity, and a premeditated system. It organises as well as destroys; it introduces a new system of government; it does not contemplate merely an overthrow of existing rule, but the substitution of something better in its place. What is the unseen principle that rules the destinies of this vast movement, which has abolished at once the pig-tails and the worship, of several provinces? At first it was said to be Tièn-tè, a young man whose portrait was extensively circulated in China, and is given us by Messrs. Callery and Yvan, in their interesting account of this mighty revolution. He pretended, it was said, to be descended from the last king of the Ming, or Chinese dynasty; and, enshrouded in the sanctuary of a yellow palanquin, he was supposed to issue, from behind its mysterious curtains, the commands which gave movement and energy to a vast army, and wisdom to a newly emerging state policy. But Tièn-tè has disappeared; no one knows how. The imperial government published his last dying speech and confession, and gave him out for taken prisoner, and duly hung, bowelled, and quartered. Was he so? or was Tièn-tè really only an idea, a fiction, which ceased with the want of it? No matter: Tae-ping is now the leader of this rebel army, and has already obtained possession of Nankin.

It was very soon discovered by the more Protestant portion of the English press, that this rebel horde was neither more nor less than an army of evangelical Christians, who somehow or other had learnt the ten commandments, and knew something of our Lord. The *Herald*, we believe, peculiarly exulted in this discovery, boasted of having, from the beginning, penetrated behind the veil of yellow hangings, and seen there enshrined the Holy Scriptures: it elaborately proved that *war* was sometimes lawful (we suppose it meant *rebellion*) and, diving into the future, it foretold the speedy conversion of China's hundreds of millions to that pure Gospel religion, which ranges between Canterbury Churchism and Mormon free-living. Every people, it said, which takes up the Bible and becomes Christian, is sure to be Protestant: and this we see already is the case here. This proposition is quite true. For as Protestantism signifies believing just what you choose, down to the most evanescent shadow of a religious idea, whatever crude system an ignorant and morally degraded people may take up from the Bible, and call its religion, is of course a new form of Protestantism. Hence, according to this theory, and in harmony with these boasts, we must believe the Chinese evangelical Protestant Christianity to be constituted somewhat as follows. A set of men who have never been baptised, and do not dream of it, who have no priest-

hood, no sacraments, no outward Christian rite, who do not believe in the Trinity, or in the divinity of our Lord, or in Him except as an elder brother of Tae-ping's, who has been as much in heaven as He, and has been commissioned by Him to murder and massacre all Tartars (or some such thing); who worship their ancestors (the genuine Chinese superstition) with downright idolatry; but who have the decalogue as their moral code, in which they have interpolated a prohibition against opium, as equivalent to adultery: who practise polygamy and concubinage to a frightful extent, and who profess to be divinely sent on the express errand of exterminating the Mantchou race in China, men, women, and children, to the amount probably of some millions. Such is the respectable phase of Protestantism, which has been hailed and welcomed by the English press, and even vindicated by it. It would appear indeed, that some knowledge of the Bible is possessed by the leaders of this movement; but it would appear to be confined to the first book of each Testament. This is just sufficient for them to learn enough, to enable them to blaspheme our Lord, and to justify the extermination of whole nations as being God's enemies. Can we imagine a fanatical race bent upon the destruction of another people, any way better urged on to the execution of their design, with every circumstance even of cruelty, than by having put into their hands, without note or explanation, and without the correctives of a new dispensation of love, the earlier books of the Old Law? Yet this possession seems to constitute, in the eyes of many Protestants, a sufficient claim to Christianity!

We have, indeed, been astonished at the slight way in which the atrocities and immoralities of these new proselytizers of the sword have been treated by the portion of the press, which regards them as an infant Church in the East. But we are less surprised at the total silence it has held respecting the persecuting spirit which it has displayed towards native Catholics, that is, in reality, the only native Christians. We are not surprised much, we say, at this, because, probably, a hatred of Catholics, manifested by persecution of them, and even cruelty, is considered by those enlightened and moral instructors, only as an additional evidence of the Protestantism of these rebels. See even how gently the Athenæum (No. 1351) speaks of this antipathy:

"The members of the association have no religion except a sort of worship of *Ancestors;* but I have no doubt that the leaders would engraft the Protestant form of Christianity upon their institutions if they could do so without decreasing their own influence, of which they are excessively jealous. One thing is certain,—that their jealousy of the Roman Catholic propagandists is so intense, that they will root them out if they can. This jealousy arises from the influence acquired by the priests over the minds of their converts, being beyond that to which the highest even of the leaders of the association ever attain. The feeling has recently been exhibited in the destruction, by the 'rebels' or 'patriots,' of the images and pictures of the Roman Catholic chapels."

This "destruction of the images and pictures in the Roman Catholic chapels," happens to amount to the barbarous murdering of the Catholics themselves. We think it right to record here the following account given by the apostolic administrator of Nankin, dated Shanghai, June 8th, as published in the *Univers*, and thence translated in the *Catholic Standard:*

"The insurgents arrived on the 8th of March before the walls of the town of Nankin, and established their camp in 28 divisions. They dug mines under the walls, and filled them with gunpowder, and on the 19th partially blew them up, together with the eastern gate. Immediately after a signal was given, and they

rushed—some to the breach, and others to the wall—with an impetuosity which alarmed the defenders. In their first attack they made themselves masters of the town. The mandarins, who were not able to escape, were seized and put to death. On the 20th of March the insurgents spread through the town, and carried every where terror and death. A venerable old man, chief of the Christians, was killed in his house, with his eldest son; his second son was grievously wounded, the third was carried off captive, and the youngest ran away. On the same day four other Christians fell in the *melée*. On the 21st of March the family Tseu, the wealthiest and most distinguished among the Christians, were driven from their house, which the insurgents required for their chiefs; and 31 members of this family were confined in a neighboring house, and were there burnt to death. Two young men belonging to the same family aged, 17 and 18, who were absent when their relatives were burnt, have just arrived at Shanghai having begged their way a distance of from 70 to 80 leagues. Five other members of the same family were also absent at the execution of the 31, but it is not known where they have gone, nor what has become of them. All that belonged to the Christian community of Nankin—church, ornaments, money and papers—were deposited with the family Tseu, and consequently all are entirely lost. The same day several persons entered the chapel of the town where the Christians were assembled, and recited the prayers of the Holy Week. They forbade prayers on the knees, and wanted the Christians to recite, seated, the new prayer of Tien-Fou. The Christians replied that they were Catholics, and did not know any other religion. It was notified to them that if within three days they did not obey, they would all be decapitated. On the 24th of March some wretches entered the chapel, and attempted to do violence to some young Christian women, but they were soon obliged to leave, and since then there have been no attacks of the kind. In the afternoon a new summons was made to adore Tien-Fou; a new refusal was given by the Christians, and new menaces followed. On the 25th of March the Christians were adoring the cross, according to the custom on Good Friday. The insurgents entered all at once, crying and menacing; they broke the crucifix, overthrew the altar, and then wished to have their prayer recited, at the same time presenting the Christians with books in which it is written. A catechist took a religious book, 'the Explanation of the Commands of God,' and presented it to one of the chiefs. He hastily examined it, and returned it, saying, "Your religion is a good one—ours is not to be compared to it; but the new emperor has given his orders, and you must obey them, or die.' After summonses, which were repeated in vain, the soldiers seized the Christians, and tied their hands behind their backs. The women and children exhorted the men to suffer with a good heart for their faith; they were bound and ill-treated in their turn. All being thus bound, the men were told that they would be conveyed before the tribunal of the emperor, to hear their sentence; the women and children followed them and all went gaily. When they arrived at the tribunal they were kept for some time in outer rooms, and then some officers presented themselves, and told them, on the part of the emperor, that, as they would not obey, they were all condemned to death, and were to be executed at the western gate. They were sent off to the place of execution; but at the door of the tribunal an old man, who was unable to walk, was beheaded. The others arrived together at the designated place; they were about 100 in number. New demands were made upon them to do as they had been desired, but they constantly replied, 'We are Christians!' Many threats were made, but no one was executed. Towards the evening all were brought back to the town, and conveyed to a great store, which was formerly the church of Nankin. They there passed the night with their hands bound, and some were attached to columns. One succeeded in unbinding himself and escaping. The day after new threats were made, and some blows were given. On Easter day all expected to die. Some officers entered the place, and asked if they would recite the prayer. Some said, 'You should kill them all, for they will not obey;' but another answered, 'No; for in that case they would have what they desire, while we should be guilty of sin!' However, all the Christians remained firm, and yielded nothing. Some women especially, and even some children, cried, 'Kill us all, that we may be martyrs and go to heaven!' Some of the soldiers, despairing of being able to subdue the courage of the women,

and no doubt not having orders to kill them, opened the door of the storehouse, and forced them to leave with their children. They all went to the chapel, where they have since remained with the children; they are between seventy and eighty in number. The men remained in the store with their hands more tightly bound than on the first day. On the 28th of March, some young men, fatigued with suffering, and dreading new torments, persuaded themselves that they might recite the famous prayer, because it contained nothing contrary to the dogmas of our holy religion. After having protested that they intend to remain Catholics, twenty-two recited the prayer, and were immediately unbound; but the others declared that they would rather die than recite it, before they knew that it was good, and some of them, in consequence, were cruelly beaten. Since then those who wavered have felt greatly humiliated, and regret that they did not imitate the firmness of their brethren, and the courage of the women and children. While the women and children remained in the chapel, without a single man to assist or protect them, the men were ordered to serve the insurgents either as soldiers or laborers. Ten of them, who were taken to fight against Tseu-Kiang, took advantage of an obscure night to leave their ranks and run away. They have come here to recount to us what they have witnessed. It was on the 14th of April that they succeeded in escaping. Since their departure from Nankin they have heard say that the insurgents have sent a good many women and children out of the town. The bridge of the great canal is said to have given way beneath the crowd, and more than a thousand persons are said to have been drowned. We are not aware whether any Christians left on that occasion. We have also received news from Yang-Tcheu. On the 1st of April the rebels entered the town, without meeting any resistance. However, they committed the same horrors as at Nankin, and the Christians were not spared. They took the officers of the chapel, bound them, and carried them of with their families. They wanted them all to recite the prayer of Tien-Fou. Thereupon two catechists stepped forward and clearly explained our dogmas and our usages. As a punishment for this, it was ordered that three hundred blows should be given to one and five hundred to the other. It is not yet known if they have been able to survive this cruel flagellation, and other bad treatment to which they were subjected. On the whole out of six hundred Christians in Nankin, Yang-Tcheu, and Tseu-Kiang, fifty have been slain or burnt to death, and several have been bound and beaten. Most of them have lost all they had, and remain captives, exposed to all sorts of dangers for the soul and the body."

We are really quite ready to take from this document our estimates of the two classes of Christians in China, the old, patient, martyr-race of the Jesuit's formation, and the new Bible-reading, murdering, exterminating tribe, with which the Protestant people of England is called on to fraternise.

We might say much upon the similar manner in which the attempts at massacres in Milan and Rome are treated by the same writers. We may confidently anticipate, that if the men who plotted cold-blooded wholesale assassination in Rome on the 15th of August, be tried and condemned, the whole press will be up in arms, as it was in defence of the convicted murderer, Murray, and cry out against what are called political offences being treated severely. But scarcely a feeble expression of disapprobation has escaped it, of the nefarious plot, and its possible frightful consequences.

What shall we conclude from all this? We say to Catholics, be true to yourselves, and trust not your interests to foreign advocacy. The press is leagued against you, either to bury you in oblivion, or drag you forward to scorn. It is to you either a grave or a pillory. Expect no kindness, no generosity, no fairness from it. Look not to it to advance your views, or promote your desires. But fear it not. Our Lady of La Salette will have her sanctuary built, and her pilgrimage crowded, in spite of the *Times;* convents will flourish for centuries to come, after

the very name of the *Herald* is forgotten; the papacy will exercise its supremacy, notwithstanding the *Globe;* and the Catholic Church will stand, however much the *Chronicle* may ignore its existence out of Puseyism. Let us go on quietly improving ourselves, and edifying others; and the time will come, when the tongue and the pen, (which is the tongue that speaks to thousands) sharpened as swords, will be found to have wounded only him that wielded the unholy weapon; and the patient and the meek will be proved to have been stronger than the cuning and malignant.—*Dublin Review.*

LITERARY NOTICES.

Principles of Geology, &c. By Sir Charles Lyell, M. A., F. R. S. New York: D. Appleton & Co. 8vo. pp. 834. Baltimore: Murphy & Co.

In this large volume the author treats at length of the causes acting in existing nature, animate and inanimate, and exhibits their permanent effects, so as to present a view of the modern changes of the earth and its inhabitants. He thus derives the principles, which serve as a key for the geologist to the investigation of the changes which took place on the earth in ancient times. Though the writer is not disposed to follow some of his scientific brethren in the wild and infidel theories which they have put forth, his own inferences will not always appear to be more than mere speculation, except perhaps among the devotees of, geological science. This remark, however, applies chiefly to his "Manual," in which he considers the constituent parts of the earth's crust and their organic contents, which reveal to us, he says, a series of revolutions which the solid exterior of the globe and its inhabitants experienced, prior to the creation of man. The reader, without committing himself to fanciful theories, will find in this volume an immense amount of curious information, which will amply repay the perusal of it. Though unwilling to believe with Lamark, that man is but a further development of the ourang outang, or with Mr. Lyell, that the world is older than the literal Mosaic account would make it, he will still be greatly interested and instructed by the learned expositions of the author, in regard to the phenomena of the earth's surface and the changes of the organic world. The volume before us is very beautifully executed, and illustrated with a variety of engravings.

The Jew of Verona; a Historical Tale of the Italian Revolutions of 1846–9. Baltimore: Murphy & Co. 2 vols. 12mo.

To the Italian reader this work has been known for several years. It appeared serially in the *Civilta Cattolica,* a bi-monthly periodical which was commenced in Rome, in 1850, at the suggestion of the sovereign Pontiff himself, for the purpose of rectifying the public mind of Italy, and restoring it to that healthy condition from which it had been drawn by the lying philosophy of modern Jacobins and Socialists. The *Jew of Verona* is a work of the highest merit and is destined to have a wide circulation in this country and on the other side of the Atlantic. As a truthful history of the convulsions of Europe, and particularly of the scenes of devastation which were committed in Italy and Rome, from the accession of Pius IX to his flight from the eternal city, it will command the attention of all who desire to be correctly informed on this subject. We have heard of the patriotic movements of the Italians, and of the Roman republic, and our press has teemed with the praises of all concerned in those recent revolutions; but how little do the people of this country know of the secret springs that were in motion to produce these political disturbances, of the horrid designs which Mazzini and his confederates proposed to themselves, of the atrocious means they employed to accomplish

their ends, of the abominable system of falsehood, treachery, diabolical impiety, and mid-day assassination, which characterized their operations. Having been an eye-witness of many of the events which he relates, and lived amid the stirring scenes which he describes, the author depicts them in a vigorous and glowing style, which enchains the attention of the reader. His book is not only a narrative of the facts which occurred during the political commotions in Italy; it seeks to unfold the nature and action of the secret societies of Europe, and exhibit the deep depravity and savage ferocity of those who belong to them. In this respect, also, it will be a source of most valuable information, and will tend to open the eyes of Americans in regard to the character of those mysterious associations, which are beginning to be introduced into this country, and with the avowed aim of revolutionizing it and banishing from among our people the remnant of moral principle and of patriotism which still attaches them to our republican institutions. The reader must not suppose that the work before us, in professing to be a veridical history, is therefore a dry narrative of events. With a skill of combination, which proves him to be possessed of the highest order of talent, the author has so intermingled narration with dialogue, description of scenery with the portraiture of character, as to invest his work with all the charms of a most interesting romance, and to make the statement of real facts seem stranger than fiction. Thousands of persons will be induced to read the *Jew of Verona*, from this circumstance alone: many others will pause to consider the true character of the late Roman republic which excited so much sympathy in America; but there is one chief benefit to be derived from the perusal of this work, among Catholics, which is to inspire them with a hatred of bad books in every shape and form, and especially of that flood of light literature which is so influential in perverting the mind and heart of young persons, and preparing them for the worst impressions in after life. We earnestly recommend a careful perusal of this work to the attention of our readers.

The Teacher and the Parent; a Treatise upon Common-School Education, &c. By Charles Northend, A. M. N. York: A. S. Barnes & Co. 12mo. Balt.: Murphy & Co.

Though this volume was intended more especially for the benefit of teachers in the public schools, it will be found useful to all who are charged with the instruction of youth. The views which it contains are mostly of a general character, and will convey many a profitable hint to the conductors of schools.

Decreta Conciliorum Provincialium et Plenarii Baltimorensium, pro majori cleri Americani commoditate collecta. Baltimori: apud Murphy et Socios. pp. 43.

As the decrees of the seven provincial councils of Baltimore, and those of the plenary council of 1852, are now binding throughout the U. States, the Rev. clergy will find it very convenient for reference to have them in this form, unconnected with other matter. The authenticity of the present publication appears under the sign and seal of the Most Rev. Archbishop of Baltimore, Apostolic Delegate. It is printed in a style corresponding with the previous editions of the councils.

Kate Gearey; or Irish Life in London. A Tale of 1849, By Miss Mason. Baltimore: Murphy & Co. 18mo.

This is a very interesting and instructive book, calculated to awaken the best sympathies of the heart in favor of the poor, who are found every where, and have always a claim upon our charity. The author informs us, that the scenes which she describes, were mostly witnessed by herself, and therefore the reader will find in this volume something more than empty sentimentality. It is a picture of real life, and may be a very profitable subject of meditation.

The Mud Cabin; or the Character and Tendency of British Institutions, &c. By Warren Isham. N. York: D. Appleton & Co. 12mo. Baltimore: Murphy & Co.

This is a scorching philippic against the evils and abuses of British institutions, and is well worthy the attentive consideration of Americans who are too often flattered with the idea that the institutions of the two countries are similar in their character and tendency. The work professes to state only facts, and embodies a great deal of interesting information about matters and things in England, and also in Ireland, to whose generous and greatly misrepresented people it pays a just tribute.

RECORD OF EVENTS.

Archdiocess of Baltimore.—*St Patrick's Church, &c. Baltimore.*—This venerable building, under the pastorship of the Rev. James Dolan, is now undergoing repairs and improvements, which will add greatly to its beauty. The most prominent improvement is the raising of the steeple upon the brick base which has stood since the church was built. The steeple is built after the Roman style of architecture, and when completed will reach the height of about one hundred and forty-five feet from the ground. It is to be so constructed as to admit the placing of a clock in it at a high elevation, though it is uncertain whether the clock will be immediately placed in it. It is also intended to have a new bell, superior in tone to that which has always been used. Besides the erection of the steeple, it is designed to alter and modernize the entire front, change the doors, windows, &c. Arrangements are also making to introduce gas into the church. The work is being done under the superintendence of Messrs. Faxon & Andrews, architects, by Mr. Thomas Agnew, carpenter.

It is also intended to paint the church, the pastor's dwelling, and the building occupied as a school by the "Brotherhood of Saint Patrick," all of which front on Broadway, the color of Connecticut brown stone. And as a finish, the old brick wall and wooden fence in front of the premises is to be superseded by a handsome wrought iron railing upon a granite base—the railing will also extend a part of the way on Bank street, making altogether about two hundred and twenty feet of railing. The railing has been made by Mr. A. Kloke and is ready for putting up as soon as the granite work is done, which is in the hands of Messrs. Oliver & Flemming.

Mr. Dolan has secured the lot on Bank street, adjoining the church, upon which it is intended at a future day to erect a school house. St. Patrick's church was erected in 1806, by the Rev. John Moranville; was consecrated on the 5th of May, 1846, by Archbishop Eccleston, and was enlarged by Mr. Dolan in 1851, who is now giving the finishing touch to it. A very handsome colored lithograph print of the church, as it is to be, with the adjoining buildings, has been published.

We learn also that Mr. Dolan has secured a lot on the corner of Hudson and Canton streets, Canton, in size three hundred by one hundred and fifty feet, upon which, next spring, the erection of a substantial brick church will be commenced, to be called St. Bridget's Church. A school house will also be erected on a portion of the lot. The Reverend gentleman is energetic and persevering in whatever he undertakes, and, as usual with him, will doubtless succeed in this last undertaking.—*Sun.*

Dedication of St. John's Church, Baltimore.—This imposing ceremony was performed in the beginning of December, by the Rev. John Hickey, of St. Vincent's, who had been specially appointed by the Most Rev. Archbishop. An eloquent and impressive discourse was delivered on the occasion by the Rev. John Early, S. J., President of Loyola College. In the afternoon, the Rev. Father Flaut, through whose zeal the building has been completed, delivered a beautiful and appropriate sermon. The congregation, on both occasions, were much too numerous to be accommodated within the building. The interest felt in this new undertaking was amply illustrated by the generous and liberal collections received. A church has long been needed in that vicinity, in consequence of the great number of Catholic residents in that neighborhood. The present building is only for temporary use as a church, but can hereafter be converted into spacious school rooms. The Rev. Mr. McManus, late of St. Peter's, Washington, has been appointed to the pastoral charge. Rev. Mr. Boyle succeeds Mr. Mc Manus at St. Peter's, in Washington.

Diocess of Charleston.—*Religious reception.*—On Monday last, 21st instant, the Festival of the Presentation of the B. V. M., Miss Essie Dogue was solemnly received as a Novice amongst the Sisters of Mercy in this city. Her name in religion is Sister

M. Aloysius. The worthy and excellent Superior of the Institution, Rev. T. J. Sullivan, celebrated Mass on the occasion. An earnest and edifying discourse was delivered by the Rev. J. P. Dunn, in which he depicted, in glowing terms, the arduous and holy duties which were the distinctive mark of a Sister of Mercy, and to partake of which the young novice would soon be called.—*Cath. Misc.*

On the 8th inst., Festival of the Immaculate Conception of B. V. M., the following Sisters were admitted to vows: SS. M. Alphonsa (Miss Moore,) M. Gonzaga (Miss Curtin,) M. Ambrose (Miss Pinckney,) M. Regis (Miss Larkin.) The new Sisters have gone through the ordinary term of postulancy and noviceship; and at their admission all the ceremonies, required by rule, were observed. May they persevere faithful to the duties of their holy vocation.—*Ibid.*

Diocess of Pittsburg.—*Dedication.*—On Sunday, November 13th, according to previous announcement, the new church near Strongstown, was dedicated to Almighty God, under the invocation of St. Patrick. Nothwithstanding that the morning was extremely unfavorable, most of the members of the congregation were present. Some even had come twelve miles, from their anxiety to be present at ceremonies never before witnessed in this locality. Rev. M. Corbett performed the ceremony of dedication, and sang the high mass, assisted by Rev. T. McCullagh and Rev. Mr. Reardon, as deacon and subdeacon. The brothers of the Franciscan Order, formed a very effective choir. It was certainly a thing to give joy to the Catholic heart, to assist at a solemn high mass and to hear the sublime chant of the Church, as it was sung in Catholic ages.

After the gospel the Rev. T. McCullagh, delivered a discourse explanatory of the ceremony of dedication, and dwelt particularly on the eminent dignity of the Christian temple, on account of the sacrifice offered, the truths announced, and the sacraments administered therein.

Religious Profession.—On the 13th of December four ladies made their profession at the Mercy Convent, Webster St., Pittsburg. The Papal Nuncio officiated on the occasion.

The Pope's Nuncio.—On the 11th Dec. Mgr. Bedini, the Pope's Nuncio, was escorted to church, at Pittsburg, by a large procession composed of the different Catholic Societies, bearing banners, &c. Considerable excitement ensued, and after the services, when the Nuncio, accompanied by Bishop O'Connor, was returning to his carriage, some ruffians stepped forward, and one rudely pushed the Bishop, mistaking him for the Nuncio. The ruffian was chastised on the spot.

During the celebration of Mass, Bishop O'Connor received a letter from Mayor Riddle, stating that complaint had been made that the *Sabbath* had been violated by the firing of cannon, music, &c., and asking the Bishop to interpose. The Bishop replied that he had no knowledge of any such demonstrations, which would be made without his approval. The mayor responded in another letter, in which he recognized the right of the movement for honoring the ambassador of the head of the Catholic Church, and assuring him of protection against disorderly interference. The Nuncio has left Pittsburg for Cincinnati.

Diocess of Philadelphia.—*Confirmation.*—The *Catholic Herald*, thus summarily states the recent confirmations by the Right Rev. bishop of Philadelphia. At Ridgeberry, Bradford Co., 66; Troy, Tioga Co., 16; St. Clair, Schuylkill Co., 48; Manayunk, 105; St. Paul's, Moyamensing, over 300.

Dedication.—The Rt. Rev. Bishop blessed a new church in Ridgeberry, in honor of the Blessed Virgin Mary, also one in Troy, in honor of St. John Nepomucene, and another in St. Clair, in honor of St. Boniface. Another church was recently blessed at Doylesville, under the title of Our Lady of Refuge. Rev. H. Myers of Hagerstown, officiated, and Rev. John Dougherty preached on the occasion. The church is of brick, 60 feet by 35.

Archdiocess of New York.—*New Church.*—On Sunday week the ceremony of blessing the corner-stone of the proposed new church at Manhattanville, was performed

by his Excellency the Papal Nuncio, assisted by several clergymen, and in the presence of nearly five thousand people.

The ceremonies commenced about half past three o'clock, when a procession was formed at the pastorage. The Nuncio was arrayed in his full pontificals, and walked in the centre of the procession, bearing in his hand the crozier. After ascending the platform, he proceeded to bless the salt and water, and then, in concert with the assistant clergy, read the litany, after which the whole formed in order and marched in procession around the church. After this, and the reading of some further religious exercises, the Nuncio laid the corner-stone, having first deposited beneath it the inscription, which was written on parchment, and the United States coin for 1853, with several books, pamphlets, and religious newspapers of the day.—*Celt.*

Diocess of Boston.—*Confirmation.*—The Rt. Rev. Bishop Fitzpatrick conferred the sacrament of confirmation upon 119 persons, in St. Mary's church, Charlestown, on Sunday, Nov. 20. The church was crowded on the occasion, and our beloved Bishop was peculiarly happy in his remarks to the children and people of that excellent congregation. The church is under the pastoral charge of Rev. Mr. Hamilton, one of the most zealous clergymen in the diocess.—*Pilot.*

At the church of St. Nicholas, E. Boston, about 150 persons were confirmed lately, by the same prelate.

Dedication.—Nov. 24, the new and beautiful church of SS. Peter and Paul, S. Boston, was dedicated by the Rt. Rev. Bishop.

Archdiocess of St. Louis.—*New Church.*—The corner-stone of the new church of the Immaculate Conception, about to be erected on the corner of Chestnut and Eighth, was laid last week. The work is already commenced, and it is of course desirable that it should be prosecuted to a close with all possible expedition. The church, when erected, will be under the pastoral charge of Rev. Mr. Duggan. Those desiring to make contributions, will do well to hand them in now, so that the progress of the work may not be delayed by want of means.—*Shep. of the Valley.*

Archdiocess of New Orleans.—*Ordination.*—On the 25th Nov. the Archbishop of New Orleans gave tonsure and minor orders to Mr. Richard Kane, and elevated to the subdeaconate, Messrs. Stephen Heriot, Wm. Edwards, and Michael Lyons. On the day following, the three subdeacons were promoted to the deaconate.—*Cath. Misc.*

Consecration.—Mgr. Martin, Bishop of Natchitoches, was consecrated in the Cathedral of New Orleans, on the 30th ult., by Archbishop Blanc. The two assistant Bishops were Bps. Portier, of Mobile, and Van de Velde, of Natchez. There were present 25 of the priests of New Orleans, and others of the suburban clergy, amounting in all to 36 or 37.—*Ibid.*

Diocess of Louisville.—*The Trappists of Kentucky.*—On Sunday, September 25th, the Rt. Rev. Bishop of Louisville, made the visitation at the church of St. Catherine, New Haven.

At present there are more than 50 monks in the establishment; their countenances bear indeed the traces of penance, but they are, at the same time, lighted up by the smile of contentment, and of an inward peace, not of this world. Their examples and their prayers are a precious treasure to the Church of Kentucky, and, in fact, the entire Union. While our missionaries are zealously laboring on the holy mountain of God, they invoke blessing's victory on the efforts of their brethren. If the prayer of the just be so efficacious with God, what may we not expect from the conjoint prayers of so many devoted souls hungering and thirsting for the extension of God's kingdom on earth! They rise a little after midnight, and spend more than seven hours daily in the church, engaged in meditation and in chanting the divine office. Their diet is almost exclusively vegetable, and they take but one full meal and a collation during the day. Yet they labor assiduously, and God preserves their strength. In a few years they expect to have a large monastery, similar to their establishments in Europe. It is to be

a quadrangle, about 200 feet square, one side of which is to be the church. The abbot is now absent in Canada, soliciting contributions towards the good work.—*Cath. Tel.*

Diocess of Detroit.—*Blessing of a Bell.*—On Sunday, Dec. 4th, our Rt. Rev. Bishop visited Ann Arbor to perform the function of blessing the new and much admired bell recently procured by the excellent Father Cullen, for his parish church, by means of the liberal contributions of his congregation, and donations from other sources. At the appointed hour a large congregation, including many who are not Catholics, assembled to witness the beautiful and edifying ceremony of the benediction of a bell as prescribed by the Roman Pontifical. According to ancient custom, a godfather and godmother were appointed, the bell was properly situated and suspended, and the Pontiff, mitred and carrying his crozier, took his position near it, and with the attendant clergy began the recitation of the appointed psalms. The beautiful prayers for the blessing of the water followed, at the conclusion of which the Bishop, assuming his mitre, began the washing of the bell with the holy water. The Bishop next made a sign of the cross upon the bell with consecrated oil, praying that God, who commanded Moses, His servant and law-giver of His people, to fashion the silver trumpets for the summoning of the children of Israel to sacrifice and adoration, to sanctify this vessel prepared for His holy Church; that when the faithful should hear its melody, they might receive an increase of faith and devotion; that all the craft and subtlety of the enemy of souls might be driven afar; that storms and tempests might be allayed; and especially that the powers of the air, hearing its sound, might tremble and flee before the standard of the holy cross of the Son of God, to whom all knees in heaven, earth and hell are bowed.

Next came the solemn consecration of the bell, the Bishop marking with holy oil the form of seven crosses upon the outside, and four with chrism upon the inside, and pronouncing the formula of benediction: "May this sign, O Lord, be sanctified and consecrated. In the name of the Father, and of the Son, and of the Holy Ghost. Unto the honor of St. N. Peace be with thee."

Again was heard the voice of prayer, rich with exquisite scriptural allusions, calling upon the Almighty God, who at the blast of trumpets, and before the ark of the covenant, had caused the walls of Jericho to fall, to pour upon this bell His celestial benediction, that at its sound the fiery darts of the enemy might be warded off, and the violence of thunderings and tempests be stayed—God in whose presence the earth was moved and the solid rock converted into fountains of water. Then the bell was incensed, the seventy-sixth psalm was recited, another beautiful prayer was uttered, the deacon sang the Gospel from the 10th chapter of St. Luke, and the Bishop making once more the sign of the cross with holy water upon the bell, concluded the ceremony.

At the proper stage of the function, the Bishop entered into a most happy and interesting explanation of the object and meaning of the ceremonies used in the blessing of church-bells, and of the use and significance of bells themselves. It is not wonderful that Protestants, whose proclivities are to materialize every thing, and with whom faith is synonymous with unreality, should in their self-satisfied ignorance and disbelief in the verities of the supernatural world, look with a gaping wonder or supercilious pity upon the mode in which the Church subordinates even dumb and brute matter to spiritual ends, we wish such of them as may read this paragraph with such feelings and dispositions, had been present to hear the admirable discourse of Bishop Lefevere of which we speak. He told the congregation how in Catholic countries all the momentous events of human life, bearing upon man's eternal destiny, are heralded and proclaimed by the parish bells. The bells peal forth their notes of jubilation when the child of sin and wrath is made an heir of grace and life immortal in holy baptism. The bells utter their joyous music when the youthful Christian comes to take upon himself the vows of the new creation in Christ Jesus, and to receive in the holy sacrament of confirmation the seven-fold gifts of the Holy Ghost. The bells merrily impart the nuptial benediction to the marriage union, that divinely appointed image of the union of Christ and His Church. The bells invite the faithful to bow before God in the tremen-

dous sacrifice of the new law, or at the vesper hour to chaunt the praises of the Most High. The bell gives forth its slow and solemn admonition to the living to perform that noblest and most availing work of Christian mercy, intercession for the repose in light and peace of the souls of the departed faithful. Various is their voice; from the jubilee burst of triumph to the subdued tones of tearful supplication; from the anthem music of *Gloria in Excelsis* to the requiem notes of *Pie Jesu miserere !*

Re-establishment of the Jesuits in Mexico.—A decree re-establishing the Jesuits in the republic has been published. It is dated from Tacubaya, the 19th of September, and is countersigned by Señor Lares, Minister of Justice. They are placed in the same position in nearly every respect as they stood in before they were banished. They are to be considered as Mexican citizens with all the rights and duties attaching. Their property is all to be restored to them, with the exception of the College of San Ildefonso and its appurtenances, of property devoted to military purposes, of such as have been sold to third parties, and of their places of worship converted into parish churches or other religious institutions, with consent of the Ordinary, or of the respective Bishops. Funds raised for their aid during the first year are relieved of the duties which would otherwise have to be paid on them. Four members of the Order who happened to be in Mexico, Dr. Basilio Arilloga, and Fathers Lyon, Rivas, and Icara, have addressed to the President a communication in which they invoke blessings on his head, and explain the pious and quiet course they intend to pursue.

Rome.—The beatification of the venerable Andrew Bobola took place on Sunday, 30th October. The ceremonial of that solemnity was entirely similar to the ordinary practice in like occurrences. The Pope never assists at the beatification, but he repairs to St. Peter's in the afternoon to venerate the newly beatified. The Cardinals receive invitations to associate themselves in that pious visit. As his Holiness is inhabiting at present the palace of the Quirinal, his visit to St. Peter's had more than customary solemnity. An abridgment of the life of the blessed martyr has been published on this occasion, in which we see the frightful torments which the schismatics made him suffer in hatred of the Catholic faith.

The Sacred Congregation of Rites held, before the vacation, a last sitting, in which it occupied itself with several causes of saints. That of the venerable Mary Rivier, foundress of the Institute of the Presentation, has made the first step, after the introduction of the cause—that is to say, the Congregation has confirmed the sentence of the judge, delegated by the Bishop of Viviers, relatively to the non-worship and to the observance of the decrees of Urban VIII, which prohibit the accordance of the honors of outward worship to personages whom the Holy See has not yet beatified.

Although the beatification of the blessed Paul of the Cross took place but a few months age, earnest request has been made for the resumption of his cause, in order to proceed to his canonisation. The wishes of the Religious Passionists in this respect are participated by a multitude of faithful. The Cardinals and Bishops have addressed their prayers to the Holy See for the same object.

His Holiness has just authorized also the renewing of the cause of the blessed Bonaventure de Potenza, conventual religious, beatified by Pius VI in 1775. He died in 1711, after sanctifying his life in the exercise of the holy ministry. He has confirmed also the worship ordained, from time immemorial, to the blessed Bartholomew of Cervasco, religious of the order of St. Dominic, martyred in 1456.

Spain.—Few burials have been solemnised with a more decided view of attracting public attention than that which took place on Sunday, the 6th Nov. The dead body of Mendizabal was borne on a funeral car or hearse, called the "Car of Liberty," accompanied by a train of veterans, chiefs of the Moderado and Progresista party, numerous friends and partisans, the prime minister and colleagues, with the ambassador of Portugal and the chargé d'affairs of England, the whole being wound up by a long line of 183 private carriages, either full of people or sent by their owners as a tribute of respect to the departed.

Arrived at the church-yard, the coffin was laid down before the niche destined to receive it, and, no sooner were the prayers for the dead over, than orator after orator, poet after poet, held forth on the virtues, talents, and magnanimous actions of the departed, the happiness which the country enjoyed under his rule, and the blessings which would still be showered down upon it were government to continue the good work that he had begun when making war upon the Church. The multitude was immense, because it was a feast day, and Spaniards like to have their ears tickled with finely turned periods, whether pronounced by friends or foes. People, therefore, did crowd to the burial, some through sympathy, many through curiosity, not a few to criticise and make merry with the poesy and oratory. The latter, it seems, were not doomed to depart without having their wishes satisfied, for while some were listened to with pleasure, others excited a running fire of jokes and titters, not unfrequently mingled with roars of laughter, quite unbecoming the place, and at one period likely to produce a serious disturbance, as the picquet in attendance had to draw their swords and fix their bayonets, but that order was at last restored by some chivalrous expressions from the Count de San Luis.

A Catalonian *disputade*, called Madoz, who also aspires to fame and posterity, but who takes care to keep his purse always full in the meantime, took an oath, and pledged the people over the coffin to do the same, that he and all the Liberal party should build a monument in the cemetery, and ask leave of the government to erect a statue in one of the public squares of the town, called *(lucus á non lucendo) Plaza del Progreso* by their departed leader. Should this intention be carried into effect, what a contrast will these self-same monument and statue, erected by party spirit, offer some years hence to the mausoleum and statue raised im the town of Vich to the memory of the learned and pious writer, Dr. Jaime Balmes, whom the whole Peninsula, with one voice, have admired and will admire, as long as his eloquent and profound works, religious and philosophical, remain to honor the land that gave him birth. He sought not fame, nor lived to pander to the grovelling rabble in consideration of ephemeral applause; he taught them the beauty, the holiness, and truth of that faith which the other tried to destroy; and when the fame of Mendizabal shall have mouldered away with his ashes, that of Balmes will live fresh and balmy, an ornament to the Church and a blessing to posterity.

The English Bible societies are hard at work, though covertly, in the country, and little gems, which they scatter from time to time, and from place to place, bear witness to their unceasing efforts in uprooting Catholicity in Spain. Seconded as they are by all the Liberal journals and by a host of scurrilous accounts of the clergy of these realms, and backed by a flood of French novels that silently instil their poison into the unexperienced mind, they proceed in their work of perversion, until checked by the watchful care of the guardians of the fold.

The Bishops of Lérida and Barcelona have this week issued pastorals, which make known those efforts, and mark once more the leading journals called *El Clamor Publico, El Tribuno y La Nacion*, as their champions and abettors, and warn, at the same time, the faithful against drinking in such impure sources. Part of the Rev. Prelate of Barcelonâ's circular is taken up in an able but mild defence of his pastoral, mentioned in a late number of the *Tablet*; in it he takes no heed of the insults heaped upon him by the Liberal press for the conscientious discharge of his duties, but only stands forth to shield the doctrines of the Church, which either recklessly or maliciously are being daily attacked by the sons of liberty.

In Bilbao last week another Protestant, long a resident in Spain, was received in a solemn manner into the true fold.

A college has been granted: and regulations are being drawn up, for the education of young aspirants to a conventual life in the Holy Land, where they have also to act as Missionaries.

Accounts daily reach Madrid from the whole of the vast diocess of Toledo of the great reformation that an institute of missionary priests are bringing about in the habits

of the place through which they pass. The same thing is taking place in the north with the most surprising effects. The confessionals are not for a moment deserted, and the bread of life is administered to thousands.

Narvaez has returned, and has gone to reside at Madrid, after having been received by her Majesty. The Queen Mother returns on the 15th inst. It is said that a small party of Carlists has appeared in the eastern provinces.

Accounts from Cadiz show that the Infanta Donna Luisa has been received there in a most triumphant manner.

The Conflict of the Church in Baden.—A crisis of the most extraordinary kind has taken place in the relations of the Catholic Church and the state in the Grand Duchy of Baden. Nothing less than the excommunication of the High Ecclesiastical Council (that is to say, the department of government charged with the office of fettering and entangling the Catholic Church,) a prohibition issued by the state against any act of episcopal administration by the Archbishop of Freiburg, and the formal declaration of the Grand Duke that he himself is the supreme Bishop of his dominions! Such a crisis could not but have arrived, and the demeanor of the venerable Archbishop reminds us of the days of St. Chrysostom or St. Ambrose. The goverments of Baden, Wurtemburg, the two Hesses, and Mecklenburg, have long been leagued in an unholy alliance against the Catholic Church, and have spared no efforts to reduce her to be the tame subject of the infidel state. The grand struggle is going on in Baden that being the seat of the Archbishop of Freiburg, who is Metropolitan of the province, but it is carried on by a common understanding with all the other little autocrats whose dominions include the several diocesses subject to that prelate.

The governments, we may here briefly repeat, insist on several points which, if conceded by the Bishops, would reduce them to a position as degraded as that of the Greek schismatic Bishops, or Anglican Superintendents, the slaves of the Sultan or the Queen. For instance, they insist that all Episcopal decrees which they are pleased to declare do not come entirely within the action of the Church, even on subjects purely ecclesiastical, must have the Government *placet* before they are issued; Papal bulls can be issued without similar permission; that a government commission must be present at all ecclesiastical synods, and all examinations for candidates to be admitted into ecclesiastical seminaries, with power to stop the nominations until any objections they may take shall have been removed.

Against these monstrous principles of tyranny the Episcopate of the province, as our readers are aware, made a firm and resolute opposition, especially in a copious memorial, published last summer, in which they entered most fully into the whole question, and expressed their fixed determination to resist their encroachments, and to persist in their own just demands.

The first of these, and the one on which the present crisis turns, was the right of nomination to ecclesiastical employments and benefices. This is obviously a vital point, which, if carried, nothing would hinder the infidel governments from gradually filling up all ecclesiastical offices with their own creatures, and reducing the Catholic Church in Baden to as deep a degradation as that voluntarily acquiesced in and sought for by the wretched schismatics of Goa.

The storm has been warded off by the wisdom of the aged and venerable Archbishop of Freiburg as long as it was possible, but even the gentlest and most long-suffering spirit is at length compelled to bring matters to a termination.

The moment had arrived when the Archbishop could no longer forbear putting into execution the sentence of the Church on these enemies of God. The excommunication was published on November 15th, in the parish church of Carlsruhe, by his Grace's Chaplain, M. Hell.

France.—*Fusion of the Two Branches of the Bourbons.*—It is announced by a telegraphic despatch from Vienna that the long-expected reconciliation of the elder and younger branches of the house of Bourbon has been celebrated at Frohsdorff by a for-

mal exchange of visits between the Duke de Nemours and the Duke de Bourdeaux. According to the Vienna correspondent of the *Chronicle*, it is said that the convention provides that the Count de Chambord is to be recognised as the legitimate heir to the crown. In case of the countess' death, he agrees not to marry again. If he dies childless, the Count de Paris is to be the successor to the present pretender.

PORTUGAL.—*Death of the Queen of Portugal.*—A telegraphic despatch from Lisbon brings the unexpected and melancholy intelligence that Donna Maria da Gloria, Queen of Portugal, died in child-bed, on the 15th inst. so that the crown of that ancient kingdom has devolved on her son, Dom Pedro, a prince who has not yet attained his majority, having barely completed the 16th year of his age. It is stated that the King Consort assumed the regency in the name of his son, the present King of Portugal, and that at the departure of the steamer, Lisbon was undisturbed.

Although the late Queen was still young, having been born on the 4th of April, 1819, only a month before her Majesty Queen Victoria, her name belongs to transactions and contests which have long passed away. Her life especially in her earliest years, was singularly agitated and unfortunate; and the subsequent period of her reign has not responded to the enthusiastic hopes of the constitutional party which placed her on the throne. Her political career may be said to have begun in her infancy, for she was still at Rio Janeiro, the place of her birth, in 1826, when the death of King John IV, followed by the renunciation of the crown by her father, and the proclamation of the constitutional charter, raised her to the throne, and she was betrothed a few months afterwards to her uncle, Dom Miguel, then made Regent of the kingdom. No sooner, however, had this Prince assumed the reins of government, than he declared himself King of Portugal, and forbade the Queen to land. Donna Maria then came to England, where she was received by George IV as lawful Queen of Portugal, and the leaders of the constitutional party prepared for that struggle which they ultimately led to a successful issue, with the assistance of the other members of the quadruple alliance. During that contest the young Queen resided in Brazil or in Paris, and it was not till Dom Pedro had captured Lisbon that she was enabled, in September, 1833, to enter the capital and ascend her throne. Her father, unhappily, survived this event but one year, and on the 18th of September, 1834, the Cortes were induced unanimously to declare their Sovereign, then only fifteen, to be of full age, and in complete possession of her royal prerogative. A few months later she contracted a marriage with Prince Augustus of Leuchtenberg, the eldest son of Prince Eugene Beauharnais; but here again the singular ill-fortune of her life prevailed, and the Queen, married in January, 1835, was a widow before Easter. A second marriage was concluded in the following year with Prince Ferdinand, of the Catholic branch of the Coburg family, which has conferred upon the house of Braganza no less than eight lineal descendants.

In the course of the next ten years the corruptions of the government, which had fallen into the hands of the Cabrals, and the increase of taxes, irritated a large portion of the nation. In May, 1846, civil war broke out in the Upper Minho, and in a few weeks several districts were in arms against the Cabral ministry. The Cabrals resigned, and retired from the kingdom. The Chamber of Deputies was dissolved, the Grand Cortes extraordinarily convoked, and a number of concessions were made. The Duke de Palmella was called to power, and held office with Saldanha for four months, when his cabinet was succeeded by a new ministry under Saldanha's premiership. Civil war, meanwhile, continued. Das Antas, the commander nominated by the Juntas, and supported by Bandiera, Louli, and Fournos, gained several successes; and it was feared that the Queen and King would have to leave Portugal and seek safety in England. In November, however, the popular party were in turn defeated, and lost two whole regiments by desertion. In the ensuing year the mediation of the British government was offered, and accepted by the Queen, but declined by the Junta. Das Antas now prepared to evacuate Oporto. The British fleet, under Sir Thomas Maitland, was off that city. Steamers belonging to the Junta were permitted to enter and embark Das Antas's

troops. On the 31st of May, 1847, a corvette and three armed steamers, one barque, one brig, two schooners, transports, containing in all about 3,000 troops, left the port. On crossing the bar they were summoned to surrender to the British; and as resistance would have been useless, they did so, without firing a shot. As soon as he was on board the British ship, the Conde das Antas presented to the commander a protest in the name of the Portuguese nation against this act of hostility, without declaration of war, or any pretext for the same. By these means resistance to the royal authority was suppressed. The Queen, in return for services rendered by Great Britain, signed an agreement excluding the Cabrals from power; and this was all the opponents of the court gained by the insurrection. As soon, however, as quiet had been restored, the Conde de Thomar, the elder of the Cabrals, again became Premier in the face of Great Britain, and continued a career of oppression and corruption until 1851, the Duke de Saldanha carried out a military revolution and reconstituted the government. Donna Maria yielded with a very bad grace to the necessities of her position. Her husband had been appointed commander-in-chief at the commencement of the outbreak, and actually advanced against Saldanha, but was forced to make a speedy and solitary retreat to Lisbon, his troops having deserted him on his march.

The government has since been conducted under the presidency of Saldanha.

IRELAND.—*Election of a Coadjutor Bishop for the Diocess of Dromore.*—On Tuesday the important and interesting ceremony of electing one of the chief pastors in the Church took place in the Catholic cathedral of Newry. It has, for some time past, been a cause of deep regret to the faithful of the diocess of Dromore, that the patriarchal age and physical debility of the present venerated prelate would soon incapacitate his lordship from the more active discharge of those high ecclesiastical duties which he has so long exercised, with so much benefit to those committed to his spiritual guidance, and the reverend prelate himself—the patriarch of the Church in Ireland—at length felt the necessity of applying to the Holy See to be relieved from his duties altogether. In conformity with the decision of the Holy See, and the necessary authority having been transmitted to Ireland, the election for a coadjutor Bishop took plaee, the solemnity being attended by all the prelates of the province, as follows:—

The Most Rev. Dr. Dixon, Archbishop of Armagh and Primate of all Ireland; the Right Rev. Dr. Blake, Lord Bishop of Dromore; the Right Rev. Dr. M'Gettigen, Lord Bishop of Raphoe; the Right Rev. Dr. M'Nally, Lord Bishop of Clogher; the Right Rev. Dr. Denvir, Lord Bishop of Down and Connor; the Right Rev. Dr. Kelly, Lord Bishop of Derry; and the Right Rev. Dr. Kilduff, Lord Bishop of Ardagh.

The cathedral was thronged by a large concourse of the faithful of the town of Newry and of all the parish priests of the diocess, and others of the clergy who were not entitled to vote. The proceedings were prefaced by a brief and affecting address from the Right Rev. Dr. Blake, who exhorted the clergy to exercise the trust reposed in them to the best of their ability, for the greater honor and glory of God and the interest of his Holy Church, and who requested the prayers of the numerous congregation for that purpose. This was followed by the celebration of the Mass of the Holy Ghost, by the Rev. Mr. Polin, R. C. C., of Newry, the Right Rev. Prelates being ranged on either side of the altar, after which the laity were excluded from the sacred edifice, and the formal election was proceeded with. The following is the result:—

The Rev. Daniel Sharkey, P. P., Ballynahinch, (6 votes)—*Dignissimus.*

The Very Rev. Dr. O'Brien, P. P., Lurgan, (4 votes)—*Dignior.*

The Very Rev. Dr. Morgan, P. P., Drumgooland, and the present Vicar-General of the diocess, (2 votes)—*Dignus.*

The above three names will be transmitted to Rome, and it will then be the duty of the Sacred College to select from amongst them the coadjutor prelate. The Very Rev. Dr. Kirby, President of the Irish College at Rome, and the Very Rev. Dr. M'Leigh, P. P., Hilltown, and Vicar-Foreign of the diocess of Dromore, were put in nomination, and obtained one vote each. The total number of clergymen entitled to vote was 17.

The Right Rev. Prelates and a number of clergy were entertained by the Right Rev. Dr. Blake, at his lordship's residence, Violet Hill, in the evening.—*Newry Examiner.*

Miscellaneous.—*Riotous Proceedings.*—The peace of New York city was recently disturbed by one of those demonstrations, which some people are strange enough to term vindications of the liberty of speech, but which all Christians and friends of order and law will pronounce anti-social, unjust and tyrannical movements. An anti-popery street-preacher, by his rabid abuse of Catholics and their religion, was provoking a serious disturbance when the mayor had him arrested. A mob then marched to the mayor's residence, and threatened to burn it, if the preacher was not released. This is another beautiful commentary upon the principles and designs of those who are perpetually declaiming against Catholicity as hostile to liberty. Whether the mayor was right or not in arresting the preacher, one thing is certain, that the multitude who sought to intimidate him, were rioters, rebels against legitimate authority, violators of the law, and therefore open enemies of liberty, which consists essentially in the observance of the laws. But these gentlemen understand by liberty something very different from that for which our forefathers battled, viz. the the liberty which consists in enjoying the protection of life, property and the pursuit of happiness. Liberty, according to them, is the right of one party to tyrannize over another: liberty of speech is the privilege of Protestants to abuse and villify the Catholic and his religion. No matter what provocation may be given, by the most outrageous and insulting calumnies, the latter must submit tamely and say nothing. It is indeed the duty of Catholics to bear patiently this sort of persecution, and it is honorable to them that they do so, and thus prove their devotion to the cause of law and order. But their forbearance does not excuse their adversaries, nor prevent these from being justly chargeable with the very designs of which they accuse others. It is time for the press to speak out on this subject. The peace of our cities will not be preserved by written statutes, if a healthy public feeling do not secure their observance; and wo to them, whether Catholic or Protestant, who abuse the liberty of speech or of the press, and by their violent and uncharitable course, their vulgar and scurrilous tone, and particularly their calumnious imputations, array one portion of their fellow-citizens against another. Such men offend no less against the principles of our social and republican existence than against the plain requirements of Christian morality.

"*Religious Conversion.*—The Christian *Witness* says Mr. G. W. Beck, of Somerville, Mass., has publicly renounced Romanism, and conveyed to the Protestant Episcopal Church the establishment long known as the Roman Catholic Orphan Asylum, on Prospect Hill, Somerville, valued at a sum between $5,000 and $6,000."

This silly paragraph has been going the rounds of the Protestant religious and secular press. The Catholics of this part of the country know how absurd it is. But for information of our distant readers, it is perhaps worth while to say that there never was any institution in Somerville established or recognized as a "Roman Catholic Orphan Asylum," either by the Bishop, the Clergy, or the Catholic people. Moreover, the G. W. Beck, who is trumpeted to the world as having made a solemn abjuration of Popery, never was a Catholic. To whom or where did he ever go to confession? By what Bishop was he ever confirmed? When or where did he ever receive the Holy Communion? We would not be astonished if the next announcement were that Deacon Grant or Parson Wells had abjured the errors of Popery.—*Pilot.*

The Oath of Bishops.—The Protestant press is rejoicing over the supposed discovery of a fraud on the public, in the publication of the oath taken by the Bishops recently consecrated at St. Patrick's cathedral, New York. It is said that the real oath was kept back and a forgery substituted in its place to delude the heretics and conceal the intolerance of Mother Church.

Brother Crowell says:—

"Will Brother Bakewell, who professes to know something of Latin, and of the history and forms of his 'mother church,' tell us whether he himself was sold by this

artful dodge of Archbishop Hughes, or will he say that the Latin oath, as published by us, is *not* the real oath which is taken by all Roman Catholic Bishops, or that it is not correctly translated?"

"Here is something of more importance for him to attend to, than what the 'parsons are doing.' We do not wonder that he regards the invention of printing as a curse when it uncovers such deeds of darkness."

The explanation, Brother, is, that the whole statement is a Protestant *fabrication*. The oath really taken by the Bishops, is the oath you read in our issue of last week. The oath of the *New York Tribune* is an oath not taken by Bishops of the United States.

We "profess to know something of Latin" certainly, but we do not profess to understand the Latin which Brother Crowell presents us with in his issue of last week.—We suggest that the following words and phrases extracted from the *Watchman* of the 24th, be forwarded for the consideration of Mr. Leverett before the publication of a new edition of his lexicon:—

"Ab hoc hora"—"bel facto"—"bel inguriæ"—"bero"—"rednendo"—"Hærticos, Schismaticus et rebelles persequar"—"adimpleba"—"mendatum"—"habentum"—"proposbitatis"—"concila"—"donado."

When Brother Crowell has to do with Latin in his journal, he should secure the assistance of Brother Templeton to correct his proof,—the Brother who was so earnest with us to tell him whether "*Ex Cathedra nulla salus*" is not a maxim of the Catholic Church!—*Shep. of the Valley.*

A Geographical Religion.—We recommend to our readers a careful perusal of the following curious report concerning church property belonging to the Methodist "churches" *North* and *South.*—*Celt.*

The undersigned a committee appointed for the purpose of preparing a statement for publication of the action of the Commissions upon the question in litigation between the Methodist Episcopal Church and the Methodist Episcopal Church, South, in relation to the property of the Book Concern in New York, report the following:

The honorable John McLean, having voluntarily undertaken a correspondence with the Commissioners of the Methodist Episcopal Church, and those of the Methodist Episcopal Church, South, and having received assurances from both parties of a disposition to come to an amicable settlement of the matter in litigation, and having been invited to be present at a meeting of the aforesaid Commissioners, and to aid them with his counsels, met with them at the Mission Rooms, 199 Mulberry street, New York, on the 26th ultimo, and, by the unanimous request of the Commissioners, acted as chairman.

After a careful and friendly examination of the whole question, the Southern Commissioners made a proposition for a settlement of their claim, which the Commissioners for the New York concern accepted. Nothing now remains to be done to consummate his desirable adjustment of a most troublesome litigation but the execution of the necessary papers, and the arrangements for a final decree of the United States' Court for the Southern District of New York, now in session in this city.

This settlement has been agreed upon by the parties without the arbitrament of a third party, and is to each entirely satisfactory.

Much credit is to be awarded to his Honor, Judge McLean, for his agency in the completion of this important and desirable arrangement; and we doubt not but this act will stand prominently among those of his long and brilliant career, which have given him so enviable a position before the Christian public.

The details of the settlement will be made known to the public when the final decree of the court shall transpire.

GEORGE PECK
WILLIAM A. SMITH,
Z. PHILLIPS, Secretary.

The above report was unanimously adopted.

"*The Renegade Gavazzi.*—Our readers would be amused to read the remarks called forth in the Italian papers by the description of the antics of Gavazzi in the American

papers. We have before us the *Messagere Di Modena*, of September 30th, and *Il Vero Amico*, of Bologna, of October 7th. In these we find the good folks in Italy have been perfectly astounded at the cool impudence with which Gavazzi, a short time ago, told his romantic history of the death of Ugo Bassi, and the imaginary inquisitorial tribunal of which the former Apostolic Commissary at Bologna, Monsieur Bedini, is the imaginary head.—"Our readers," says one of the above papers, "well remember the *Legge Stataria*, published on the 5th of June, 1849, by Gen. Gorzkowski, then Imperial Governor, civil and military, of our city (Bologna,) and the rest of the Legations. We need not repeat that the ordinary tribunals were strictly forbidden to meddle with any crimes or criminals, which the *Tribunale Statario* exclusively examined and judged by way of court-martial. The unfortunate Ugo Bassi was taken with some other followers of the assassin Garibaldi, was tried and executed by this tribunal. When taken he was actually bearing arms, represented himself as a captain under Garibaldi's command; and, as it is well known, scorned to claim any privilege or exemption on acccount of his priestly orders. It was for this reason that he did not undergo the ceremony of degradation from the priesthood; but was tried and shot as a soldier. Poor Ugo Bassi, before dying, went to confession on the morning of the 8th. His last wish was that his retraction of the errors he had preached, and the scandals he had given, might be made public; and his last prayer was the mercy of God, and the intercession of the Blessed Virgin, refuge of sinners. May God grant that many of the scandals given by the repentant Bassi may not be visited upon the haughty and reckless Gavazzi as fruits of his own perfidious insinuations. Our readers will scarcely believe that the ex-Barnabite Friar, for the purpose of exciting the Americans against the illustrious and much beloved Prelate, Monsignor Gaetano Bedini, now Apostolic Envoy Extraordinary to the United States, has stated in public meetings and in the newspapers of that country, that Bedini had caused the death of Bassi, and subjected him to *cruel desecration* before his death. He even went so far as to state that the 'dishonorable grave' to which the remains of Bassi were consigned (by Monsignor Bedini, mind you,) was covered with flowers during the night; and that the friends of the deceased having secretly disintered his body, buried it in consecrated grounds. Perhaps the Americans believed these falsehoods, artfully framed to gain their sympathy. We all know here what they may not know, that the persons executed under the *Legge Stataria* were all temporarily buried near the Quartier-Generale, in the same place where they were shot by martial law, and among them, also, Bassi, without any personality or distinction from the rest. After that period, not by the action of any private citizen, but by a general order of the city magistrates, all these bodies were transferred together to the public cemetery. We defy Gavazzi or any body else to disprove this statement of public facts. Bedini had just as much to do with the burial of Ugo Bassi, as he had to do with his trial and execution, which he only learned when they were all over."

"We subjoin another quotation from remarks in the same papers on Gavazzi's speech, which they quote from the *New York Herald*, of Aug. 9th: 'We learn that our old acquaintance, the ex-Padre Gavazzi, is playing the same tricks among the Americans by which he distinguished himself in London. Our readers will enjoy a hearty laugh over the quotations which we give from that part of his lecture, where he relates the history of the legations at the time of the death of his companion, the ex-Friar Ugo Bassi. It will be seen that he makes the Archbishop of Thebes, Bedini, head of an Inquisition, and gives him the credit of all that was done by the Austrian military commission under General Gorzkowski, in 1849.' . . . .

'The old fox (volpe vecchia,) does not tell the Americans how he managed to get out of the way in time, and left his friends to become *martyrs of liberty* under the *Legge Stataria*, whose tribunal condemned them. Really, a man who 'swears by the tombs of these martyrs,' in such a solemn manner, should have had the delicacy not to avoid so promptly even the *remotest* danger of becoming a martyr himself. But to be serious, we read his insults to the dead less with a desire to laugh than with astonishment and

indignation. His reckless course caused him to disgust every body in England, and to take his departure from that country. His fanaticism still continues in America to draw tears from his relations and friends in Italy, who admired him once, and who weep with shame over his present course. We hope that the prayers which are still offered up for his conversion may be heard by the Saviour whom he so bitterly persecutes. For ourselves we wish to say nothing further than that we hope he may yet imitate the contrition of the unfortunate Father Ugo Bassi, whose memory he outrages in such a heartless manner, and that he may learn to copy, in part at least, the mildness and generosity of our venerated countryman, the Apostolic Nuncio, Monsignor Bedini, whose much respected and honorable name he has sought to bring into hatred and contempt among strangers in a foreign land.' "

Table Turning.—We *(N. Y. Freeman's Journal)* translate the following from the *Courrier des Etats Unis*, by which paper it is copied from the *Univers*. We have only to add that the name of Mr. Gay is perfectly well known and respected, not only by his own countrymen, but by American Catholics who have lived at any time in Paris:

Mr. Editor (of the *Univers*):— PARIS, Oct. 21, 1853.

It appears to me that it is my duty to publish the following facts of which I have recently been a witness. I will state them simply and without commentary. They are sufficiently clear in themselves, and were it not so, sufficient light would be thrown on them by the daily increasing analogous cases.

On the 9th October, M. the Abbé Bertrand, curé of Herblay, in the diocess of Versailles, consented that the table turning experiment should be made in his house. About twenty persons assembled at his house, and the customary circle was formed. In about ten minutes the table turned, in fifteen it answered questions by striking the floor with its feet. The replies were nearly all correct, and were all, without exception, conformable to the Catholic faith.

A spirit which had once lived upon earth was there; he told his name, his country, asked for our prayers, &c.; the interrogatory enduring more than two hours. The affair was told to me by a relative of mine who had been present. This was an addition to so many others of which I had heard, but not one of which I had seen, that it was impossible to doubt it. The next Sunday I myself was at Herblay, which happens to be the residence of my family. Naturally enough, the scene of last Sunday was the topic of general discourse. I said what I thought of it: that I was perfectly convinced of the possible and common intervention of demons in ordinary affairs; that I had a great conscientious repugnance to assist at these experiments; that I did not wish to do so, but still, that if the occasion were to present itself naturally to me, I would perhaps consent to assist for once, not for my own sake, but for the sake of those to whom my testimony might be of service; besides that I would do my utmost to compel the demon to manifest himself, and to convince those present that my belief was as correct as it was precious to me.

I was then requested to beg M. le Curé of Herblay, to make an experiment before me, and after some moments of hesitation, I accepted. M. le Curé had the goodness to accede to my request, and the rendezvous was appointed for Sunday, after Vespers.

I promised to relate simply; I must keep nothing back. Vespers finished, I knelt before the altar, and showed unto God the purity and truth of my intention in this affair, and I besought Him either to permit no manifestations, or, permitting them, that all should turn to the glory of Jesus Christ, and to the confusion of Satan. Then we went to the presbytery.

We were in all thirteen, the worthy curé, a young deacon, a friend of his, ten other most respectable persons, and myself. Six, among whom were the ecclesiastics, formed with their hands a continuous chain upon the surface of a table, a common centre table, about a yard in diameter, with three massive feet upon castors. Half an hour passed without any movement, despite the ardent desire and reiterated injunctions of the operators. At the expiration of this time, however, the table turned to the right or left, according to the will of the performers. It was interrogated, and enjoined to

answer by striking against the floor with its feet, once for "yes," twice for "no," and for letters, a number of strokes corresponding to the number of the letter named in the alphabet. A half hour passed without result. They told it to signify its willingness to reply by turning. It appeared to accede, for it turned, but it obstinately refused to strike with its feet for two whole hours.

I have said, "*it.*" I should have said "*he.*" I already knew the moving power, and the others were soon to learn it.

The performers were fatigued, despite the forced pleasantries which some of them addrsesed to the table, despite the laughter that the obstinate persistance of the performers called forth. At length the performers, awearied, rose; but before he lifted his hands, one of them said in a loud sort of voice, "Art thou an evil spirit?" At once the table rose beneath the hands of this one person to the height of five or six inches, and struck one strong blow upon the floor.

It was natural to follow this up. Every one resumed his place. "Tell us," said the person last mentioned, "tell us the Christian name of the Abbé Gay," At once the table struck three blows for C; again eight for H. My name is Charles, and I begged them to stop there, requesting M. le Curé to interrogate the spirit in Latin. "*Loquerisne latine?*" asked M. Bertrand.—No answer. "Do you speak Latin?" The table struck once. Then again, "*Quis es tu? Dic nobis nomen tuum.*" No answer. Then in French, "Who art thou? Tell us thy name." The table struck four times for D. "The second letter?" The table struck five times for E. It was easy to guess the rest, but they went on. There the table appeared to be mad. One of the operators cried out, "It is mad!" It made a convulsive movement and rapped out M, and then O, and then N.

You can easily fancy the emotion caused by this terrible word Demon. I cannot give you an idea of the effect produced by the repetition of the letters, and the mute awe which followed the final N. Faces grew pale, and an universal stupefaction took possession of all. I rose, and, taking the blessed beads which I always carry about me, placed them upon the table. Then I said to the curé, "Interrogate now if you please." "Can you still speak?" he asked. No answer, amid profound silence. I lifted the chaplet. "And now, can you speak?" he asked. The table rapped once. I replaced my beads. "Are you happy or unhappy?" asked the Curé, "if happy, rap once; if unhappy, twice." No answer. Again I lifted my beads and the question was repeated, and the table rapped twice.

This trial became insupportable for many present, and we stopped. But the whole affair was so conclusive that M. Bertrand, Curé of Herblay, and myself, agreed immediately to draw up a minute report. It was written at once, signed by the thirteen persons present, and sent to the Lord Bishop of Versailles, in whose hands it will remain.

There, Mr. Editor, are the facts in their exact simplicity. They will be judged by every reader according to his individual opinions. Let philosophers explain this naturally if they can; for us, appointed guides in the way of truth and life, it is ours to give at fitting opportunity a practical decision. I speak as a witness. I have thought it my duty not to be silent. My conscience instigated me to publish this, and serious advice has decided me. If this letter work the least good even for one single soul, I shall feel glad that I have written it, and grateful to you, Mr. Editor, if you will publish it. Receive, &c.,

CHARLES GAY,

Of the Clergy of Paris, and Honorary Canon of Limoges and Tulle.

PERSONAL.—The Rt. Rev. Bishop Miege, Vicar-Apostolic for the Indian Territories, east of the Rocky Mountains, arrived lately from Europe in the steamer Humboldt. He was accompanied by the illustrious Father De Smet, whose labors among the Indians have attained a world-wide celebrity. Fifteen members of the Society of Jesus,—fathers, scholastics, lay-brothers,—five Lazarists, with the Very Rev. Father Giustiniani, and three Christian Brothers are in the company just arrived. Bishop Miege, with his missionaries, leave immediately for Missouri, from whence they will go to the posts assigned to them as the scenes of their apostolic labors.—*Pilot.*

SUMMARY OF CATHOLICITY IN THE UNITED STATES.

DIOCESSES.	Churches.	Other Stations.	Clergymen in minist.	Clergymen oth. emp	Ecclesiast. institns.	Clerical students.	Male relig. institns.	Lit. inst. y'ng men.	Female relig. inst.	Female academies.	Charitable institns.	Catholic population
Baltimore, Arch	82	33	72	50	7	136	5	7	15	7	24	120,000
Philadelphia	121	25	120	..	2	35	3	4	5	1	6	175,000
Charleston	18	40	16	..	1	5	..	1	1	1	1	5,000
Richmond	11	..	11	..	..	4	..	..	2	2	3	9,000
Pittsburgh	58	7	57	..	1	17	4	2	2	3	4	40,000
Wheeling	9	..	10	..	1	7	..	1	2	2	3	6,500
Savannah	16	..	14	..	..	..	..	..	1	1	1	10,500
Erie	28	..	14	..	..	..	1	..	1	..	.	12,000
8	343	105	314	50	12	204	13	15	29	17	42	377,500
New York, Arch	47	30	78	28	1	40	5	4	10	5	4	280,000
Boston	63	..	59	4	..	..	1	1	4	3	3	
Albany	83	50	70	..	..	12	2	1	10	1	7	
Buffalo	94	..	68	5	2	10	2	1	4	2	5	90,000
Hartford	31	22	37	..	..	25	..	..	3	3	3	55,000
Brooklyn	22	7	23	..	..	..	1	..	1	1	2	
Newark	33	..	30	..	..	..	1	..	2	..	1	
Burlington	8	..	6	..	..	..	..	..	..	..	..	
Portland	21	..	11	..	..	..	..	..	..	..	..	
9	405	109	382	37	3	87	12	7	34	15	25	425,000
New Orleans, Arch	97	..	67	13	1	9	4	4	11	6	10	175,000
Mobile	15	..	13	9	1	5	2	1	2	2	3	12,500
Natchez	11	32	9	..	..	..	..	..	1	..	1	10,000
Little Rock	11	20	10	..	..	2	..	2	2	2	3	
Galveston	26	..	25	..	..	..	2	..	3	3	..	
Natchitoches	7	..	5	..	..	..	..	..	1	1	..	25,000
6	135	52	129	22	2	14	8	7	20	14	17	222,500
Cincinnati, Arch	105	75	84	13	1	50	4	2	11	8	7	110,000
Louisville	53	80	37	21	3	41	3	2	14	10	4	46,000
Detroit	41	34	34	..	1	..	2	..	5	3	2	85,000
Vincennes	85	..	48	..	1	16	2	1	10	9	3	60,000
Cleveland	55	..	39	3	1	23	2	1	6	3	5	30,000
Covington	10	28	7	..	..	..	..	1	1	1	1	
6	349	217	249	37	7	130	13	7	47	34	22	332,000
St. Louis, Arch	56	25	75	34	3	137	3	2	17	9	9	
Nashville	6	20	10	..	..	..	..	..	2	2	5	5,000
Dubuque	31	18	25	..	1	..	2	1	3	3	..	13,000
Chicago	70	62	44	2	..	12	..	1	2	2	4	50,000
St. Paul's	11	..	10	..	1	2	..	1	1	1	1	8,000
Milwaukee	113	59	69	..	3	..	2	1	7	6	4	95,000
Quincy	51	34	23	..	..	..	..	..	1	1	..	42,000
Santa Fé	65	25	15	..	1	4	..	..	1	1	..	68,000
8	403	243	271	36	9	155	7	6	34	25	23	281,000
Oregon City, Arch.... } Nesqualy*..... }	23	10	25	..	..	..	2	..	2	2	..	5,000
2												
San Francisco, Arch.. } Monterey..... }	43	..	39	..	1	..	1	1	3	3	2	75,000
2												
Nebraska and Indian Territ. } Ap. Vic..	5	10	8	..	..	..	1	2	2	2	..	5,300
Upper Michigan, Ap. Vic.	6	..	5	..	..	..	..	..	..	..	..	
2	11	10	13	..	..	..	1	2	2	2	..	5,300
41 Diocesses, 2 Ap. Vic.	1712	746	1422	182	34	590	57	45	171	112	131	

This summary exhibits the statistics of each diocess and of each ecclesiastical province. Some of the figures in the table will be found to vary from those in the recapitulations of the respective diocesses, owing to corrections that have since been made. In the number of clergymen this discrepancy arises from the publication, in the alphabetical list, of the names of several clergymen who are not reported on active duty.

The figures under the head of "clerical students," are rather above the real number, as some students have been designated in more than one diocess. The number of clerical students, in the theological and preparatory seminaries, is given more exactly in the subjoined tables.

From the summary here presented, and preceding statements, it follows that in the United States there are 7 archbishops, 32 bishops, 1574 priests and 1712 churches, distributed among 41 diocesses and 2 apostolic vicariates, and showing for the past year an increase of 9 diocesses,† 1 archbishop, 6 bishops, 113 priests, and 167 churches.

* The diocess of Walla Walla having been suppressed, and the districts of Fort Hall and Colville being diocesses rather prospectively than really, are omitted in the tabular statement.

† That of Walla Walla is suppressed, and the districts of Fort Hall and Colville are omitted for the reason already mentioned.

During the year, 37 priests departed this life, 6 were elevated to the episcopacy, and besides these, about 100 whose names appeared on the catalogue of 1853, and others, are not reported for 1854: whence it appears, that the total accession of priests during the year was upwards of 256!

The figures of population in the table are those returned by the Most Rev. and Rt. Rev. Bishops: but as they are not complete, we forbear any hypothetical estimate of the total number of Catholics in the United States, in regard to which there exists so vast a difference of opinion. On this subject we beg leave to remark, that with a view to procure such data as would afford the basis of a correct estimate, we adopted measures to obtain from the parochial clergy throughout the country, their own estimates of the number of Catholics under their charge, and also a statement of the deaths that occurred in their respective parishes or missions during the year, that is, from August 1852 to August 1853. With data of this kind it would be easy to determine, with considerable accuracy, the Catholic population of this country. Our efforts, however, having in a great measure been frustrated, we can only express the hope, that another attempt to procure the necessary information will prove more successful. In the Archdiocess of Baltimore, reports on the subject of population were received from a majority of the parochial clergy, but not from all. We respectfully request the Most Rev. and Rt. Rev. prelates and the Rev. clergy to co-operate with us in this interesting investigation.

THEOLOGICAL SEMINARIES IN THE UNITED STATES.

Name.	Place.	Officers.	Students
St. Mary's Theological Seminary	Baltimore, Maryland	5	20
Novitiate of the Society of Jesus	Frederick, "	4	19
Mt. St. Mary's Theological Seminary,	near Emmitsburg, Md.	3	26
House of Studies of Redemptorists	Cumberland, "	3	8
House of Studies of Redemptorists	Rochester, N. Y.	6	....
Seminary of St. John the Baptist*	Charleston, S. C.	..	5
Theol. Seminary of St. Charles Bor.	Philadelphia, Pa.	2	35
Augustinian Monastery of St. Thomas,	Villa Nova, "	5	....
Benedictine Monastery of St. Vincent,	near Latrobe, "	7	17
Ecclesiastical Seminary	near Cincinnati, Ohio	3	20
Dominican Convent of St. Joseph's	near Somerset, "	9	11
Dominican Convent of St. Rose	near Springfield, Ky.	6	10
Diocesan Seminary of St. Thomas	near Bardstown, "	4	10
St. Mary's Ecclesiastical Seminary	Cleveland, Ohio	3	16
Congregation Pretiosissimi Sanguinis	Thompson, "	3	7
Ecclesiastical Seminary	near Vincennes, Indiana.	1	16
University of Notre-Dame-du-Lac	Notre-Dame, "	6	6
Ecclesiastical Seminary	Wheeling, Va.	1	4
Seminary of St. Thomas	Detroit, Michigan	2	....
Eccl. Seminary of St. Vincent of Paul,	Lafourche, La.	5	9
Theological Seminary of St. Louis	Carondelet, Mo.	3	17
Novitiate of Society of Jesus	near Florissant, Mo.	4	14
Seminary	St. Paul's, Minesota	1	2
Ecclesiastical Seminary	Buffalo, N. Y.	5	10
Ecclesiastical Seminary	Springhill, Ala.	9	5
St. Joseph's Theological Seminary	Fordham, N. Y.	4	40
Eccles. Seminary of St. Francis of Sales	Milwaukee, Wis.	2	....
Seminary	Dubuque, Iowa	2	....
Diocesan Seminary	San Francisco, Cal.	1	4
	29		†331

* Temporarily suspended.

† Besides the number of students here enumerated and those not reported, there are about 65 employed in collegiate institutions. In the reports received, some of these seminaries are merely stated to be under the care of clergymen who have charge of colleges annexed, as at Springhill, Buffalo, &c., for which reason it is supposed that the number of officers mentioned above are in some cases not all employed in the ecclesiastical department.

PREPARATORY SEMINARIES.

Name.	Place.	Professors.	Students.
St. Charles' College	near Ellicott's Mills, Md.	5	42
St. Mary's Preparatory Seminary	Barrens, Perry co., Mo.	9	100
Novitiate of Redemptorists	Annapolis, Md.	2	14
Preparatory Seminary of St. Thomas,	near Bardstown, Ky.	4	21
Diocesan College	Santa Ynes, California	..	....

INCORPORATED COLLEGES IN THE UNITED STATES,

UNDER CATHOLIC DIRECTION.*

Name.	Place.	Professors, &c.	Students.	Founded.
Georgetown College	Georgetown, D. C.	16	180	1791
Mt. St. Mary's College	near Emmitsburg, Md.	11‡	142	1808
St. John's College	Frederick, Md.	6	60	1829
Loyola College	Baltimore, Md.	9	100	1852
St. Mary's College	Wilmington, Del.	7	83	1839
Augustinian College †	Villa Nova, Pa.	3	....	1844
St. Joseph's College	Philadelphia, Pa.	11	100	1851
St. Xavier College	Cincinnati, Ohio	13	172	1840
St. Joseph's College	Bardstown, Ky.	18	210	1819
St. Mary's College	near Lebanon, Ky.	2	....	1821
University of Notre-Dame-du-Lac	Notre Dame, Ind.	14	140	1842
St. Charles' College	Grand Coteau, La.	6	85	1838
College of SS. Peter and Paul	Baton Rouge, La.	4	....	1850
College of the Immac. Conception	New Orleans, La.	5	150	1847
University of St. Louis	St. Louis, Mo.	19	270	1832
St. Vincent's College	Cape Girardeau, Mo.	7	100	1839
University of St. Mary of the Lake	Chicago, Ill.	7	....	1844
St. John's College	Fordham, N. Y.	20	....	1841
College of St. Francis Xavier †	New York city, N. Y.	15	180	1847
Springhill College	Springhill, Ala.	17	190	1830
St. Joseph's College †	Buffalo, N. Y.	5‡	....	1849
Sinsinawa Mound College	Sinsinawa, Wis.	3	....	1846
College of St. Andrew	near Fort Smith, Ark.	5	....	1849
Santa Clara College †	Santa Clara, Cal.	3	85	1851
St. Joseph's College †	near Somerset, Ohio.	9	....	1851

* The publisher is uncertain whether those marked † are incorporated.
Figures marked ‡ are below the real number.

A TABLE

Showing the state of Catholicity in the United States in 1808, *(commenced,) and its progress from that time to the present.*

Year.....	1808	1830	1834	1840	1841	1842	1843	1844	1845	1846	1847	1848	1849	1850	1851	1852	1853	1854
Dioceses.....	1	11	11	16	16	16	16	21	21	21	‡23	27	27	27	31	§32	32	41
Apostolic Vicariates..	....	....	....	....	....	....	....	1	1	1	1	....	....	....	2	2	2	2
Bishops.....	2	*10	11	17	17	21	18	†17	25	25	26	27	26	27	32	32	32	39
Priests.....	68	232	316	482	528	541	561	617	683	737	834	890	1000	1081	1271	1385	1471	1574
Churches.....	80	230	299	454	512	541	560	611	675	740	812	907	966	1073	1245	1411	1545	1712
Stations.....	....	....	....	358	394	470	475	461	592	560	577	572	560	505	585	681	627	746
Eccles. Institutions...	2	9	9	13	14	17	18	19	22	22	22	22	25	29	28	34	33	34
Colleges.....	‖1	6	6	9	10	11	11	11	12	14	14	14	15	17	18	19	20	20
Female Academies...	2	20	20	47	49	49	48	48	63	63	63	74	86	91	87	100	102	112

This table shows that from 1834 to 1844, the personal and material force of the church in the United States increased at the rate of about 100 per cent.; the number of diocesses, bishops, priests, churches, seminaries, colleges and female academies, having about doubled during that period. During the last ten years, nearly the same ratio is observable, except in the number of churches and priests: in these departments the ratio of increase has been about 170 per cent.

* Archbishops and bishops are included in the same enumeration. † And eight bishops elect. ‡ The districts of Fort Hall, &c., in Oregon, are not included in this table. ‖ The figure of colleges expresses, as well as could be ascertained, the incorporated institutions. § Nesqualy this year became an episcopal see.

The preceding tables, are from the Catholic Almanac for 1854, just published by our neighbor, Mr. Lucas, to whose polite attention we are indebted for the pleasure of placing before our readers this highly interesting summary of the state of Catholicity in the United States, at the close of 1853.

End of Vol. I.

METROPOLITAN
1853-1854

v.1